

ΕΚΘΕΣΙΣ ΠΙΣΤΕΩΣ
OR AN
EXPOSITION
OF THE
Apostles Creed,
Delivered in several
SERMONS

By *William Nicholson* Arch-deacon of *Brecon*.

ROM. I. 16.

*I am not ashamed of the Gospel of Christ; for it is the power of
God unto salvation, to every one that believeth; to the Jew
first, and also to the Greek.*



LONDON,

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tween the two Temple-gates. 1661.



To the Right Honourable

RAI GUNSA RAI

Bar of CARRERY.

Presented in Council

ST. MICHAEL'S

Council of CARRERY

The Honourable RAI GUNSA RAI

Right Honourable

RAI GUNSA RAI, who was born in the year 1810, and was educated at the College of St. Michael's, was a man of high rank and high abilities. He was a member of the Council of CARRERY, and was one of the most distinguished members of that body. He was also a member of the Council of the Government of the Province of CARRERY, and was one of the most distinguished members of that body. He was also a member of the Council of the Government of the Province of CARRERY, and was one of the most distinguished members of that body.

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To the Right Honourable
R I C H A R D
Earl of C A R B E R Y :

A N D

To the Vertuous Lady
A L I C E
Countess of C A R B E R Y :

*The Author wisheth increase of Grace, constancy in the Truth, Perfection
of Wisdom, Health, and Happiness.*

Right Honourable,



THAT pious and devout Priest old *Zachary*, who walked in all the Commandments of the Lord blameless, being to be the Father of the Voice *John the Baptist*, was for his infidelity for seven moneths at least struck dumb; neither was the benefit of his tongue restored, till he made signs for writing Tables, and wrote in them, that Word of Grace, *His Name shall be called John*, a man who was to be the voice of the Cryer, and first to proclaim the glad tydings of the Gospel. Some such thing hath been imposed upon me for more than these seven years, so that rarely I have in Publick been permitted to speak, and proclaim those glad tydings, which were put into my mouth. In which my case is yet somewhat different from that old Priest: For his tongue was tied up for his infidelity, mine is restrained for my fidelity; his because he believed not, mine because I do believe, and testifie to the world that those things I do believe are true. A draught whereof your Honour shall see fully delineated in these Sermons.

For to be silent alwayes, was pain and grief to me; and while I

The Epistle Dedicatory.

was thus musing, I called for writing Tables, and spake thus with my pen; no other thing than what I before spake with my Tongue. And if pen and tongue offend too, then I am in a great strait, and know not how to proclaim the Gospel: To which Office yet I am called, and I tremble at the Apostles *Ye, Who is me If I preach not the Gospel*; and I shake at that fearful commination in the Prophet: *If the Watchman see the sword come, and not blow the Trumpet, and the people be not warned, if the sword come, and take any person from among them, he is taken away in his iniquity: But his blood will I require at the Watchmans hand. Nunquid ego scripsi? nunquid delere possum?* Did I write these words? can I blot them out? If any other man dare do it, I submit and yield to be silent and silenced; otherwise I must speak. Speak what I may not in the Pulpit, yet in the Press.

To this I have been some years since earnestly pressed by learned friends, even when times were calm, and the Church at Unity. But I profess I was deaf to the motion, being conscious to my own weakness and insufficiency, esteeming my self unworthy to appear before the eyes of a learned and judicious Clergy.

But now at last I am provoked by the reproaches cast upon the silent and silenced Ministers by a scurrilous and factious generation; who notwithstanding the Ordinance against ejected Ministers, reproach our silence, and object our fear: as if there were no way to contend for the truth once delivered to the Saints, and but once, and to proclaim to the Gospel, but to step into the Pulpit, and preach, and to oppose and contradict the Edicts of those in power. A grave Divine hath well observed, that this their heat ariseth not out of any affection they bear to the Glory of God, the advancement of the Gospel, or the salvation of the people: But because they have declared their Malignity and Inconformity to the present Government, they are sorry they can have no more company. To stop the mouths of these, my Apology shall be the same, which that great and Learned Dr. *Reinolds* made, when he was in our case, *Evangeliæ manu & scriptione*. And this I profess was one reason, which hastned to light this Edition.

But another there was, which in time preceded this. It is not unknown to your Lordship, that I have exposed to the Publick view an Exposition of the Church-Catechism, and composed it with what Brevity and perspicuity I could. To dilate upon the Mysteries of Religion, was not proper for such a Breviary, which yet to be more fully unfolded I held it necessary. These Depths especially lie conched in the Creed, and that they might be more fully known, I set my self upon this work, contriving my Meditations into Sermons, because men nowadayes are fallen into adoration: These now no less being made an Idol, then the old Liturgy.

At your Lordships being in the Court of Spain, I assure my self you could not be unacquainted with the common proverb, *Quien mal en buena, saca los panes muertos, &c.* He that sets his bread ill into the

The Epistle Dedicatory.

the Oven, shall have wry-mouth'd loaves. A care then must be taken in the moulding and making up the bread, and preparing it for the Oven, or else the batch will run all a-wry. This diligence I desire may be taken about the bread of life, which while it hath been over-leaven'd and kneaded, and set into the Oven by unskilful hands, the loaves have run all awry, and become so deformed and pouch-mouth'd as we see at this day. VVhat is already ill-moulded, hard-baked, and mishaped, cannot be new-formed, but the way to hinder this distortion for the future, is to lay the foundation of religion upon such grounds: as will bear up the structure. For then the Fabrick will neither shoot too far on one side or the other, but will keep that even and comely proportion that it ought. Now a better way to compass this cannot be imagined, than by acquainting our selves clearly and soundly with the Contents of our Christian Faith. These are Principles of great amplitude; Every Article containing in the belly of it a Mine of Mysteries, which in the opening hath swoln into that bulk that here you behold.

Before I fell upon the main work it self, I held it Necessary that my Auditory should be well inform'd and seasoned with the Necessity of Religion, that good part which *Mary Magdalen* chose. To which, Infidelity and hardness of heart *ex diametro* are such apparent adversaries, that I conceived it was requisite to remove these first, and that which strongly bewitcheth and draws to these, *viz.* too much carefulness and Anxiety of earthly things, before I proposed the Object of Belief. For he who with *Martha* is distracted or troubled about many things, or carries in his bosom an heart of unbelief, or hath a soul hardened with the deceitfulness of sin, will never with comfort and affection profess *Credo in Deum, &c.* will never with *Mary* make choice of that good part which shall never be taken away. My intent and labour hath been in the five first Sermons to remove these impediments. And I hope it will no more offend any man, that I have premised these Meditations, then it would a Traveller to find all rubs and stumbling blocks taken out of his way, that he may arrive at his journies end with the greater ease.

In the tract it self, if your Lordship meet not with the same evenness and easiness of expression, it must be imputed to the Subject Matter, since all the contents are not of an equal clearness. Some Articles are of such a Bottomless Depth, that we must be content to measure them with such plummets as we may and is lawful.

Ornari res ipsa negat, contenta doceri.

Others are again accommodated to our understanding, and nearer unto reason; and these I have illustrated with such helps as Arts could teach: VVhich (let mens fancies suggest what they please) I by long experience know, that they are very necessary and instrumental for a Divine, and I bleſs God that I was brought up in them.

That

The Epistle Dedicatory.

That I have devoted this my labour to your Honours service, need be no wonder, since it is well known your Honour drew me in- to these parts, in which I have lived so many, and breathed only these last years. VVhen therefore your Honour hath always had so great an Interest in the Author, it is but just you have also an Interest in his endeavours. The seeds of these were first sown in you and other hopeful fresh earth at *Croydon*, which there was committed to my husbandry; they ripened in this air, and your Honour was often present at the Harvest of them, when you were pleased to bind up the handfuls with the best attention. And therefore I shall the less despair of your kind reception, when you may review, turn them into good bread; and digest them at your leisure.

The first of these is more properly due to your Honourable Lady, and to her piety I devote it, being one of the first Sermons she heard in these parts. And it seems her Honour heard it to good purpose, in whom the virtues of the two Sisters *Martha* and *Mary* are so happily combin'd.

My Lord, it is your happiness to have a Lady brought by God to you extracted out of two most Noble and Illustrious families, to be what God created a woman, a help meet for you. Your loves are equal, your cares are equal, and that your pieties and devotions may be equal, I have presented to your Honours these my conceptions, which if your Honours be pleased to accept with a candid aspect, you shall bind me to be

Your Honours most devoted

Caermarsh.

May 27. 1656.

William Nicholfon.

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And many people shall go and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob, and he will teach us of his wayes, and we will walk in his paths; for out of Zion, shall go forth the Law, and the Word of the Lord from Jerusalem.

And he shall judge among the Nations, and shall rebuke many people; and they shall beat their Swords into Plowshares, and their Spears into pruning Hooks; Nation shall not lift up a Sword against Nation, Neither shall they learn War any more.

O House of Jacob, Come ye, and let us walk in the light of the Lord.

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If we say that we have fellowship with him, and walk in darkness, we lye, and do not the truth;

But if we walk in the light, as he is in the light, we have fellowship one with another; And the blood of Jesus Christ his Son cleanseth us from all sin.

If we say that we have no sin, we deceive ourselves, and the Truth is not in us.
If we confesse our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

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If we say that we have fellowship with him, and walk in darkness, we lye, and do not the truth. If we walk in the light, as he is in the light, we have fellowship one with another. And the blood of Jesus Christ cleanseth us from all sin.

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F I N I S.



RELIGION

THE

Best Choice.

LUK. 10. 41, 42.

41. And Jesus answered and said unto her, *Martha, Martha, thou art careful and troubled about many things.*
 42. But one thing is needful; And Mary hath chosen that good part, which shall not be taken away from her.



He question is *Solomons*, and he perhaps might ask out of experience; for few men, if any, had more; *Who can find a virtuous woman?* His meaning is not, but such an one may be found, but that there is difficulty in it; and when found, then her price is far above Rubies; two of which pearls yet we here meet with under one and the same roof, *Martha and Mary.*

Prov. 30. 10.

A pair of Sisters both from the same womb, but not of the same temper; the one *domus domus*, a stirring good Huswife, a quality very commendable in the eyes of men; the other *domus domus*, now a devout Votary, a virtue more acceptable in the eye of God; the one neither sparing care nor cost, *ut pasceret Dominum*, that she might feed her Lord; the other laying hold of the occasion *ut pasceret a Domino*, that she might be fed by her Lord; the one setting her fingers to prepare and dish out the meat; the other prepared, and lending her ear to receive and feed on Christ's words.

This *Martha* takes ill, and in some discontent complains, not of her Sister alone, but by the by on Christ that suffered it; *Master dost thou not care?* No

B

care

care at all good Master, that my Sister is *Otiōsa*, sits here, and takes her ease at thy feet, while I am *Negotiosa*, cumbred about much serving? out of sheer pity bid her help me; she may lend her ear to the Sermon at another time.

Our Saviour being willing to cool this sudden heat, and compose the difference, as an Advocate, enters a plea or an apology for *Mary*. The sum whereof is, that

1. What she did was needful.
2. That her choice was Good.
3. That what she chose would remain.

And how full this Plea is, will more evidently appear by the *arguments*, or opposition, by which the answer is illustrated and amplified; the advantage still resting on *Maries* side.

1. *Martha* had many things to do; *Mary* but one.
2. *Martha's* many things brought upon her many cares, many troubles; *Maries* one rest and ease: *she* sat at *Christ's* feet; a position of those who are at rest.
3. *Martha's* many but occasional; *Maries* necessary both for her, and her Sister. *One thing is needful.*
4. *Martha's* many, in time and place, both convenient and useful; but *Maries* one, positively and absolutely good. *A good part.*
5. *Martha's* many, transitory, that would perish and quickly fade; but *Maries* of a lasting nature, and eternal continuance. *A part that shall never be taken away from her.*

You perceive by this time the sum and occasion of these words. The Lessons to be learned hence are these.

First, *That things well done may be ill taken.* Even *Maries* sitting at *Christ's* feet, and hearing his words is subject to a bad construction.

Secondly, *That when this falls out, we be not discouraged but leave it to Christ to make the answer.* *Exultatur Maria, sedet secum.*

Thirdly, In that this answer of our Saviours stands upon two feet, *Lans & vituperium*; is partly a reprehension, partly a commendation: It may reach us, *That in Christians possible is to meet him is worthy of praise, what of dispraise.*

1. To be solicitous, to be troubled, to be troubled about many things, is a fault and deserves a check.
2. To make choice of that one, good, necessary, enduring substance [Religion I mean] is true wisdom, and very commendable.

But before I enter upon the words, necessary it is that we cast our eyes back upon *Maries* fact, or supposed fault; for such *Martha* conceived it to be; The complaint was

That she sat at Christ's feet, and heard his words, Verſ. 39.

The Fathers with one consent have presented *Mary* to us as a type of a contemplative Christian; in whom they require two especial qualities, *Humility*, and an *Even Soul*; to both which yet there must precede *Auris perforata*, the bored and open Ear, prepared to be attentive, what God shall say concerning us. These three we find conjoyn'd in *Mary*, an *humble Spirit*, a *quiet Mind*, and an *open Ear* ready to learn her lesson from *Christ's* mouth: Her Seat was an argument of her even composed spirit; for we say, Sit down and rest: The place she took, his feet, of her humility: The loan and bend of her ear, of her obedient attention, with which she drunk in those mellifluous words that dropt from his lips.

And

ἐλεγγος.
ὁ γὰρ μὴ

Pſal. 40. 6.

And yet this devout Soul could not escape the envy, murmur, nor censure of her Sister: A complaint we finde put up here against her.

Quicquid est pulchrum sequitur Momus. 'Tis the fate of the choicest beauties to be, though chaste, suspected, and of the delicatest blossoms to be nipt by an unkind frost: And this is the hap that befalls the most conscientious of Gods Servants, to have their best deeds blasted with some unkinde breath; and their honest intentions traduced by some sinister construction. Be the thing never so good in it self, or done never to so good an end, yet ill-will will fasten a rusty tooth in it, that it may rankle at least into a scar or deformity.

Charon in Lucian was conducted by *Mercury* to a place whence he might see all the world at once, and being asked by the god what he had observed, he wittily answered, *That the Cities of the world seemed to him like so many Bee-hives, and the People as so many Bees, of which every one had his weapon, and that they did nothing but quarrel and sting one another.* Of which sting, not any one feels the point and venom more, than the best of men: Grand offences slide by unobserved, while that which is commendable in heaven, is planet-struck on earth.

Who could conceive that any man could be so envious, as to pick a quarrel with a brother for serving his God? and yet this was the ground of the hatred that *Cain* bore to innocent *Abel*, That fire fell from heaven to consume the Sacrifice; that thereby God testified his acceptance of it; that *Cain's* offering was rejected was no fault of *Abels*; it lay not in his power either to endear his own, or to bring dis-esteem to his brothers gift; and yet the flame of anger that arose from hence was so great that it could be quenched with no other stream than that of blood, the blood of a brother, the blood of a pious, innocent brother.

Gen. 4. 4, 5.

The Courtiers at *Babylon* were angry with *Daniel*; resolved they were either to remove or destroy him; this put them to pry into his actions; but so faithful they found him in what he was intrusted, that it was not possible for ill-will it self to pick occasion or fault against him: Rather than fail of an accusation, his piety and devotion shall be brought against him; crime enough it shall prove to cast him into the Lions den, that he makes his petition to God three times a day.

Dan. 6. 4, 5.

Dead flies cause the ointment of the Apothecary to send forth a stinking savour; and male-content apprehensions will fly-blow the sweetest graces and performances. And of this, no one of Gods devoted had more lamentable experience than this poor woman: At three several times she shews three several virtues, and for these three she is three times repined at.

Ecclef. 10. 1.

1. At *Simons* house, she testifies her repentance with a flood of salt tears, and the Pharisee did what he could to disgrace her.

Luke 7. 39.

2. Not long before our Saviours death she shews her love and bountiful heart, brings her box of Spicknard, breaks it and anoints Christ's head; yet some there were that disdained, grudged at it, and molested her; *To what purpose is this waste?* saith *Judas*.

Mark 14. 3, 4.

3. In this place she manifests her devotion by sitting at Christs feet, and hearing him preach; and *Martha* her own sister brings a complaint against her. Poor soul! nothing that she can do can give content; nor her tears, nor her love, nor her box, nor her thanks, nor her bounty, nor her devotion can please all; something is still awry in their conceit, or as it should not be.

A foul disheartning this, and enough to cool any good and pious duty in her and in us too, were it not that our way lyes to heaven through honor and dishonor; were it not by good report and bad report we are necessitated to enter thither. In a word, were it not that we had an Advocate to speak for us, the

2 Cor. 6. 8.

self-same that *Mary* had. Be it a Pharisee, be it a *Judas*, be it a Sister that will repine and traduce what's well; yet we serve a good Lord that will justify and answer for us. So he did for her here, and so he will do for her and his hereafter.

Jesus answered and said.

Bern. Ser. 3. de
Assump.

Plaut.

Behold *Maries* prerogative: The fraitlaced Pharisee grumbles at her; Christ's own Disciples molest her; now her own sister *Martha* steps up with a complaint against her. *Ubiq; Maria tacet, & pro ea loquitur Christus; Mary is at all silent; but Christ speaks for her:* He was *Invocatus*, invited for a guest, but he becomes *Advocatus*, an Advocate to plead for her against her querulous Sister. The elder appeals to him as to a Judge, *at ex judice fit advocatus*; Of a Judge he becomes an Advocate, and enters a plea for the younger.

1 Joh. 2. 1.

By this he gave an essay what he would be for all his at the great Tribunal; appear, intercede, and speak for us, when we think not of it. Does any man sin, and yet with *Mary* grieve, and mourn, and weep for that sin? the comfort is, he hath an Advocate, *Jesus Christ the righteous*, one at the right hand of God to make intercession: And when the case is not so good, that it for it self can be justified, upon our repentance and reliance on him, he will blot out the imperfection and guilt with his own blood. This is the answer our Advocate will make for us in a tolerable case. But when the action is good and justifiable, such as *Maries* was, never let the venom of an ill tongue discourage any; in such a case take no thought what to answer; for an Advocate we have in the presence of that great Judge of quick and dead, and our cause can take no harm; he that here answered for *Mary*, will then answer for you, hold you your peace. And so I come to the answer he made, and first in relation to *Martha*, or as it was *Martha*, a Reprehension.

Matth. 10. 19.

Exod. 14. 14.

Martha, Martha thou art troubled.

Aug. Ser. 27. de
verbis Dei.

Prov. 31. 13,
15, 19, 20.

Quid autem putamus nos reprehensum ministerium Martha? Shall we think that our Lord found fault with Martha's service? as if the care of her house, or her diligence for his and his followers kinde entertainment had been ill taken by him? Grant but that, and then let *Solomons* good Hufwife let her woot and her flax alone; never let her set her hands to the spindle, nor her fingers to the distaff: Let her keep her bed, and give a portion to her maids who will. Neither let any care be taken what hospitality be kept, who wants bread, who clothes. *Vacant opera misericordia, uni instetur scientia; Farmel shew all works of mercy, and let men only bear Sermons.*

Jer. 15. 19.

In this case then, we must have our eyes in our head, and separate the precious from the vile; a difference there must be betwixt that which was commendable in *Martha*, and what to be disliked. It was not her Good-housewifery our Saviour dislikes, nor yet her kinde heart. Our Saviour saith not *Martha, Martha*, thou hast chosen the evil part: But that which displeaseth him was,

That whereas there is One thing more needful than all the rest, she by setting her minde on *Multa, many things*, wastoo cold in the pursuit of that One.

Then that whereas she might have been contented with less, she was over-careful, even to distraction in the provision of more. Her judgement in preferring earthly food before heavenly; and her care and distraction about that was ill taken.

Two things we are to learn from hence.

First, The one commanded, and to be supposed in the Text, *viz. diligence*

gence in the works of our vocation ; for this is well enough compatible with Religion ; nay very often commanded and practised in Scripture by the religious. Gods command is, *in the sweat of thy brows thou shalt eat thy bread* ; the Apostles command is, *Let him labor and work with his hands*. All the Saints of God in one way or other have been laborers ; not one drone is to be found among them : Bodies we have, and these bodies call for food and raiment ; when we put off these, we may put off our toil and care ; till then *necessaria est Martha* *duxoria*, *Martha's part is necessary*, and must be acted.

Secondly, But the other is forbidden, and here disliked ; it is *μεσσην*, it is *μεσσην*, anxiety, perturbation, distraction of the minde. This our Saviour prohibits before, *μη μεσσηνῃς* ; *take no thought*, divide not your minde about it, and here condemns in *Martha*, as one of a dubious and divided soul ;

Martha, Martha, μεσσηνῃς εἰς ἡμεῖς, Thou may'st be thoughtful, and art troubled.

Indicatur turbida operta sollicitudo ; the sollicitude of a troublesome work is here intimated ; and I add, *interdictum*, interdicted : It was the burden that God laid upon man, *In the sweat of thy brows*, not in the pain and labor of thy heart, *thou shalt eat thy bread*. It is then an unwise part, I could say worse of it, to make the burden heavier than God hath made it.

This was *Martha's* fault ; about she went, and many things she found to do ; and was it any wonder then she should be troubled ? for *talle unum & turba est* ; upon the remove from one thing there will be trouble ; the soul, *μεσσηνῃς*, will be in a thoughtful suspence, hanging as it were betwixt two, as not knowing to which to lean. *Pythagoras* set an infamous mark upon Two ; because it divides and parts from One. For where unity is not preserved, there a multitude begins, and still the further, the more division ; and the more division, the more distraction. The minde while fixed on one object, is but One ; when it is presented with many, multiplies, as do the objects, and not resolving on which to settle, cannot properly be said to retain unity with it self. Hence it is that such a pendulous person becomes like *Plinies Amphysbena*, a worm with two heads, one at one end of the body, and the other at the other, one of which tugging this way, and the other that, both contend so long till they rend the poor creature asunder.

Maries choyce of One thing made her but One woman, whereas *Martha* was divided ; our Saviour doubles her name, ingeminates *Martha, Martha*, as if she had been no more One but two creatures.

It pleaseth the Father of gifts to bestow upon us many things, many endowments against nakedness, and many ornaments for comeliness, many nourishments to fill us, and many dainties to delight us, and these may be received, and used, so they be not longed for as the *Israelites* Quails, nor pursued with amerie and trouble.

A Grace doth well for these, but not a Prayer ; and if not a prayer, than surely not vexation, not distraction. When God opens his bowels, and gives with a liberal and plentiful hand, receive this plurality of good things and be thankful. The rich man in the Gospel boasted of the one, but left out the other ; he gloried of his *plurima bona*, *many goods*, but he forgot his thanks ; that was one of his faults. The receipt of many good things with thanks I am not against, but against the prayer clearly ; for we may ask only that which we have a promise to receive ; and Gods promise extends no farther than to provide for every servant of his, food and raiment, that is, a competency of necessaries

Gen. 3. 19.
Ephes. 4. 28.

Marth. 6. 25.

Bez. 4.

Gen. 3. 19.

Luke 12. 19.

Full. Mart.
a. 6. 25. 26.

Plin. lib. 8. c. 23.

Exod. 16. 12.

Luke 12. 19.

1 Tim. 6. 8.

Math. 6. 11.

Math. 6. 25.

Tertull. Apol.
cap. 1.

Math. 6. 25.

Luke 12. 29.

Math. 6. 27.

Psa. 147. 9.

Math. 6. 28.

vers. 30.

vers. 33.

ries for this life. Christ's command also is our warrant to pray for thus much, and no more; *Give us this day our daily bread*; that is, day by day those things which are necessary for the remainder of our life. I hope by this time I shall not need to say much to dissuade the trouble; for certainly let it be confessed the petition for these is unlawful, and then the disquiet and anxiety can never be justified; if men may not sue to heaven for them, they never may with distraction of soul pursue them; never vex their hearts, *anxi mule*; about *Multa*.

A good Christian should remember, that he is but a pilgrim, a stranger, a sojourner on the earth; *Genus, sedem, spem, patriam in cælis habere*. Now travellers do not use to trouble themselves with more than needs; In his journey the passenger sees many a fair field loaden with bold and heavy ears; many a green meadow mantled with fragrant flowers, many a stately building towering up to heaven; but because he is out of his Country, these he covets not, they retard him not, nor yet trouble him in his journey; on he passes, and praises what he saw, but he is not sick of them. Such ought to be the affection we carry to everything we meet with by the way; to praise the gift, and bless the giver, may be done with a single heart; but upon the doubling we shall create a trouble to our selves, and bring an impediment to our journey, and to our end.

'Twas not then without reason, that our Saviour gave us that strict caveat, *un suspensum*, take no thought, *un paritum*, live not in a careful suspense. For he knew what was in man, and that they were too prone to this piece of infidelity; whereas if they would but rely upon his word, they should have little cause of this heart-eating trouble. Above us, the Fowls of the air may teach us this part of confidence, for he feeds the young ravens that call upon him; under our feet the Lillies may confirm us, for he clothes those flowers, that nor labor nor spin; he beautifully arrays the one; and in necessity, upon their call, gives food to the other, and shall he not much more cloth and feed you, O ye of little faith?

What's to be done then? *Qua illius sunt curate, ille curabit qua vestra*; Have a care to do your duty to him, and never doubt but he will take care of you. Seek the Kingdom of God and its righteousness, and all other things *apud Deum*, shall be cast in over and above to you. Diligent prayer, honest labor, just acquisition, wary thrift, and merciful expence are the means that he allows, and requires; and his promise to feed and clothe us is annexed to these: This is the order of his Kingdom, this the way of his righteousness; as oft as we step out of this, we shall be sure to meet with trouble and vexation of spirit.

Disdain then to divide thy soul, which in its own nature is indivisible, betwixt the dirty god of this world, and the God of heaven. Trouble not thy self in the pursuit of that a moth can eat, a worm corrupt, a thief can steal: *Ne multus sis*, pine not after that which is of a fickle temper, every day watching an opportunity to steal away; like to a bird upon the wing, it will be gone, or like a stream passing by a meadow side, *labitur & labitur*; which no man can stay.

And now, O man! I shall shew thee what is good; It is *Maries* part, that Good part, that one thing necessary; that which will never fail nor vanish.

Many things will distract, fix on this One; many things that trouble may be well spared; this may not, *it is needful*. Goods you are pleased to call those many; this whether you call it so or not, yet it is a *Good part*. This good lastly you shall be sure to finde in it, that when these *Multa* fail, this One good thing will accompany you into everlasting habitations.

Vers.

Verf. 42. *Εως δὲ ἔτι ἄλγιστα ; Of one thing there is need.*

Vulg. Lat. *Unum est necessarium.*

Beza. *Alqui una opus est.*

Tremel. *Unum est autem quod requiritur.*

Engl. Tr. *But one thing is needful.*

Hitherto my labor hath been to remove all impediments, as it were the rubbish : Now I begin to build. And in the foundation I shall lay that one thing that cannot be spared, because it is Necessary, requisite, needful, and of special use ; without it the building can never stand.

It was a wise question the Lawyer proposed to our Saviour above, *vers. 25.* *What shall I do to inherit eternal life ?* that ought to be our aim ; for every one must needs love himself so well, that he would fain live for ever, and live happily for ever. To attain this One thing, it is needful, that he serve God ; And therefore as Beza notes on these words, *reclara sententia* ; a worthy Apothegm, by which we are warned that we destine and direct all the duties and parts of our life to that end, that we serve God, this being the whole man.

Beza in loc.

For these necessarily follow and infer each other ; God, Man, Religion ; a Father, a Son, Reverence and honor ; a Lord, a Servant, and Service ; a Giver, a Receiver, and Thankfulness ; a Creditor, a Debtor, and an obligation : Whence it may be well collected, that the first Divines were expert Logicians ; For when as a man mounts to God, as it were with two wings, by his Understanding and his Will ; so soon as the Understanding assents and concludes that there is a God, that he is a Father, a Lord, a great Benefactor, a Creditor ; the Will straight infers, that he is to be worshipped, revered, served, observed, praised, thanked, and that we are obliged and bound to all this.

But all this being done, because defective and imperfect, yet is not able to conjoin and reconcile man unto God, without which happiness and salvation cannot be obtained : A way then must be found out by which God must be satisfied as well as served ; pacified as well as worshipped. 'Tis but in vain to look for this in Sacrifices, Purgations, Ceremonies or Prayers : For what doth the effusion of the blood of a beast offered in sacrifice intimate, but that thou hadst deserved to die, and be slain, as was that beast ? what those purgations, but that thou art polluted, and needest a laver ? what those ceremonies, but God is displeased, and must be propitiated ? what those confessions, but that thou art a sinner, and deserv'st the sentence of death ? That alone which can do this, be able to satisfy and pacify, must be some greater price, some higher payment ; that ransom alone, which is set forth to us in the Gospel ; of which the prerogative is, *That it is the power of God to Salvation, to every one that believes, to the Jew first, and also to the Greek.*

Rom. 1. 16.

This is that needful principle that must be known, and known it can not be till it be taught ; and being taught, it must be heard ; and when heard, believed and obeyed, in all which the power of Religion doth consist. For in a word, that is true Religion, and alone deserves the name of Religion, which hath God for the scope, his Word for the rule of Divine Worship, and shews a way and a means whereby God being pacified, satisfied and reconciled to sinful man, may bestow upon him salvation, and eternal happiness.

That then which *Mary* saw at Christs feet to learn, was Religion ; to which that I may win your affection, I will shew you

1. That

1. That it is but *One*.
2. That it is *necessary*.
3. That it is no seeming, but a positive Good; *A good pari.*
4. That it is not as *Martha's multa*, many things are, a transitory utensil, but lasting, everlasting; *It never shall be taken away.*

I dare say I shall not need to use any other arguments to quicken your election; hoping that all other things being undervalued, you will (if you have chose ill already) with *Mary* make a new choice, and resolve upon these grounds never to chuse again.

1. *Religion is but One.*

That which first commends Christian Religion is the Unity; for so indeed it is in it self but One; it was taught by One and the same God; it proposes One and the same Christ; It is inspired by One and the same Spirit; It unites all the parts under One and the same Head; it conveys all Promises under One and the same Seals; the Duties that it enjoyns are the self same; the Articles agreed upon for belief the very same; the Petitions all men are to present must be framed by One and the same pattern; the hope of our calling One and the same; And is it then possible that the Religion should be other than One, that hath so many bands of Unity?

The divisions that are about it, proceed from the hot brains of the Religious, or Irreligious rather, while every one will bring his single stone, and grow cholerick, if it be not put into the foundation, which God never intended should come there. But let men hug their own conceits as they please, it must be granted that for the substance of Religion, there is but *una, sola, immobilis, irreformabilis regula*, to which no man may add, from which no man may diminish; and in respect of these Catholique and necessary verities Christian Religion is but One.

Tertull.

Tell me no more of variety of Liturgies, Rites, Ceremonies, so they be few, decent, orderly, and tend to edification; I can admit them in different Churches, and yet no more confess the foundation to be changed, then I should acknowledge that to be a new Fabrick in whose several rooms I should behold variety of ornaments or hangings.

Never instance in infinite Conclusions, some more plainly, some more obscurely hid in the bosom, and rationally deduced from the first principles; for how true, or like truth soever they are, yet they come in the catalogue of Superstructures, not Foundations. He that knows them not may be saved without them. Of which nature are the most controversies, which subtle heads dispute with so much heat, and little charity. Could men be brought to be of a meek and quiet spirit, the disquisitions of these might be of great use. But while Zealots prosecute their own interests with so much eagerness, that they cry out as those Souldiers in *Polybins*, in *Babylon*, to the fire with him, to hell with him that will not assent to their deductions, the unity is as much as lies in them rent asunder.

He mistakes that imputes this to the Religion we profess; it must be charged upon the education, the pride, the self-love, or self-ends of the professors. I excuse it not, but acknowledge, that *vicia erunt, donec homines*, that men are men, over-passionate, and in love with their own fancies more than truth: This is evident in other Arts, and it will be so among Divines. All other Artists have their civil Wars; Logicians their debates, Physicians their controversies, Lawyers their Moor-cases; and can it be imagined there should be all peace among Divines, in whose professions there is as many questions as mysteries, and those not few?

Tacit. hist.

Among

Among those divided *Sciolists* no man will say, that their Art or Profession is not One (though they contend) neither is it rational they should so say, since *Unitas scientia dependet ab unitate objecti & finis*. The unity of any science is denominated from the unity of the object and end; so long then as the Professours admit of the same *indubitate Maxims*, and aim at the same end, be the contentions what they will, the science is acknowledged for one and the same.

Let the same indulgence be granted to Divinity; and the contentions in it, and about it, will never present it with a double face;

— *Facies non omnibus una;
Nec diversa tamen, qualem decet esse sororum.*

Ovid, Met. 2.

Confess'd it must be, that in the secondary and obscure points, there are too many dissensions, and too bitter among learned men; who yet because they maintaine one and the same rule of Faith once given to the Saints, contend for that Form of wholesome words, and the Principles of the Oracles of God, and all aime at the same end, the investigation of Truth: Even in this distraction the Religion which they profess, may be said to be the same.

Jude 2.
2 Tim. 1. 13.
Heb. 6. 1.

What hath been said, may serve to several good purposes.

1. To remove that offence which most take at the dissensions in Religion, and by the Contenders Quarrels take occasion to dis-esteem the Truth. *Vellem fieri Christianus, sed nescio cui parti adhaeream*, a Christian I would faine be, but I cannot tell to what part to adhere, men are divided into so many Factions. It falls not so out in other Professions; why then in this? The Lawyers contend, and yet the Law is honour'd; Physicians differ in opinion, and yet Physique is in request; Though then Divines are at odds, yet let not Religion fare the worse. Honour the mother, howsoever the children be ungracious; and quarrelsome.

Chrys. in cap.
1. ad Gal.

2. And in the midst of these disputes adhere to those Truths which all Christians hold. For there is one Old safe way, whereof all Christians are agreed in this world of Cavils. A way that lies faire enough, and is plaine enough to heaven; and there needed not so much complaint, were not men more desirous to walk in Mazes of their own, than in this one Way.

3. What doubts may happen about those things which lie by the way side; wisdom it were that everyone would not be too busie about them; or at least so busie as to make a rent in the Church for them. For Schisme and separation may cast away that soul, whom simple ignorance and error shall not.

Two Doctors of Physique sit at a Table together, and a third man at the same board, who wanted their learning, but had a better stomach than either to his meat. The one of these was a *Gallenist*, the other a *Paracelsian*, of different opinions both; and as it falls out, in the midst of dinner they fall to Argument. The *Gallenist* speaks highly and eagerly for his simples, the *Paracelsian* for his Spirits; and opposed whatsoever was said, more out of spleen, and a humour of contention, than that the truth was on his side. At last from arguing, these two sticklers fall to rayling, to fretting, to open defiance. Choler so increased in the one, and melancholy in the other, and the blood so inflamed in both, that the digestion being hindered, they were both taken away desperately sick. But the poor honest *Ignaro*, that sat by all this while, who understood not the cause, though he heard the Quarrel, felt heartily to his meat, while they fell by the ears;

Dallingt. A-
phor.

1 Pet. 2. 2.

at last he arose, gave God thanks, digested it well, and in the strength of that meat, went on to his honest labour, and at evening receiv'd his wages. Thus it fares with the Rabbins in Divinity, and the simple honest Christian. They may dispute themselves sick, and so lose the benefit of the sweet and sincere milk of the Word; while the meek and quiet soul, that knows as much as needs only, may sit and feed, and bless God for his wholesome meat, and by it be nourished up to eternal life.

4. Lastly, It were to be wished, that men were not so, not to set up Altar against Altar, Faith against Faith, one kinde of service against another. Charity may compound, at least tolerate unnecessary differences. It favors not of a Gospel-spirit, to fasten the name of Anti-Christian and Superstition on that they like not, and presently to unfaint that man who is not of their judgement. Unity well beseems those who serve the Prince of Peace.

Vulg. Transl.
Job 1. 1.

Hearty reverence, and devout adoration are for holy Mysteries; much wrangling and prating never was, nor will be the Character of a devout soul. It is not the cunning pate, but the honest heart that God accepts. God had not such a Servant in the earth as Job; and he was *Vir simplex, a plaine man*; one *fine plicis*, without any folds, any windings, or doublings, or Sophisms. All Arts have their *Arcana*, secrets; Religion its *Mysteria*, mysteries; and it is not the over-curious search of these will bring you to heaven. In a word, I will shew you a plaine way, a brief way, and a safe way. The belief of what is delivered in the Apostles Creed: The practice of what God requires in the Decalogue: and the commencing your Petitions and prayers in and after that forme that Christ hath taught, is the easie and ready path that leads to heaven.

Phil. 3. 16.

Let then your study be to know this Rule, let your endeavour be to walk aright in this path, keep this one way, *mind this same thing*, and you shall be happy. And if any man, in the Conclusions deduced from these, be otherwise minded, let him propose his Scruples, *sedat*, in a milde, and an humble way, and never trouble the Church. Witty men may pretend the pursuit of Truth so long as they please; but I shall never believe any man to do this sincerely, who is not of a meek and a quiet spirit; for *hostis est veritatis, quisquis non est amicus unitatis*, he is an enemy to Truth, who is not a friend of unity.

Cant. 4. 9.

Christ in the *Canticles*, professeth that he received a wound from his Spouse, but it was from a single and united eye, from a twisted or united lock, or wreath. Thou hast ravished, or taken away, or wounded my heart, my Sister, my Spouse; thou hast ravished my heart with one of thy eyes, with one chaine of thy neck. These eyes, these chaines, these wreaths, are the operations of a Christian soul, and they wound not, they ravish not till they be united, till they knit together in Charity, which is the Bond of perfection.

Faith indeed wounds and ravisheth the heart of Christ, but it is that faith that works by love. Hope wounds also, but it must go hand in hand with Charity. Devotion and prayer draws his eye, but never till it be united with goodwill. Obedience *rapi* ad *se* take away his bowels and heart, but it must be then the obedience of Love.

Love it is that does all, makes all one; two eyes, one eye; many single haire, one lock; which if you remove, nor Faith, nor Knowledge, nor Hope, nor Devotion, nor Obedience, nor any other ancient Vertue, will ever ravish the heart of your heavenly Spouse.

Charity it is that will unite you to God, and God to you. Charity it is that of many will make one: Make men to be of one mind in one house,

of

of one minde in a Church, cause men to serve God with *one heart*, and *one soul*; which is the property of that Religion which I have hitherto shew'd you to be but One.

Next I am to prove, that this *one thing* is *Necessary*; for that's the Attribute of our Saviours Proposition.

2. *One thing is Needful*: or as the *Vulgar*, *Necessary*; as Tremel. *Requisite*.

To tell some that *Maries* part was that good part; or others, that it is a lasting part, such as will hold out, when other things will part with us, will prove but weak Arguments. For some are so wicked, that they regard not what is good; and others so worldly, that they are all for the present. If it appeare then that this is requisite, needful, necessary; that without it, *nec esse potest*, that without it a man cannot be what he should be, what he desires to be, *viz.* Happy; then I dare say there cannot be a more powerful reason to perswade.

Now a thing is said to be necessary two wayes. 1. *Ad esse rei*. 2. *Ad operari*. Either to the being and constitution of a thing, or else to its actions and operations.

1. An essence or being every man hath, *esse nature*, for he is a rational creature; and I say not that Religion is necessary to make him a man; for how many men are there, who are not, nor will be perswaded to be Religious? who yet do participate of reason, and have a humane being. A man then may be a man without it.

2. But there is another *Esse*, or being, an *esse gratia*, a being that proceedeth from grace, that raiseth a man to a higher pitch, restores him to that Image in which he was at first created; makes him partaker of the *divine Nature*, walking here below as a kinde of mortal God. Now to give a man such an Essence, Religion is necessary; yea, and this part of Religion, which *Mary* here chose and praistised.

Every thing before it have a being, must have a Procreant cause. In this, the Seed and Original of our being is the *Word*; to heare which, *Mary* sat at Christs feet, whose place now the Pastour supplies; *I have begotten you through the Gospel*. And after any thing is brought forth, it must be brought up to, and have nourishment; the Word of God is this also; *Milk to the babe, meat to the strong men*. Farther yet, both children and men have need of *Doctrine, Reproof, Correction, Instruction*. The most gracious soul, at one time or other, will stand in need of one or more of these; and to this, this one thing is requisite, for it makes the man of God perfect. Denied then it cannot be, but the Principles of Religion are necessary to make and constitute a man of grace, and of God.

2. I come in the next place to his actions and operations, these must be consonant to his being. For such as any thing is in its being, such also it will shew it self by working; The Sun will shew it self to be the Fountain of light, by illuminating; and a Tree to be of this or that kinde by the fruit. Actions are required of the Religious, for they must be doers; fruits, for to that end they were emplantied in the Vine; now no action can be compleat, no fruit good for the object, for the end, for the cause, for all requisite conditions, except Religion conducts it; and therefore the Rules of Religion are necessary *ad operari* also.

By *Adams* fall, this rule of our Actions, was very much obscured in the foul and faculties. Men did what they could to null it. It was against their lusts, and therefore they threw it aside. Then came also a super-seminator,

Psal. 68. 6.
Acts 4. 32.
Jer. 32. 39.

Col. 3. 10.
1 Pet. 1. 4.

Ephes. 5. 26.
1 Cor. 4. 15.
1 Cor. 3. 2.
Heb. 5. 14.

2 Tim. 3. 16, 17

Isa. 1. 22.
John 15. 2.

Mat. 13. 28.

that enemy, that sowed his Tares in the heart; The rankest of which was, *Bonum est quod prodest*, That alone is good, which is profitable; and what is profitable, is good.

2 Cor. 3. 3.

Jer. 32. 40.

Tit. 2. 12.

Luke 6. 31.

1 Cor. 15. 32.

Luke 12. 19.

Therefore God was pleased to write it fair again; not in two Tables of stone, as on Mount Sinai, but in the fleshy Tables of *the heart*, that they depart not from him. This will direct us in all goodness, to all we are to do, to God, to man, to our selves. 1. To God, that we live piously, adore him reverently, constantly, sincerely. 2. To man, that we carry our selves justly, charitably. *Fac, quod potes*, is the counsel of Machiavel. *Fac, quod vis pati*, Do as thou wouldst be done to, is the rule of Truth. 3. To our selves, soberly. Our sensual part will cast no Bridle upon our lust. Ask nature, and it whispers, *Ede, bibe, lude, Soul, take thy ease, eat, drink, and be merry*. Take God for thy Counsellour, and he will set a restraint upon all excess. Reason we have common with Angels, sense with Beasts; Religion will teach us, *ut quod deterius subjiciatur meliori*, The worst part be subject to the better; that reason be subject to God, sense to reason.

If then we intend that our actions adorne our profession, necessary it is that we be skilful in this one Rule, since this must direct the understanding to know every duty perfectly; the judgement to discern betwixt good and evil exactly; the memory to retain what is taught firmly; the will to choose the better, and leave the worst freely; and the affections to love what God loves, and hate what he hates ardently.

Ecclef. 12. 12.

It is to no end (saith the Wise man) *to make many books*, and 'tis to no end *to use many words*; will you hear the Conclusion of the whole matter, that necessary point we must all drive at? To feare God, and keep his Commandments, is the whole man. His whole being of grace consists in this, and his operations that necessarily follow this his being demonstrate this.

Job 11. 12.

Vain and empty man may imagine, *that he is born as free as a wild Asses Colt*; i. e. bound to no Master, subject to no Yoke, but like a Wilde Colt the Foale of an Ass in the desert, that was never brought to hand. But let such a man or beast rather consult with the Book of God, and he shall finde this Universal Affirmative, *that our Lord hath made all things for himself*; and if all, then man likewise. Necessity then is laid upon man to serve his Maker; it is *necessarium*, it is *Unum Necessarium*, necessary it is, that one necessary Point; from which will follow this Conclusion.

Prov. 16. 4.

That since this is *ergo* a necessary work; what tends not to this, is *ergo* a matter by the by in comparison of this. Our maine business that we came for into the world, is to serve our Maker, and to save a soul; what conduceth to this end, would be our mark to shoot at, our scope to aim at: To all other things, as Riches, Poverty, Health, Sicknes, Honour, Dishonour, such an indifferent affection would be borne, that we esteem not our selves happy with them, nor yet unhappy without them; that with a thankful heart we receive them if bestowed by God; and if it be his pleasure to detain or take them from us, we murmur, we repine not, because not any of these come within the Compasse of this *One Necessary*.

Now if this shall seem to any man rather a speculative, than a sad Truth, let him go to the Couch of a sick Worldling, or prophane person, and ask him then, what he judgeth to be of the greatest necessity? God, or his gold? God or his belly? Could a man behold and feel the secret throbs, the sad accusations, the fearful remembrances of such a heart at that instant? no doubt, he should finde him of another judgement and Opinion, than he was in the

ruff

ruff and heat of his jollity. Doubtles he would avow, that the remembrance of one houre laid out upon this necessary Point, did bring him at that instant more solid comfort, than all the toyle and pleasure he took in these transitory things.

Now, deare Brethren, give me leave I beseech you to bespeak you: I that am your Servant for God, you who profess your selves Servants to God:

Use I entreat you, this experiment to your commodity, use it to your instruction, use it for a warning. That which thy Neighbour is now, thou must be ere long, a dying, a dead man. And of all follies, it is the greatest, not to fly dangers by the examples of others: The difference betwixt a wise man and a fool being this, that the one foresees a mischief, and prevents it while there is time; the other would do it when it is too late. If thou couldst but now feel the state and case wherein thy poor heart shall be at the last gasp, for neglecting the study of this Necessary, and pursuing that which then will not profit, thou wouldst take from thy meat, thy sleep, thy other occasions, to study this one Necessary indeed.

It is the opinion of a great Divine of sound judgement, that the souls of Gods Saints in the houre of their departure, are suffered to feel the touch and sting of bodily death, which is fully known to none but God who ordained it, or to her self that feels it; though this Agony of death be shortned or succourd, as it pleaseth God in his mercy to dispose to every man. There is then more reason in that prayer which our Mother the Church hath taught us, than at first sight appeares, *That God would deliver us in the houre of death, and in the day of judgement.*

Of which terrour he that would take a full view, let him go into the Garden, and behold our Saviour in his Agony, when his soul was ~~anguish~~ besieged with sorrow; when he did sweat those clots and strings of blood roping down unto the ground. He then saw God upon the Throne armed with wrath and indignation against the sinnes of all the world. Then he saw, but felt not what the damned must feel, the fire of hell kindled to torment them who are hardened in their sinnes, and dye without Repentance in their wickedness. This wrung from him those drops, that blood, that fear, that prayer.

Now if this day may prove a day of heaviness, one houre, one minute at least of that houre of darkness, even to those who all their lives have thought of this One thing, and studied this Needful Point: what is like to be to them, who because of *Multa*, many distractions, had no leisure to think of it; and for impertinent matters, have set by this Necessary, that have chang'd the first into the last, and put the last first! I cannot without horror conceive of the horror of that soul; I cannot without discomfort call to minde the discomforts of that houre. Doleful it is, to consider in what bitterness, in what amazement, in what (I want words to expresse my thoughts) in what, in what astonishment that last divorce of this long wedded couple, the masculine soul, and the weaker body will be then made.

True it is, that the godly ought not to be disheartned by that King of fear, since it is their good God who wounds and heales; their Jesus that kills and quickens; their Redeemer that brings to the Gates of Hell, and brings back againe. But yet they should consider the bitterness of death, which is the sting of sinne, and how justly they have deserved to be pierced and wounded with it; and so with a Religious feare, and most earnest prayer, beg of God assistance and defence against the terrour of Death, before they approach their end. No man ever breath'd out his soul without bitterness; but he with the most, who hath not all his life long had a careful eye, and a solicitous heart about this *On Necessary*.

Would

Bilson, Survey
of Christs suff.
p. 389.

Luke 22.44.

Jer. 5. ult.

Isa. 55. 2.
Luke 15. 16.

Verse 17.

Mat. 3. 12.

Isa. 40. 15.

Mark 14. 8.
6.

Dan. 5. 25.

Would it were in my power to perswade men to grow wise, and foresee these things, that they would cast about, *quid fiet in novissimo, what they shall do in the end thereof?* In all other actions little is undertaken; but it is proposed, What will be the end thereof? What will come of it? why nor here also? What? so wise in all other things, and so unwise in this? If your end be heaven, why glue ye your hearts to the earth? if you seek to please God, why are you yet Servants of men? nay, of *Venus*, of *Bacchus*, of *Ammon*? if one necessary Point be to be studied, why study you all points else, and neglect that? This is to *lay out money, and not for bread*; this is to feed upon *Husks*, when you might feed on the flowre of Wheat.

But if ever the scales shall fall from your eyes, as they did from the Prodigals, ye will confess that all these *inonon*, are but *avmōgboez* light chaffe in the winde, that will be blow'd from the face of the earth. This will be the Harvest of such light stuffe; for he that *bath the Fanne in his hand, will purge his floore, and burn up the chaffe.*

Now if the Fan move you not, then think upon the Scale. For the Prophet puts a balance, and weights into Gods hand, and teacheth us, *that all Nations are as the dust of the balance.* An examination there will be in a very nice and delicate manner, such as is of gold in the balance of the Goldsmith, with whom, not any counterfeit mettall can pass, nor any piece that is too light; and when all our plots, our designs, our acts come to Gods balance, nothing will be current, but what is circled with this One Necessary; our service of our God, our sincere heart in the performance of these Religious duties, our sitting at Christs feet, and hearing his Word, our practice of what we heard; thus much, and thus much alone will pass; and if any thing in this be found, as much will be found to be light and embased; our Saviour will cast in his own All-sufficient merit to supply the defect. For he who accepted and commended this very Woman, because she did what she could, if he finde the like endeavour in us, hath also given us a Superfeudas that our heart be not troubled, nor that any other trouble us about it.

But for all the rest, God, not man numbers it. *Tekel*, it is found too light. *Pharez.* away with it; out of the balance it must; God will never approve it, because it is more than needs. Were the Jewish Phylacteries, or the Frontlets now in use, I could with these three words written on your foreheads, or as Bracelets wreathed about your wrists: But since those are in disuse, you have yet a Tablet, in which you may engrave them; I mean the Tablet of your hearts; especially these two, *Mene*, *Tekel*, that import the numbering and weighing of all men do. This would make every careless soul fall to reckoning and accompt with themselves, what would hereafter pass, what would not pass, what was to be accompred for on the by, what on the main, what superfluous, what absolutely necessary, what first, what last, what would be taken, and what would never be receiv'd.

Those things which will not be receiv'd then, are not *Martha's multa*, many dishes; nor *Dives multa*, many goods; nor *Epicures multa*, many delights; nor the Politicians *multa*, many plots; nor the active mans *multa*, many businesses; nor the Hypocrites *multa*, many long prayers; nor the Itinerants *multa*, many Sermons; nor the worldlings *multa*, many cares; nor the Souldiers *multa*, many Victories. This *Maries unum*, her sincere devotion, her sincere Religion, her sole service, her intent attention; in a word, her one heart, her one soul, her sole heart, her sole soul, universally and constantly united to her God. This is that One, that necessary thing, that good part, which never shall be taken from her.

LUKE

Luke 10. 42.

Maecia N n' a'yadin uaida i'fahlan, ins ba a'pauadnotas a'r' avus.

But Mary hath chosen that good part, which shall not be taken away from Her.

Nulla est hic comparatio, for here is no comparative, nor superlative, as many Interpreters dream; and therefore read it thus,

Mary hath chosen the better part.

Mary hath chosen the best part.

Bez.

Rhem. ex vulg.

Sed tantum pronunciat Christus Mariam in sancto & utili studio occupari, unde abstrahi non debeat; But Christs judgement is; That Mary was busied about a holy and profitable matter, from which she ought not to be drawn.

I am this day to bring you into a Family, to which I could with every Christian house were like; for in this, so many chief persons, so many patterns of piety, and Religion. Three we finde, *Martha*, *Mary*, with their good Brother *Lazarus*; not the begger that lay at the Rich mans Gate, but *Lazarus* the friend of Christ, who slept in his grave, and with a loud voice was awak'd, and raised, and came forth. And every one of these proposed in their kinde for imitation.

John 11. 13. 43

Martha the Housewife busied at her work; *Mary* the devout, at Christs feet hearing a Sermon; *Lazarus* the type of an obdurate accustomed sinner, for many dayes dead and buried; and sinking in trespasses; but now by a loud, powerful, and mighty voice of Christ raised, and therefore adding the part of a Convert, a living Christian, who being raised from the death and grave of sinne, intends to live unto God. Now happy is that house which is stored with such Inhabitants; for there, nor God, nor man is forgotten; no, nor yet that duty which is due to both. Not God; for *Mary* the devout *piis & sublimiter sentiet de Deo*, will think highly and reverently of her God. Not man; for *Martha* the hospitable *benigne & misericorditer de proximo*, will charitably provide food and entertainment for those that want; and *Lazarus* with his Doves eyes, *humiliter & miserabiliter de se ipso, peius de peccatis*, will think humbly of himself, worke of sin that paid him his wages, and laid him up in his grave.

It were to be wish'd that the virtues of these three were united, and that we might finde in every Christian, *Martha's* Charity, and *Maries* Devotion, and *Lazarus's* Resurrection; but these seldom meet; for where there is *Martha's* care, or rather trouble, *Maries* Devotion will be cooled, if not absent, and *Lazarus's* life will smell too strong of the grave; the returne from thence, will not be as it ought like Christs, who left the *linnen clasket*, and the *Napkin* about his head, the whole furniture of death behind him; but too too like *Lazarus's*, who came forth bound hand and foot with grave-clothes, and his face bound with a *Napkin*; in plainer words where there is anxiety, and great distraction, this Resurrection to a new life will be hindered, bound up, clouded, vayled, that it cannot go on nimblely.

John 20. 6. 7.

John 11. 44.

The sole way to set it at liberty, and cheerfully active, is to make *Maries* choice which our Saviour here commends, and from his mouth I commend

to you. Put it to the world, and there will be a plea put in for *Martha*; but let Christ be judge, and *Maries* choice will be prefer'd. *Martha's* Election was an errour, but *error salutaris*, a beneficial mistake; for, It may rid the world of an errour ever after; but the choice of *Mary* was *salutaris electio*, a wise choice, safe, and heal:ful; for it may teach all posterity what to choose; not many things, but One; not one superfluous matter, but one necessary; not that which may seem to be, and is not, but that which is truly, positively, and really good; Lastly, not that which is of a flitting, transitory, and vaine nature, but such as will be lasting, and everlasting shall not be taken away from us.

The Subject I told you of this Text, is Religion, which is here commended to us under *Maries* choice, for four eminent qualities.

1. For the Unity of it. It is but one; there is but this one way to make men truly happy.
2. For the necessity of it. It is a needful point; no man can be a Servant of God, or save a soul without it.
3. For the perfection. It is without controversie, and beyond all dispute, *A good part, the good part.*
4. For the perpetuity. The fruit gathered from it is immortal; *It will never be taken away.*

Two of these excellencies I have spoke of before, now I am to prosecute the other two, and to declare, That this part is a good part, and everlasting, which will justify the more *Maries* discretion that she chose it; for what she did, was not done at all adventure; but upon mature deliberation she chose.

1. *Mary is wisest, Mary hath chosen.*

She chose it, and she chose it *ē* out of, from among other things; as a man should choose a pearle out of a heap of rubbish; or any one thing that he likes, out of a shop of commodities.

Election cannot be made, but where more things are proposed; upon which the soul of man deliberates, and within holds; as it were a counsel, what to admit, what to reject, what to choose, what to refuse; and he is no wise man that fastens on any thing; before he hath well weigh'd the Arguments that may perswade, or dissuade him; Especially in Religion, the matter here in question, the choice of which is the point of the greatest moment.

Luke 8. 2.

Merchinks, I behold here on one hand, the seven Devils cast out of her by our Saviour, pleading hard with her; pressing most assuring Arguments to flatter her into her old way of lust and pleasure; What she so courted for her beauty; and admired by so many Lovers, make her face with a flood of teares, and stoop her lips to kiss the feet of any, of whose kisses, youth and love would be ambitious! What so neglective of her self, to make her haire a Towel, which in curls did allure; and perfum'd with odours please so many Lovers! But on the other side, Religion presenting unto her the strict austerities of Christianity, the frequent fastings, the daily prayers, the subduing of lusts, the mortifying of the body, the raming of the flesh, and giving it a black eye; In a word, all those duties of piety, and charity, which could not be performed without much trouble to the flesh, that I name not that self-denial, and Cross, that all must take up, who will sit at Christs feet and hear his words!

And yet *Mary* sits still, and is immoveable. Pleasure sings to a deaf woman; Religion prevails; she chooses that which would save a soul, before that which delights, that which would never faile; when all her pleasures and Lovers would forsake her.

And

And to say truth, a Religious life is alwayes best when chosen. He whom occasion, or education, or custome, or fashion, or the conversation of others moves to be Religious, is seldome really such; *intus & in cute*, he is not a Jew within; his devotions are formal, his service hypocritical; he approacheth God with the lips, but his heart is far off.

Whereas he that sits down, deliberates, and enters a consultation, debating the matter betwixt him and his own soul, upon what grounds he will be Religious; and findeth these grounds to prevaile upon his understanding, is like to make a good choice, and do his Duty truly, heartily, sincerely.

Of the end of Religion there is no doubt, there needs no consultation about that; for every man would be happy, and live for ever; Naturally our will is carried to that. The whole deliberation will be about the meanes by which we shall attain this end, which is *Marius* part, Repentance toward God, hearing his Word, obeying what we hear, and faith in Jesus Christ; for these being averse to flesh and blood, and not known to all, the debate is about the practice of these. Now he who after a sad and serious disquisition, rejecting all other vanities, and by-ways, shall make his choice of these, is the sole wise man, and like to prove the good Christian; which will be easily confess'd, when I shall have opened at full unto you, in what respects Christian Religion is the same.

2. *Ἀγαθὴ μέρη*, That good part.

Bonum, if we consult *Aristotle*, is that *quod cuiusque conveniens est*; and since that there is not any thing so convenient unto man as Religion, Religion must be the chief good; understanding by good, that which doth most conduce to attain the chief end, which all things aime at, felicity. Nothing can be so convenient to man, as that which teacheth him to know God, to joyn him to God, to give God all honour and glory, and to live honestly, justly, peaceably among men; all which being the Dictates of Religion, confess'd it must be to be the Good part.

First, By Religion it is that we come to know God; thus the wise have defin'd it, *νοῦσις ἐστὶ γνῶσις τοῦ θεοῦ*. Piety is the knowledge of God. The whole world, as saith Saint John, lies in darkness; and if any light came to them by the Book of Nature, by it they might know that he is, not what he is; that to be worshipped, not how to be worshipped. To the question proposed, What God was, the wisest of them was fain to take a longer day, and to profess that he disputed the most wisely of God, that said no more than *ὁς ἐστὶ*, That he is. What beyond this they knew, they were beholding to Revelation. For that Rule of *Iustin Martyr* is undeniable, with which he often in that Book presseth the *Grecians*; *ἀδύνατον τὰ ἔντα μυστῶν καὶ θεῶν τοῖς μὴ πεποιημένοις παρὰ τὸν ὁδόν μαθηματικῶς, ἢ ἀντὶς εἰδέναι, ἢ ἑτέροις διδάσκειν διδόναι ὁρᾶν*; i. e. 'Tis not possible for them who had not before learned so great and Divine things from those that knew them, either themselves to know them, or rightly to teach others; whatsoever it was then that the Chaldees, Egyptians, or Greeks, knew or taught aright of God, that they received from *Moses*, and the Prophets, and stole it out of their Writings, though that the Theft should not appeare, they disguised it under other notions, and fictions; to the truth of Religion then they were beholding for what they knew or taught truly of God. *Veritas à quocunque dicitur, a spiritu sancto profecta est*, Truth by whomsoever it is said, yet it proceeds from the Holy Ghost.

Secondly, But this is not all that Religion doth for us; for after it hath

Ethic. 1.

1 John 5. 19.

Simonides.

λογ. παρ. περὶ Ἑλλαν.

Ambrose.

Hof. 2. 13.

acquainted us with God, it joynes us close, and re-unites us to God. *Religionis nomen à virtute pietatis deducitur*; It hath its name à *Religo*, to binde. It bindes us in a Bond of piety; and to acknowledge that we are not at liberty, but bound and oblig'd to performe what we have undertaken. The very forme of the Indenture, is thus drawn, *I will say to them, Thou art my people; and they shall say, Thou art my God*; 'tis a mutual contract on his, on our part; it had its rise indeed from love; He lov'd first, and therefore we are but to love againe. In him it was free, in us it is duty; and that which sets the measure of this love (if it have any) and prescribes the Offices of this love, is Religion; we never can of these make due payment, till we are Religiously united to him.

Gen. 18. 27.

Thirdly, And from this loving union there flows another admirable effect, which is an inward observance, and an outward adoration of that Entity, which a man esteems to be of so high and Divine a Nature. His study is to exalt God to the highest degree, and to abase himself to the lowest; so did the Father of the faithful in his Petition for *Sodome*, He acknowledged God to be his Lord, *himself dust and ashes*.

Such is the force of this Divine vertue, it makes a devout soul dedicate himself wholly to God; his body to be Gods Temple, his soul the Altar, his affections the offerings, his spirit his Image, the best expence of his time to serve, to extoll, to imitate, to implore his God. Religion prayes, Religion fasts, Religion adores, Religion it is that gives thanks, Religion that gives reverence to his holy Name, to holy dayes, to holy places; by this only it is that we yield obedience to what we should, confess, are sad, and ask pardon for what we cannot do.

Go now and say, but with what face I know not, that Religion is not a good part, which teacheth so much good. If to know God, if to be united to God, if to exalt and glorifie God, if to adore, obey, worship, serve him, have any goodness in it, then certainly that must be good which teacheth the Rule and Practice of all these.

2. Religion good for the Societies of men.

But I come now to men; and if we shall prize and esteem that duty which man owes to man, and the performance of it as wonderfully conducing to the conservation of Humane Societies, Religion must be confess'd to be a Good part. It is no peculiar conceit, but a matter of sound consequence, that all just and charitable duties, are by so much the kindlier performed, by how much the men are more Religious from whom they proceed.

No act of Justice is so genuinely executed, as where the feare of God is the first moving cause, his glory the end; and the Rule by which Justitiaries proceed, his Word and Will, and not some sinister respect; or crooked line of their own. For if those who fill the seats of Justice, follow it only as a Trade, with unquenchable and unconscionable thirst of gain; being not fully perswaded in heart, that justice is Gods own work, and themselves only Agents about it; that which was ordain'd for the common good, will be made the very Rod and Scourge to torment poor innocents, and a cause of a common misery.

Ovid. Met. Hesiod.

Those who extoll the Golden age, acquaint us with many admirable effects, as that men at that time, of their own accord; without any Law, kept their Word, their faith with men, that they lov'd what was right, and hated what was wrong; that not feare of revenge or punishment, but meer love of vertue and equity was a barre against all oppressions. And how came this about?

about? The gods, say their Poets, did as yet dwell and converse with men; they had those, though feigned Deities for their Tutors, for their Directors, for their Guardians; and they were so Religiously aw'd by their presence, that they had no thought to attempt any unjust act; but upon their retirement to Heaven, then

—*Fugere pudor, verumque, fidesque.*
And justice and all fled together.

Ultima caelestium terras Astra reliquit.

The truth I confesse is disguised in a fiction; but the Moral is, That where God is, there will be good; and where good is, 'tis the work of a Religious feare.

To go one step further, let the god be never so strange and false, yet in the Religion of that god, some principles are true, from which have sprung notable effects for the benefit of mankind. Not a man among the Heathen, who had or hath a stock, a stone, a clout, a Fetisso for his god, but will yield you this Principle, that breach of Oaths is detestable to their Deity; and that such as should be wilfully guilty of that hateful crime, alwayes were to be pursued with Divine Vengeance. It was their errout to attribute so great power to their Puppets and false gods; yet the right conceit they had, That to perjury, and injustice, vengeance belongs; made, and doth yet make them so punctual in their Contracts which they make with men.

I verily believe, that those specious vertues, their milde severity, their severe but exact justice, their chastity, sobriety, valour, their integrity and honest simplicity which we read of, admire, and commend in the Heathen, were no other than the fruits of true Religion; some Axioms and Principles whereof, were by God rooted and imprinted in their hearts; for they were but *ἀνορεῖς καὶ ὁδοὶ*, Thieves of other mens goods; having borrowed, or if you will, pilfer'd from Gods Truth, whatsoever they published and practised as true.

Clem. Alex.

These Maxims common to them with us, tyed the hands from violence, the tongue from blasphemy, the eyes from beholding vanity, the heart from impure conceptions, the head from Treasonable plots, and the feet from running to vile excess; upon all these Religion laid a strait, but an awful Yoke; which, who so cast off, were even by themselves branded and reckon'd among the irreligious.

But if it be said, that these effects being common to all Religions, to the false, as well as the true; therefore the goodness even of those is this way set forth, as well as of the Religion we profess: I would have it remembered,

First, That these effects proceeded, as I said before, from those common Truths and Maxims, in which the falsest Religion in the world doth communicate with the true; viz. *That there is a God*; that this God is to be honoured; that this God hates cruelty and injustice; that this God hath *ὀδύνην ὀφθαλμοῦ* a revengeful eye; that he is a holy God, and doth detest unholy actions and persons. To the truth of Religion the effects may be attributed, though they that do them are not of a true Religion.

Secondly, That howsoever this their Religion, be it what it will be, may reach them some Truths, and dictate some good things; yet it is not in all things absolute, in all things good, as is the Christian Religion; and therefore not that good part which our Saviour here commends in *Maries* choice. It will not then be amiss next to examine, how farre that Religion we profess is *ἀγαθὴ μὲν*, that good part, and excells all other Religions that ever were yet in the world.

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3. That

3. That Christian Religion is that good part.

Every Religion beares in her very dictates the Image of the Author. Nature never invented, or imposed any that did not favour her; nor the Spirit of God any, that did not oppose Nature. Let then this be the *Lydian* stone to make the trial; that which will distinguish Christian Religion from the rest, and give it a preheminance above the rest; we need no other. What Religion doth plainly content nature, let that be false; what gives more sincere glory to God, and destroys the works of the flesh, let that be true and good.

Now look over all the Rules of Christian Religion, and shew me but one that gives liberty to the flesh, to our carnal appetite; what one doth not breath forth the greatest holiness, purity, piety, charity, that can be expected? Among the Heathens, their very gods were contentious, and had their Warres; wanton and lustful, and had their *Ganymedes*, their *Entrepas*; Gluttons, and had their Feasts. A goodly Religion certainly where the Authors were so vicious, and whose set forms of service were compos'd of nought else but brutish obscenity!

But I pass by these, as not to be named to chaste eares. What should I say, that that very Religion which God gave unto the Jews had imperfection in it? The Apostle speaks it plainly, that it was *disannull'd for the unprofitableness and weakness thereof*. A shadow it was of good things to come, and is made nothing perfect. At best but a *School-master to lead to Christ*, in comparison of whose Sacrifice, all the *Mosaical Ceremonies* were but weak and beggarly rudiments. And therefore God tells the Jews by his Prophet, *That I gave them Statutes which were not good; not good sufficiently, because they never could by them obtain the end; for those Sacrifices which they offered year by year continually, could not make the comers thereunto perfect*. Thus it was in the Rites, thus in the Ceremonies; and for the Moral part of it, in one point an indulgence they had, or took at least, for the hardness of their hearts, *Moses* admitted a *Bill of divorce*. And in the Commandments of the second Table, they gave an indulgence to themselves to hate, they took liberty to be angry, to slander, though they might not kill. A wanton eye was thought no crime; or an adulterous heart esteemed no fault. With others they jested, and so that they kept from perjury, to swear by the Temple, was nothing with them. 'Tis not their practice I speak of, 'tis of their Doctrines; these were the Commandments of men current among them, and these they had been taught from the Ancients. Our Saviour was faine in a full Sermon to confute all their Glosses, and hypocritical pretences, for their breach of the Moral Law.

There is but one more which stands out in competition with the Christian Religion; and this is that of the Impostor *Mahomet*; and he that should read his *Alcoran*, would conceive he hoped rather to meet with beasts than men. To say nothing of his disguised Stories of the Patriarchs, stoln by him out of *Moses*, but chang'd into lyes, and old Wives Tale; who can Relate the stories of Angel *Adriels* death, *Seraphuels* Trumpet, *Gabriels* Bridge, *Herroth* and *Marraths* hanging, the Moons descent into his sleeve, the Angels Hammer, the Litter, and much of the same Bran without laughter! Besides these ridiculous Fables, how doth he sooth up nature; A man would think he heard *Epicurus* rather reading a flattering Lecture of pleasure, than a grave Law-giver; for his Ordinances are encouragements to licence: baits of pleasure; his heaven somewhat like the *Millenaries*, a Paradise of Amorous Ladies; by him revenge is encourag'd, multitude of

Wives

Justi. Mart.
λογ. παρ.
πρὸς ΕΛΛΗΝ.
Ναζ. σὺλ. α.
Tertul. de Idol.

Heb. 7. 18, 19.
Col. 2. 17.
Heb. 10. 1.
Gal. 3. 24.
and 4. 9.
Ezra 20. 25.

Heb. 10. 1.

Deut. 24. 1.
Mat. 19. 7.
Mat. 5. 21.

28.

33.

21.

Wives tolerated, theft allowed. Reason it self being the impress of God in man, hath light enough to perswade that this Religion cannot be good, whose Laws are wicked and licentious, and credit bolster'd up by lyes, fables, and impostures.

On the contrary, by Christian Religion we curb Nature; we restrain, we discourage, we threaten her; teaching not to rest in outward actions of piety, or dispensations of men, but to strive unto sincerity, without which we may expect no part in Christ, no salvation, no future life, no help in our prayers, in Sacraments, in any Christian duties. Call upon men we do to set the heart to work in all Devotions, without which the lips are but babblers; to set the hand to work in all good actions, without which the heart is but an hypocrite. Our Law is an undefiled Law, *and converts the soule.* With us it is a sufficient matter of accusation, not only to be wicked, but to carry a heart, and a desire to be such. For we prohibit the very purpose as well as the Act and the Deed. Chastity is so farre exacted by this good Law, that it puts a Covenant upon the wanton eye, and a restraint upon the adulterous heart. Perjury with us is held for so vast a sinne, that forbid we are by a solemne sanction, *not to swear. Swear not at all; by us even the appearance of evil is to be avoided.* To speak ill, to do ill, to think ill, to plot ill, are alike forbidden; all iniquity be it never so close or secret, must by our Law be forborne. Read but the fifth Chapter of Saint *Matthews* Gospel, with our Masters Comment upon *Moses* Law, and there you shall see the perfection and goodness of our Christian profession.

Now let me appeale to your own soul, and unto the judgement of the whole world, whether that Religion must not be good, whose rules are so good, whose commands so holy? Whether it be possible, that should receive its rise and being from flesh and blood, which keeps under, opposes, destroyes flesh and blood? That certainly, which is so opposite and contrary to mens affections, so cross to their mindes, must be from heaven; that which commands men *to be holy as God is holy*, must needs be from a holy God, and consequently it must be good; *for every good gift comes from above, and comes down from the Father of lights, with whom there is no variableness, nor shadow of turning.*

Could I finde the least favour given to our will and natural corruption in it, I should suspect that the Authour of it consulted with flesh and blood, as those we see do, that break, or countenance their breaches by some or other Clause they finde written in it; forc'd they are *ready to wrest the place*, and set it on the Rack as it were, and torture it, before it can be got to confess and countenance what they would have it. But when I cannot finde here the least indulgence or dispensation granted to the least sin, no, not to the appearance of evil, convicted I am, and so must any man that carries not about him an obstinate soul, that this is alone the good part; or since some will so have it, the best part; nor Heathenish civilities, nor Jewish Ceremonies, nor Turkish Libertinisme may be named in the same day with it.

Honesty then and piety we have to plead for us; justice and charity, Arguments of sufficient weight to get the good-will of a vertuous soul. But that which most works upon the hearts of most men, is *Utile*, profit.

Nil nisi quod prodest charum est. What is the Almighty, that we should serve him? and what profit should we have if we pray unto him? say those prophane men in *Job*. *Cui bono?* What profit will it bring us? how shall we be the better for it? is that powerful reason that draws men all the world over. Might it then be discern'd which way this which is so magnified for a good

Psal. 9. 7.
Naz. 5. 2. a.
propè finem.

Mat. 5. 28.

Verse 34.
1 Thes. 5. 22.

1. Pet. 1. 16.
Jam. 1. 17.

2 Pet. 3. 16.

2 Thes. 5. 22.

Job 11. 15.

good part, might be profitable for us, then without doubt it would be desired, and make men good indeed. Even thus farre our Saviour to winne our affection, hath condescended also, assuring us that it is so beneficial, that it will be of an eternal use. *Non auferetur.*

It shall never be taken away.

Ecclef. 1. 2.

All things under the Sun, are stigmatiz'd with the name of Vanity. *Vanity of vanities, all is vanity, saith one*, than whom never any one had more experience; and at what rate soever we esteem them, yet we esteem them the less, because we are sure they will not last.

Cic. pro Archia.

In this one thing it is, that Religion and Religious duties hath the priority, that they will not leave us, nor forsake us, *pernoctantur, perigrinantur, rusticantur, commoriantur, conspeliuntur, resurgunt*, at night they lay us sweetly to sleep, in our way they accompany us, in the Country they attend on us, when we expire, they go to the grave with us, and at our calling up, they will rise and appear, and speak a good word for us. *Blessed are they that dye in the Lord, for their works follow them*; this only might win our good-will. There is not any one thing in Religion, that is subject to decay. Not our God, for he is eternal, not changeable in himself, not

Rev. 14. 13.

John 13. 1.
Mat. 28. 20.
Mat. 1. 23.
Rev. 14. 6.

changeable to us; *whom he once loves, he loves to the end, and will be present with those he loves, for ever*; for this he hath given us his Word, *I will be with you to the end of the world*. His name is *Immanuel, God with us*. Not his Law neither, for that is immutable; it is the *everlasting Gospel*; after which we may not look for another; that which shall not be taken from the Church, till the Church be taken out of the World. Not his Spirit that informes the Church; for that he hath passed his promise, *I will send you another Comforter, that he may abide with you for ever*.

John 14. 16.

Joh. 6. 27, 32, 33.
Joh. 7. 39.
Psal. 56. 8.

This Gospel it is that propoſeth meat to us that perisſeth not, bread of life that decays not, fountains of living water that will spring for ever. This Gospel it is that enjoyns duties as I ſaid, that will not deſert us; draws from us teares, which God will put into his bottle; teacheth us to give Almes, that God will record in his Book; do ſuch works which will go along with us to the Throne of God, and never leave us, till they behold a Crown upon our heads.

Chryſoſt.

Gal. 6. 8.
Mat. 15. 17.

Nothing you can name beſides, will be ſo faſt a friend, ſtay, attend, abide, and follow you. And in that our Saviour ſaſtens *non auferetur*, to this one good part; evident it is, he puts a difference betwixt this and all other petty goods of the world; intimating to us, there be other things of a ſlitting diſpoſition; though not this, yet thoſe Tranſitory. And ſo they are like the Neſt of Swallows, made up of a little dirt and a few ſtraws, which in a froſty Winter drop down of themſelves. *That which is ſown to the fleſh, is loſt in corruption; that which is ſpent on the belly, paſſeth into the draught*; that which is laid on the back, falls to rags; a decay there is upon all theſe. Let then our eſtimation be according; *terra damnumus, quod habemus à terra*, let us leave to the earth, what we have from the earth, and begin to withdraw our love from that, which will ſo baſely withdraw from us. Can we ſuſpect only a man, whom we have made choice of to be our friend, into whoſe boſome we pour our ſecrets, with whom we love to ſpend our hearts? have we I ſay, the leaſt ſuſpicion that this man would prove a Judas, kiſs, and kill, and ſtand aſar off in the day of trouble? our affection will cool and abate wonderfully to him; but upon experiment, that actually he proves a Traytour, apt we are to take up Davids complaint; *This my companion, my guide, my own familiar boſome friend, this was the man that forſok me.*

Pſal. 41. 9.

It

It is beyond suspicion, certain we are, that the wedge of Gold in which we have put our confidence, all those pleasures which we have endeared in our bosome, our ambitious thoughts with which we have taken sweet counsel, even those whom we have loved so dearly, that we have prophaneely brought them with us into the house of God, and walkt with them there as friends, even all these will betray us first; and then leave us, when we are ready to leave the World. They will be then taken away; and if they come in sight at the last gasp, they will be such miserable comforters, as the surviving *Canaanites* were to *Israel*, *Scourges in our sides, and thornes in our eyes*. Thus much we all know, and this consideration very much abates the heat of our affection to all these.

Joth. 23. 13.

At that day the memory of a well-led life, a conscience established by faith, the remembrance that we have sat at Christs feet, and heard him Preach, an honest endeavour to remember what we heard, and a love and practice of those good lessons, will be the best and surest friends that will stick by us. It is the commendation of *Mary*, that she made her Election this way. Expositours unanimously have made this good woman the pattern of a contemplative man, who bendes his thoughts to meditate on heaven, and consider the earth after upon good grounds to make his choice. Is it thy purpose then to choose aright? call for *Mary*, bid her come and help thee. For he that considers not well, chooses but ill; whereas he that puts every circumstance into the Scale, and weighs all, is not like to be deceiv'd. *Solomons* good woman consider'd the field, and bought it; she consider'd before she purchased; for where there is buying, and no consideration, the bargain is not like to be advantageous.

Prov. 31. 16.

Mundus est personatus, all the World acts but a Comedy; and it is not within, what it is without; it sets forth honour, pleasure, riches, in the best attire, and instructs them to act their part so plausibly, as may best please. Before then thou be enamour'd of any of these, pull off the Vizard, and behold what they are within. *Non hominibus solum, sed etiam rebus demenda est persona*; Or *reddenda facies sua*; not from men only, but from things the personated outside is to be taken off, and every thing made to appear in its true natural shape and face. Consider then before you choose, and then you will make no more choice of those I but now named, for what they show, than you would do of a Horse for his glittering caparisons. And know withal, that when you have made a bad choice, and selected these, you have chosen that which will not make you happy.

Seneca.

It was the judgement of the wise, that all the things which they in their Philosophy call'd *Bona*, were not to be truly stiled good things, or such as would make their happy man; because they were placed upon Fortunes Wheele; *Eripi, surripi possent*, a man could have no hold-fast of them, nor call them *Sua* his own; if they stay'd with him to day, they would steal away, or might be stoln away to morrow. They were but like a fire among Thornes, that blazeth and crackles, and presently goes out. It must be in their opinion the constellation of vertues, that would make their happy man; because nor the force of fire, nor the waves of the sea, nor disfavour of Princes, nor rage of Tyrants, nor Sword, nor Age, nor Sicknes, nor Death itself could take their vertues; nor good deeds from them. You see whatsoever was subject to inconstancy, they thought too weak to be the foundation of felicity; and that those things were especially to be pursued which were constant. Their account they made upon *non auferentur*, that they could not be taken away. This made them so resolutely honest.

Isoc. ad Demon.
Plutarch. mpti
mus. Cicero.
1. Paradox.

And yet for this, they wanted much of the security that we have; they had

Cic. de Senect.

Tertul. de patient.

had but a dimm light to view it by; we have the light over and above of the Scriptures; they had nothing but the Testimony *purè & elegantur acta etatis* of an honest life; which how good soever, yet is subject to defects; we have a promise from God, and a pardon annexed to the promise for what would make us unworthy of it; they had before them for patterns of vertue, meer natural men, *gloria animalia*; we have the Prophets, Apostles, Martyrs, assisted with extraordinary grace.

Now if those men were so affected with what was permanent; and if the consideration of the alteration of all things below, and the meditation of the unchangeableness of what they thought the sole good, were to them that saw so little, and so darkly, so powerful a motive to make a good choice; what should this be to us, who are compassed with a Cloud of Witnesses, have the Word, have the Oath, have the Promise, have the Son of God, have the Seal of the Spirit, that our labour of love shall not be forgotten, that our sincere, though weak service of God, shall never be taken away!

The CONCLUSION.

Bern.

Quid in hoc mundo fratres agimus, aut quid de hoc mundo? Oh my Brethren, what is it we do in this Word, or what concerning it? about it we are not to do much, except to undervalue it; solicitous and careful we may not be about it, except it be to shake it off. Our bodies are but the Prisons of our souls; and since we expect a delivery, why is it that we are so much in love with our fetters and shackles? Suppose these were of the Gold of Ophir, yet they be fetters still; and therefore let us not so much esteem their price, as weigh their incumbrance; though they cannot, yet this the trouble must certainly be removed, our work must be no more than needs must to meddle with the World.

Agendum tamen aliquid in mundo. And yet while we are in the World, we must not be idle; for man was borne to labour; even Adam in Paradise had somewhat to do. God loves no loyterer; neither let it displease you to learne your work, and take your Task from a Woman. See Mary before you; and what you have seen her do before you, do you likewise.

Ezek. 18. 2.
Tertul. de penit.
cap. ult.

Luke 7. 38.

First, *Agenda est penitentia*, you must be penitents, that's your first and chief work. For ever since our father Adam eat sowre grapes, the teeth of all us his children have been set on edge, for which we are to be sorrowful men; being borne to no one work more than to repentance. Mary may be our pattern for this, that took up her seat at Christs feet, turn'd her eyes into water, and her haire into a Towel to wash and wipe him, that by his blood was to wash and wipe off her spots. This was her first choice; and by it she gain'd an absolution; and if we choose this way to win Christs love, we shall be dismissed as she was; *Multa remissa peccata, quia dilexit multum*, Many sins were forgiven her, for she loved much.

47.

Secondly, And it seems she liked her first choice well; for when she chose again, she chose the same place, *the feet*. There first she sate to repent, here now to learn. The first words she heard, were so comfortable, that she thought nothing but honey could drop from those lips. No Task she knew could be heavy, that love imposed; and therefore she was resolved to listen what burden he would lay upon her; being unburdened of her sinne, she found her neck ready for any Yoke. The place she made choice of, shews she did submit to be a Scholar, and prepared to do what she was bidden.

And let this be our second choice, let us all get us to our Saviours feet, hear

hear him, and learn of him, as *Mary* did, and suffer all other things slip by us in comparison of that which will never fail; it is a necessary point, we cannot be without it; 'tis a good part, for it will make us good; and 'tis a lasting part; the praise of it, and the prize or reward of it shall never be taken away from us.

While then we have day before us, let us work; work and sweat for that meat which perisheth not; while we are in Gods Vineyard, let us labour; labour for that immortal penny, for which our Master hath hired us; while we are in the field (the field is the World) dig, dig and delve for that hidden treasure, that the wise labourer having found, sold all, and bought it. For what we work for else, and sweat for else, and labour for else, and dig for else, and Trade for else, and purchase else, is nor *vera*, nor *nostra*; is not true, nor truly ours. Not true good, for it will prove like *Jobs* Winter brook, full of water in Winter when it rains day by day, and there is no want; but in the greatest drought when the earth chops and gapes for raine, not a drop in it; neither can we call these properly our own, because we cannot carry them along with us: *Si vestra, tollite vobiscum*. Prove them to be yours, and take them in Gods Name along with you; such property as we have, we cannot hold it long; if as long as life, which is not alwayes, yet not for ever.

Mar. 20. 1, 2.

Mar. 13. 44.

Bern.

Job 6. 15, 16.

We commonly distinguish of life, and divide it into this present, and that which is to come; and this we call temporal, the other eternal; in respect of Nature thus I know it is; but if we will look upon Grace, there is but one life; this and that the same; and that no other than the continuance of this. *Vita hac una & eadem quoad essentiam, qua à suo principio permanet in æternum*; this life of grace is but one and the same in essence, proceeding from such a principle that doth continue for ever; to wit, the powerful operation of the holy Spirit, which raiseth and quickens every member of Christs mystical Body in this life, and will quicken it in that other eternally.

When we go out of this Valley of teares, we begin not then to live, but we live more perfectly; what we did here in much weakness and deficiency, that there we shall do to the height; what here we possess but in part, there we shall enjoy in the whole; our vertues that had here their abatements and degrees, shall there be consummate; and the evidences of this our new life, which are the actions proceeding from those vertues full of imperfection below, shall above be made absolute; this is that Saint *Paul* teacheth. Now we see through a Glass, & *in speculo*, darkly in a Riddle, the picture of a face for a face; but then we shall see the face it self, face to face; now I know in part, but then shall I know even as I am known; yet however this dark sight is a sight; and this partial knowledge, is knowledge which is not extinct when we go from hence, for it abideth; Now abideth Faith, Hope, and Charity; and what abideth, though never so much bettered, yet is in some sence the same it was before that alteration; for a change of any quality in degrees, never alters the species. Our faith that admits of degrees here, our love that riseth and falls into more or less here, our hope and confidence that hath its *Lucida intervalla*, swoonings and recoveries here; our choice that is inconsistent, weak, cold, and remiss here, together with all the Christian acts that flow from these, will be, and remain the self-same, though strong, fervent, absolute, and constant. Whence St. *John* calls it *Vita æternæ*, a life that abideth; and denies it of any malicious man (the like may be said of every irregenerate person) and we know that no such hath eternal life abiding in him. It is of this world the Apostle speaks; for in that other there's no place for hatred, or malice, nor murder

1 Cor. 13. 12,

13.

Verse 13.

1 John 3. 15.

to be committed; in this then that eternal life begins, which is to abide in heaven; there we shall continue to manifest the same acts of the same life we lead here, though far more perfectly.

It is an error then with which many men are seduced, that no man enters into eternal life before he dyes; for whilst he lives among men in the Church Militant; he must set his foot upon the Borders of it. He must live the life of grace, that intends to live the life of glory; which two differ only in this, that this is a gracious, but that a gracious and glorious life. Grace is a necessary ingredient in both, but heightened to that pitch, that it is perfect and perpetual.

1 John 3. 2, 3.

To shut up all then, remember this Truth, that you must carry somewhat out of this World with you when you go hence; somewhat that will not leave you. It is the life of grace which you must begin here, if you hope to be perfect there; study to be gracious, or you can have little confidence to be glorious. So saith St. John, *Whoever hath this hope, that is, to be like God, and see him as he is, dwells, purifies, sanctifies, purifies himself, and purgeth out the baser dross; labours to have a chaste soul; though he cannot be perfectly holy; yet he is upon the Work of Sanctification, and doing somewhat about it to perfect it day by day.*

There is not any thing in the world but hath its beginning; sentences begin from words; words from letters; harvest from corn, corn from seeds; in this life it is that this seed is sown, in that other is the Harvest; in this is the labour, in that the wages; and this Harvest and these Wages, are the penny of immortality, which is circular and round, and hath no end; time shall not end it, nor any casualty or enemy dispossess us of it. Our Saviour makes this promise for our encouragement to Mary, that this necessary work in her hand; *this good part should never be taken away from Her.*

Job 16. 2.

Ruth 1. 17.

Never from her, nor never from any that are of her minde. When *omnia*, many things; nay, *omnia*, all things of the world shall faile, vanish, and be taken away from us; or we from them, and in the close as *Job's* friends, *prove miserable comforters*; this one necessary will stay behind; this good part will continue by us; and like *Naomi* to *Ruth*, *prove a fast friend*; not leave us, nor forsake us, till it hath brought our souls; and caused them to be receiv'd into everlasting habitations.

HEB. 3. 12, 13.

12. *Take heed, brethren, lest through any of you an evil heart of unbelief, in departing from the living God.*

13. *But Exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of sin.*

Chrysost.

THE advice is good, that Gods Embassadors make choice to insist on that part of their message as may be most profitable to them to whom they are sent, and make deepest impressions on their hearts; because it is very uncertain whether they shall ever have opportunity to speak againe, or the people life to hear them. This hath alwayes moved me to select such portions of holy Writ, and open them before you, as might be of special use; neither perish in the eare, nor yet scatter in the ayr, but warme you to the heart; as well knowing the uncertainty, whether we shall ever meet againe in this place, I to speak, or you to heare. And for this I have a pre-

fident,

sident, the Authour of this Epistle, that makes choice of an old fit Text out of the 95. Psalm, and allots no longer time than the present to heare it. *Hodie s. vocem, To day if you will hear his voice*; and repeats it; and dwells upon it, and applies it four several times as a circumstance never to be forgotten.

Ver. 7. & 13.
& 15.
cap. 4. 7.

But this was not the sole reason that drew my eyes to these words. In my former Meditations I commended unto you Religion, to which there is not such an enemy as Infidelity, such a friend as Faith; the first discouraging and retarding, the other inciting and giving life to all Christian duties. I thought I could not more powerfully give you a Caveat of the danger of the one, and move you to hold fast the other, than by renewing this counsel of our Apostle, *Take heed, Brethren, lest, &c.*

The substance of his Sermon, is, that Christ and his Gospel is most diligently to be heard.

1. Heard before the Prophets, Fathers, Angels, because he is in Nature and Office far superiour to them.

Cap. 1. 2.

2. Heard before *Moses*, because in his Ministry much beyond him: *Moses* being but the Servant in the House, he the Lord of the House.

Cap. 3. ad ver.
1. ad 6.

3. And for the circumstance of time, heard presently, without delay, *to day*; because there may be no more dayes of hearing.

Verse 7.

And that all this may come the warmer to their and our hearts, he proposeth the dayes of old, how God had dealt with their fore-fathers upon their *Exodus* out of *Egypt*, and how they had dealt with him. God gave them a Law, and a day to heare it; a day of forty yeares long in the Wilderness; but they and their fathers were *gynbedlaeth gynidin*, a *Stubborne and rebellious Generation*; a people much like your *gynidin* stiff ground with a stubborn heart; as unfit to receive any motions of Gods Spirit, as an unturnd fallow is for seed. And because by *Moses* meekness; nor by Gods immediate voice they would not be broken up, that Generation God broke off; their carcases fell in the Wilderness, which fearful example the Apostle here proposeth, and inforceth upon them by an Argument drawn *a minori ad maius*, from the less to the greater. If they fell who would not heare *Moses*, much more you who will not heare Christ; if they perished who would not obey the Law, much more you who will not be obedient to the Gospel; if they were destroyed who would not believe the Servant, much more you who will not accept of the Lord himself; and therefore my Brethren *Take heed, &c.*

Psal. 78. 8.

Verse 17.

In the first of these Verses, the Apostle stands as it were upon his Watch, and gives warning, *Caveat*. In the second, he calls up the City to make Head against the Enemy, *Exhort one another*. In the first he discovers who this great Enemy is; In the second he shewes how he may be prevented, and defeated.

1. The General that leads in all sin upon us, is *Unbelief*. The Caution is punctually against that: About which the Apostle discovers

The Summe of
the 12. verse.

1. The Original. The naughtiness of our nature. *Evil*.

2. The Sear. *The bearing*.

3. The purpose. To make us Apostates. *To depart*.

4. And that from no less Master than the living God.

To such an Enemy no man must give place; no not for an hour; for to that end the Apostles Caution extends

1. To all times. *At any time*, a word omitted in the Translation. *Take heed, lest at any time*.

2. To all persons. *Not in any of you*.

The Enemy is apparent, *Unbelief*. But after good take-heed the readiest

The Summe of
the 13. verse.

munition against him is exhortation. Good admonition, and continual instruction is the most effectual means to defeat unbelief. About which the Apostle exhorts,

1. That we do exhort, or call upon.
2. That it be done in Charity, mutually, *Exhort one another.*
3. Seasonably, continually, *dayly*, or day after day.
4. Speedily, without delay or tergiversation. It may not be put off till to morrow, but done it must be, *while it is called to day.*

For if it be either omitted, or delay'd, the consequence may be dangerous; no less than a dry, hard heart; the heart may be hardened by sin, by the deceitfulness of sin. Two *Ne's*, two Adverbs of forbidding we meet with in these two verses, and they both give us reasons; one of the Caution, the other of the Exhortation. The first not attended, and the last omitted or deferred, may produce a lamentable effect.

1. Attend not to the Caution, and there may follow Apostacy from the living God; and therefore *Caveat Ne, &c.*
2. Omit or defer the Exhortation, and there may follow hardness of heart; and therefore exhort, *Ne, lest any of you be hardened, &c.*

Here then is good Christian counsel given, and that it may be the better taken, the Apostle ushers it in with a word of love, *Brethren.*

1. Brethren.

Had Saint *Paul* by this appellation intended to bring to their memory, only his alliance and nearness of blood with the *Hebrews*, as one descended of the same stock with them, it had been a powerful motive to gain attention; for such was his heaviness, and continual sorrow for these his *Brethren*, his kinsmen in the flesh, that he could wish himself accursed from Christ, conditionally they might be ingrafted.

But evident it is that many of these *Hebrews* to whom he writes, were of a more noble Brother-hood; that Brother-hood which Saint *Peter* gives in charge to love. By this name then as a cunning Oratour, he doth capture benevolenciam, infuse into their good-will. For this being granted, as indeed it must, that all Christians (ever since Christ himself was not ashamed to call them Brethren) are of the same house and Brother-hood: *Paul* a Brother to them, they Brethren to him; it cannot be conceived that he will be the Authour of evil counsel; it were not the part of a Brother to seduce, to teach them what should do them hurt.

Ο ὁμοῦς ἐκ τοῦ πνεύματος, ὁ δὲ ὁμοῦς ἐκ τοῦ σώματος, ὁ δὲ ὁμοῦς ἐκ τοῦ σώματος. He that breaths from the same spirit is compassionate, and compassion ariseth from bowels of pity, and bowels of pity may be believ'd to give good counsel. They are truly affected that are Brethren, will wish no more hurt, nor give worse advice to a Brother than to themselves. *Dives* would not do it in hell; that damn'd ghost had a care of such; a suit he made that they might not come into that place of torment. They then certainly have less charity than those accursed spirits, that wish so ill to their Brethren, that counsel so ill against their Brethren.

All we that speak in the spirit of meekness, dare not be suspected for such ill counsellours. We know that we are not so much Brethren in the flesh, as Brethren in the Lord; we have the same God for our Father, the same Church for our Mother, the same Christ for our Elder Brother, the same Spirit for our Informer. We are begotten of the same immortal seed, washed in the same Laver, joyn'd by the sinews of the same faith, nourished by the same Milk. All these bonds then of Brotherly love, in which we

are

Rom. 9. 2, 3.

cap. 12. 13.
1 Pet. 2. 17.

Heb. 2. 11.

Naz. Ep.

Luke 16. 28.

are united, enforceth us to stand upon our Watch; and as from some high *Pharos*, at the approach of any danger, to lift up our voice as a Trumpet, and cry to our Brethren.

2. ΒΑΣΙΠΤΙ, *Look about you, Beware, Take heed.*

Now what and if we should cry nothing else in your eares, make up all our Sermons of *Caveats*, were it any more than needs? for we walk in the midst of snares; not only near them, but in the very midst of them; within, without, on the left, on the right hand they are; and would not then a *Caveat* do always well? No question, it were a wise and a pious meditation thus for a man to discourse with his own soul in the morning; This day I am to enter into the World, and snares are set for me in every place; be it that I be not very cautious, no help for me but I must be taken. Suppose I am going to prayer, my heart will be ready to suggest some idle thought; whence our Saviour puts in his *Caveat* for that, *Take heed how ye pray.* Be it that I am ready to do some charitable deed, some thought of vain-glory may marre it; whence Christ puts in a *Caveat* for that too, *Take heed that you do not your almes before men.* The like may be said of every good work, the best may be marr'd for want of good take heed. And if it be thus with the good, how much more caution is to be used about the bad? Those be vicious and dangerous in their own nature, not in circumstance only. Take special heed, when you are tempted to any of them; for lust when it hath conceived, brings forth sinne; and sinne when it is finished, brings forth death.

Mat. 6.

Mat. 6. 1.

James 1. 15.

There is no duty then so necessary for us to preſs, as that which hath *Caveat* annexed unto it. For our eyes can never be quick enough for our heart; a deceitful piece it is; and will put a fallacy upon us if we look not to it; and in no one thing sooner than about our Faith; perswading us either not to believe at all, or else to believe what, and as we list; so much as shall be consonant to sense and reason, and no more. The advice then that the Apostle here gives, is Brotherly.

3. *Take heed that there be not in any of you a heart of unbelief.*

We need not go farre to search into the nature of this sin; for the Apostle hath in this place lively set it forth before our eyes, by the seat, the cause, the effect; the seat where it rests, is the heart; the cause, the naughty malignant quality of the heart; the effect, Apostacy, revolt, separation; it withdraws from the living God.

For whereas Divine Revelations, Gods comfortable promises, his fearful judgements, obedience to his Commandments, are the object of our faith; unbelief seated in the heart, labours to perswade that these are neither good, nor true, nor necessary. Not good, for they oppose our appetite; not true, for they contradict our reason; not necessary, for we can well live, nay live more contentedly without them; and being not true, we need not believe them; and being not good, nor necessary, we need not obey them.

This is that which God so much complains of by his Prophet, *I have written unto them the wonderful things of my Law, and they accounted them a strange thing*; strange to their judgements, for they did not prize them, nor esteem them, but lay them by, as some refuse stuff; strange to their thoughts, for they did not munde them, nor meditate on them; strange to their affections, they loved them not, they liked them not, could finde no taste, no relish as all in them; strange to their practice, for they cast them behind their back,

Hofea 8. 12.

and

Mat. 17. 17.

and scorn'd to live after them; and all this practical Atheism arose from an incredulous heart. Our Saviour makes it evident; when he breaks thus pathetically upon his Disciples, or the multitude rather, *O faithless, and perverse generation!* faithless first, and perverse after; intimating that the untoward perverseness of their wills proceeded from their weakness of faith; perverse they had never been, had they not been faithless.

Clusius.

For infidelity is the great grandame of all mischief; it multiplies sinnes, and encreaseth these accursed Brats from generation to generation; to me it seems very like the *Indian* figtree; or *arbor de raes*, which growing out of the ground with many boughs, yields certain gummy strings of the colour of gold; these roping down to the earth, do there take root, and make as it were new trees, or a wood of Trees; from the first stock there spring so many plants by a perpetual succession, that they cover by this means the best part sometimes of a mile. This is a lively emblem of infidelity; for where it roots, it shoots, and every sin is a branch of it; and these so chain'd and linked together, that they cover a whole Country. There is not a wickedness to be named, that one way or other hath not its rise and dependence from this root; the overflowing of sin is from hence; so that notwithstanding the specious Titles of Christians, Believers, Professours, a man may yet propose the Prophets Question, *Who hath believed our report?* Our Saviour allows us to judge of the Tree by the fruits; and the fruits I am sure, Proclaime that there is in most Christians, an unbelieving heart.

Isa. 53. 1.

First, The presence of Godseye is not believed to be at our thoughts, over our actions. For we are ashamed to do many things in the eyes of men, that we colour not to plot and act in the eye of God; did we believe that God were by, we would stand in awe, at least not be audacious to sin. The Psalmist tells us of men that encourage themselves in mischief, and lay snares; and upon what ground but this, *That God was not in their thoughts? Tush, say they, how should God know? is there knowledge in the Most High?* This is the first-born of infidelity.

Psal. 64. 5.

Psal. 73. 11.

Secondly, Neither do most men believe the particular providence of God; a general Father perhaps confests him they may; but no kinde Father to provide for them; and therefore they will provide for themselves. In their wants they trust to their wits; in their distresses, to some arme of flesh; in their sickness, some run to the *Witch* at *Endor*, or the *god* of *Ekron*. God is forsaken upon the least occasion; or least trusted; though he hath promised never to forsake those that trust to him; and this is another childe of infidelity.

Hab. 1. 16.

Jer. 17. 5.

1 Sam. 28. 7.

2 Kings 1.

Psal. 18. 30.

Thirdly, Again, many call him *Lord, Lord*, but believe not so; for why should men conceive and call him *Lord*; and do so little that he bids them? The words of *Jonadab the son of Rechab* that he commanded his sons, are performed; but I, saith the Lord, have spoken, *Do this*, and yet there is no more heed given to my Commands; than to dreames; as little account made of what I say, as if my injunctions were not given in earnest, I meant not what I said, nor intended to call for an account of what I commanded. This is Infidelities impudent and graceless son. For could this bold disobedience be found in any professour of Religion; did he believe that his Lord is a great and a jealous God? of Authority to command, of power to punish?

Mat. 7. 21.

Luke 6. 46.

Jer. 35. 8, 15,

16, 17.

Fourthly, Farther yet believed it is by some, that there be other expiations of sin than by effusion of blood; and upon in there be that erre in the prime Article. For an example of holy life, they will admit the life of the Son of God; and his death for a pattern of patience, but not for a satisfacti-

Socinus and his followers.

on.

on, not for a ransom. The goodness of God, they tell us, may make amends to his justice, the blood of his Son was not requisite: Whereas the Scripture in plaine terms informs us, That when Christ suffered, there was a Demonstration of his justice, and a full Declaration of his anger, *that he made his soul an offering for sin; with which God was so well-pleased, that he did accept this his precious blood, εἰς λύτρον, for a sufficient price; and εἰς ἀντίλυτρον, a price in exchange for the sinnes of the world.*

Rom. 3. 25.
Lam. 1. 12.
Isa. 53. 10.
Mark 10. 46.
1 Tim. 2. 6.

Fifthly, But this, as it is not believed by some, so it is not regarded by others; for many tread under foot the Sonne of God, crucifying by their prophane life him afresh, who beare their heads so high, as if Christ had never bowed his head, and given up his soul upon the cross for them. And these are two twins of infidelity, of a later birth; for the innocent and Orthodox Christians of the Primitive Church knew them not; whereof the first believes not his Doctrine, and the last seem to dis-believe his Death.

John 19. 30.

Sixthly, As for heaven and the glory thereof, they are entertain'd as the musique of a pleasant song; much commended they are for the aire, and for that vouchsafed the hearing, and yet in a trice as little remembered of the one, as of the other. Whereas were men fully perswaded that an inheritance in heaven were a reality, a Crown, a Kingdome, there would be more suit made for it; they would, that they would *ἀπορροῦν*, set aside earthly things, and set themselves to seek the things above. This supine carelesnes is the sixth issue of an incredulous heart.

Ezek. 33. 31, 32.

Col. 3. 1.

2 Cor. 5. 11.

Seventhly, Lastly, The retrouts of the Lord, are no terrouts to many; nor the Angels Trumpet, nor the last judgement, nor the ensuing torments; for were men fully convinc'd of the wrath and vengeance of that day, the darkness, the gloominess, the fearful and final sentence, and that the paines of hell were such as indeed they are, they would tremble with Fælix when they heard a discourse of the last judgement; they would break off their sins by repentance, and judge themselves that they be not judged. And this security is the seventh birth of an unbelieving soul.

John 2. 2.
Zeph. 1. 15.
Acts 24. 25.
Dan. 4. 27.
1 Cor. 11. 31.

To collect all, since the presence of God, nor yet his providence, since the Commands of the Almighty, nor yet his only Sons Sacrifice, since the joyes of heaven, nor the sorrows of hell can have a sufficient influence to better mens lives; Evident it is, *that all are not Israel, that are of Israel; that such as dwell among us, are not of us; in plaine English, that among Christians there be Infidels; and therefore there is yet use of the Apostles Caution, Take heed that they be not any of you an evil heart of unbelief.* The seeds, with the former-mentioned fruits of Infidelity, in some degree or other, at one time or other, are in most men; take heed then even of these; but however beware of this core of unbelief.

Rom. 9. 6.
1 John 2. 19.

4. *A heart of Unbelief. A heart.*

By the heart of man in the Scriptures, is comprehended the understanding, the will, the affections; blindness then and ignorance in the understanding, wilfulness, obstinacy, and perverseness in the will; No sence, nor love, nor delight, nor content of what God hath done for our Redemption, make up this incredulous heart, or to speak in the Hebraisme, this heart of unbelief, a heart inform'd, full fraught, delighted with it, set upon it.

To help all this, God hath given man sufficient means, would he make use of them. His Word to be a *Lanthorne*, as eye-salve to remove ignorance and darkness from the minde; and the *act* is called *illumination*, or the opening

Psal. 119. 105.
Rev. 3. 18.
Psal. 119. 18.
Luke 24. 31.

John 16. 7, 13.
Acts 2. 2, 3.
Mal. 3. 3.
Acts 16. 14.

Luke 19. 42.

ing of the eye; his Spirit to be the Comforter and Counsellor; a fire, and a winde; a winde to beat down the stubbornness and perverseness; and a fire to melt out the malice and pride of our wills; and this is call'd the opening of the heart. Lastly, his grace he hath bestow'd upon us to remove our coldness, and disorderly affections of honour, riches, pleasures, and other sensualities, and to beget in us a pious love, delight, and good-will to himself; and Religion; and with joy and great content to apply the sweet promises of the Gospel unto our selves. Now when men will have no care to know the things that belong to their peace, nor yet assent to them after they are made known, but rather oppose them; nor yet bear any affection or love to them, nor care to apply them, but rather slight and contemn them; guilty they are, and carry about with them this same heart of unbelief; of which the Apostle gives his Caveat, *Ne sit*, that it be not in any Professor.

The Caution is directed against three sorts of men.

1. Against those that know not.
2. Against those that know and assent not.
3. Against those that know and assent to, yet apply not to themselves the sweet promises of the Gospel.

1. First then of those that know not; and beware of that kinde of incredulous Heart.

A Latitude there is in the apprehension of the object of faith; and to set a bound to this, and strictly to define just how far you must know in every particular, or incur damnation, is no work for my shallow capacity.

I can easily admit the school distinction of *explicita & implicita fides*, in a good sense, and yet neither plead for the Colliers faith, nor maintain that ignorance is the Mother of Devotion. By *fides explicita*, we mean a cleare, distinct, and particular faith or belief of any Point or Article of Christian Religion. By *fides implicita*, a more dark, secret, or hidden belief implied, and as it were wrapped up in the belief of another more general Article. As for example; in the Article of Christs Incarnation, we do believe clearly and distinctly, not only that Christ the Son of God was made flesh for us, but further, that in particular there were in him two Natures, but one person; two distinct wills; the humane Nature passible, the Divine impassible. But yet some other men are not bound to know these and other particulars so distinctly as Schollars; it sufficeth that they know them by an implied faith. The Article they must know and believe distinctly, viz. That the Son of God was incarnate for mans Redemption; but the consequences of it no farther than their capacities or education, time, station can reach to. God forbid that we should tie up every unlearned man to that measure of knowledge which is requisite in the Priest and greatest Clerks; who, be they never so learned, must believe also many mysteries in the Scripture, which they are not able to explain with an implicit faith, or else God help them.

Luke 12. 48.

1. This I know, that to whomsoever God hath given more, more of him shall be required; as well in belief as obedience; and therefore many things may be necessary for a knowing mans salvation, which are not so necessary for a poor simple soul.

2. This again is most certain, that the peremptory establishing of many points (which are remote deductions from the first agreed on principle) to be believ'd as matters of faith necessary to salvation, hath lost the peace and unity of the Church, as is evident by the Trent Articles.

3. And the Learned and Judicious have been very sober and charitable in their judgements to weaker capacities, whatsoever zealous Gnosticks press to the contrary. A false conceit is crept into the minds of men, to imagine

that

that the points of Religion that be manifest, are but some petty points; scarce worth the learning; Those to be great, and none to those that have subtil disputes about them.

Whereas Christ Epitomizes the whole Law of obedience into these two great Commands, *the love of God, and the love of our Neighbour.* And the Apostle the whole Law of belief to these two principles, 1. *He that cometh to God, must believe that he is.* 2. *That he is a rewarder of them that diligently seek him.* Which our Saviour hath, though as briefly, yet more fully expressed, *This is life eternal to know thee to be the only true God, and Jesus Christ whom thou hast sent.*

Thomas Aquinas had reason to say, *Articuli fidei sunt sicut principia per se nota*, The Articles of our Creed, are as it were, principles known of themselves; a way without Controversie that lies fair enough, and plaine enough, were men peaceable; and *χαλκὸς τὸ δῶ*, that hath made those things plaine that are necessary, and those again not necessary not plaine. In one word, I am of Hilaries opinion, *in absoluto & facili est nobis aternitas*, Eternal life is proposed in an absolute but easie summe, he means in respect of knowledge; that to know the Trinity in Unity, and Unity in Trinity as set out in the Creed; God to be the Creatour, Christ to be the Redeemer, with the whole story of the Redemption of mankind, as it is there expressed; the Holy Ghost to be the Lord and giver of life, who spake by the Prophets; that God hath his Church, his people, to whom there belongs Remission, Resurrection, life eternal, is a sufficient knowledge of salvation for simple men. *Cedat curiositas fidei, cedat gloria saluti; certe aut non obstrepant, aut quiescant adversus regulam, Nihil ultra scire, omnia scire est, &c.* Let curiosity of searching yield to faith and believing; let the vain-glory of disputing, give place to the study of our salvation; and at leastwise let them not brabble at all, or let them be silent against this rule of faith; for to know nothing beyond this, is to know all things. *Turbam non intelligendi vivacitas, sed credendi simplicitas tutissimam facit.* The vulgar sort of Christians are made most sure of their salvation, not by the vivacity or quickness of their understanding, but by the simplicity of believing. But in what degrees this knowledge must be had (the gifts of God are so various, and the persons that receive these gifts of so several capacities) that for my part, I hold it impossible for the ablest pen to express.

Beware then about these absolute necessary foundations of faith and obedience, of wilful ignorance. The Apostles Caveat is against that, that is a great part of the heart of unbelief; and *Ne sit*, that it may not be in any of the Hebrews, he instructs them in this Epistle about the *Nature, Person, Office, Priest-hood, and Sacrifice of Christ.* These no man may be ignorant of, as neither of the other Articles as far as his capacity teacheth. As for what is above it, I no way doubt but there shall be an indulgence granted; Thou shalt be accepted *not according to that thou hast not*, nor couldst not have; *but according to that thou hast.* The dying Ideots short prayer, was without doubt heard by him that inspired it, *Lord require no more than thou hast given.*

2. *Against those that know and assent not.*

This is the case of simple, honest, ignorant people. And yet if these (as some are very rigid, and fix upon this people *accursed, because they know not the Law* in as high a degree as themselves) must be reckon'd among Infidels; sure I am that there are another sort, that much more worthily deserve the name.

These are *Sciologists*; that know much, but assent to nothing. Men who

Mat. 22. 37. 39.
Heb. 11. 6.

John 17. 3.

22. 9. 1. Art.
10.

Nazianzen.

Hilar. lib. 8. de Trin.

Tertul. de pre-script. c. 14.

Augustin.

2 Cor. 8. 12.

John 7. 49.

Naz. 50. 4.

λογον λογισαμεν ες τον θεον, calling reason to counsel, and not God, agree to, and approve so much of Religion as shall seem probable unto them, for the near affinity it hath with reason.

Augustin. tract.
79. in Joan.
Athanas. tract.
de advent. 1.
cont. Apol.

But these men must know, that the height and sublimity of many mysteries in Divinity is such, that they are to be believed and assented to meekly upon Gods Revelation, since they do surpass the poor capacity and reason of man; such as are the Creation of the World of nothing, the mystery of the Trinity, the Incarnation of the Son of God, his birth of a Virgin, and the Resurrection of our bodies. These, humane reason cannot reach to, though they be not contrary to it, but above it; To these then we must assent, and not discourse; believe, though we have no other evidence than Gods bare word for them: For *laus fidei est, si quod creditur, non videtur*, the praise of faith stands in this, that the thing be not seen which is believed. For *fides de re evidenti concepta, fides dici non potest*, faith conceiv'd of an evident matter, cannot be call'd faith.

2 Cor. 10. 5.

Out of this I infer, that every one ought to come, and intreat of these high mysteries that immediately belong to faith and belief, with great reverence, respect, modesty, and submission; not condemning that which his sense and reason cannot fathom, nor making the depth of his own capacity, the rule and measure of his belief. Be it that our reason and sense resist and rise against it; yet Saint Paul requires that we captivate our understanding, or bring into captivity every thought to the obedience of Christ.

But what then? is there no place for reason in matters of faith? may there not from thence be fetch't motives to gaine our assent? Yes certainly; for besides those above-named mysteries, there are other Articles of our faith, which are both believ'd, and taken up upon sound reason, because they may be demonstrated, as that there is a God, that he is but One, that he by his providence governs the World; that he hath ordain'd rewards for the good, and punishments to the bad; so that he shall be not only no Christian; but no man that assents not to these: And for these we have a double light; one of reason, the other of Revelation; yet so as to persuade the conclusion, we farre prefer the *Medium* of Revelation, before that drawn from reason; concluding rather as a Divine, than a Philosopher.

And yet for all this, we may use many other Arguments to gaine assent. For it being supposed, which in reason must be granted, that God created man for happiness; and happy he could never be without the true knowledge of him; and this knowledge could not be had without Revelation; and this Revelation is extant in no Book but the Scripture; it will necessarily follow, that the Scripture is the Word of God deliver'd to the Prophets; and consequently, whatsoever is in the Old Testament, is to be believ'd; which being granted, it is not hard to prove and demonstrate the Truth of Christian Religion against either Jew or Gentile.

Rom. 12. 1.

For God, who hath delivered to us the Truth, and requires at our hands *reasonable service*, or an obedience founded upon reason, hath left unto us many proofs and Arguments of perswasion and inducement, call'd *argumenta credibilitatis*, reasons of credibility; which being laid together, and well pondered, may justly move any indifferent prudent man to yield his assent thereunto, and to rest fully satisfied in the Truth; and to render them *unexcusable* that will not believe the same; such are the constant Testimony of men of all Ages; These men of a holy and a godly life, far surpassing the founders of any other Religions; and of that integrity, that they spared not themselves, nor their friends, but impartially related their own, and others faults, as well as their virtues; and some of these altogetheriterate, never train'd up in Schoole, and yet shew the depth of wisdom.

Amos 7. 14.
Acts 4. 13.

The

The matter they deliver is heavenly, the Harmony sweet; their words full of Majesty; they persuade not by reasons, as Orateurs, but command in the Name of the Lord, and require credit; their end and scope is Gods glory, and the salvation of the soul; to which they propose a good and Religious life to be the sole way. What should I say, that the hatred that the devil and all his Instruments have borne to this Religion, their endeavour to the utter extinguishment of it! Gods goodness yet in its preservation, the miracles by which he confirmed it, the foretelling so punctually, and fulfilling all things about it, are Arguments more than humane to gain our assent, and to keep us from this heart of unbelief; whether passive or active (for so the Hebrew Genitive Case of the Substantive sometimes signifies) from the passive, that it take no root in us, much less that it be active, pragmatical, and working, raise in us a spirit of contradiction against so approved a Truth.

And to give countenance to these Arguments of credibility, we have the example of Saint *Peter*; who the better to prevail with those to whom he Writ, first assures them that he was not induced by vain fables, but that he had strong motives for the same; as First, That he and the rest of the Apostles had conversed with Christ, and were all eye-witnesses of his doings. Secondly, That a voice from Heaven, the *Bath-Col*, at his Masters Transfiguration on Mount *Tabor*, was by him heard, which did assure him that Christ was the Son of God, and to be heard. Thirdly, That this was consonant to the predictions of the old Prophets, who had foretold the Birth, Life, Death, Resurrection, of the Sonne of God; to which they should do well to take heed, as a Light that shines in a dark place.

And the wise and Learned Fathers of the Church, treading in the steps of this great Apostle, have produced and set forth to the world, very many Arguments of perswasion and credibility for the Truth of Christian Religion, to gain mens love to it, as may be seen in their Books and Apologies they made in defence of it. These well weighed, with the absurdities of all other Religions set forth by them; do make our faith more credible, and are sufficient to make any wise, discreet man to believe the same, though they do not inforce him.

The Use that I shall make of this Discourse, is that to which the Apostle directs this Caveat, *That we keep our hearts from unbelief*; that we assent to, and never contradict those high and sublime mysteries of our faith; which could never have been known, had they not been revealed; and therefore must be believ'd, though our own reason arrive not to penetrate the same; About these, submission, humility, reverence becomes a Christian, and not a consultation with flesh and blood. For whosoever once openeth his eares to let in the *Syrène* Charms of humane reasons against the mysterious Articles of his faith, he is in danger either to lose his assurance and faith, or else the peace, comfort, and tranquillity of his minde; and to cast open a wide gap to the Devil and all his Instruments; as well Infidels, as Hereticks; to make an inroad upon, and to trouble his conscience.

This hath been the way of Infidels; they alwayes objected against the Trinity, Christs Incarnation, the Resurrection, the unreasonableness thereof; whence *Julian* with his Sophists was thus wont to twit the Christians; among you *ὡς ὁ λόγος*, you sing to us no other Song but Believe, Believe only you inculcate, but give us no other reason. This was the course of those Patriarchs, of Hereticks: And this is the course of Hereticks themselves. The *Arrians* were wont to deceive many by this Legerdemain; draw forth they would their handkerchiefs, which being square, ask the people

2 Pet. i. 2 17.
ad. 21.

Just. Mart. Ter-
tul. August. Eu-
sebius, &c.

Use.

Gal. i. 16.

Naz. syn. a.

Tertul.

Theodoret.

Ezek. 37. 5.

Phil. 3. 21.

Acts 26. 8.

ple they would, Whether three corners thereof could be one or no? and thereupon infer deceitfully, No more could three persons be one God. And from the same shop are fetched all the fallacies of the *Antitrinitarians*, Jews, and Turks, against this mystery. Upon this anvil also are forged the disputes of the *Sadduces*, and such as deny the Resurrection of the flesh. It seems impossible unto them, that dead bones should live; that that which the Wormes, Time, Corruption hath devour'd, shall be collected, and again covered with a fresh skinne; but not so to the Prophet who tells us, *That the Spirit of the Lord should quicken those bones*; nor yet to the Apostle who informs us, *That this should be done by that mighty working, whereby he is able to subdue all things to himself*; and therefore asks the Jews before *Agrippa*, *Why should it be thought a thing incredible with you, that God should raise the dead?* And of the like bran are those specious sophisms of the Anabaptists against Pœdobaptism; for is it reasonable, say they, that such as can neither repent nor believe, should be baptized? but I ask, Hath not God out of mercy taken them into the Covenant, and what art thou that deniest them the seal? I could be infinite in this Argument. The Familists denial of a local Hell, and blowing up the fire in a mans conscience; The *Brownists* scorn of absolution; *Socinus* his blasphemies, and sleighting of Ordination; and the Independent collecting Churches, and committing the power of the keys to Vulgar hands, have received growth and countenance from this root, while reason must be heard to babble against Gods Order; and Scripture, except taken in their own sense, must be silent. In a word, Popular Arguments have done the mischief, and set the Church in a light flame. The audience given to reason (not that which is truly enlightened, but that which is darkned and partial) being the high way to all infidelity, Atheism, mis-belief, and Schism.

Beware then how you give eare too much to humane reason in the great Mysteries and Secrets of Religion, lest there be in you a Heart of Unbelief.

2. But an assent once given to the Word of God, and in that sense too, as the Catholick Church (I mean not *Rome*) hath universally, unanimously, and constantly interpreted it; since that God hath left us such store and variety of Arguments of credibility, every man according to his Talent and Station, ought to be diligent and careful to seek out and use the same, and not suffer himself to be over-borne by a sort of cavilling and quarrelsome people, without looking out, and looking into his evidences he hath for the same: This is as supine a negligence, as if a man were sued at Law for a Mannor to which he hath a good Title, and having in his Custody good store of Writings that would set forth his just Title, should suffer himself to be cast and overthrown in his suit for a little laziness, because he would not look over and view those Deeds which would clearly set forth his Interest. Let us then painfully and diligently search out, and well consider all those motives, all those persuasive reasons, all those inducements, which the Fathers of the Church have left us to gaine our assent to the verity of Christian Religion; and doubtless they will keep us from this bane of an incredulous heart. We shall not be men of unstable mindes, *alwayes learning, but never settled*. We shall not be men of imaginations, *Quod volumus san-ctum*, making that holy which we please, and unholy that we like not. We shall not be superficial; all for the Rine and Husk, but nothing for the substance. Lastly, we shall not be obstinate, stubborn, and perverse, but easily yield our assent, and readily submit our understanding and will to the mysteries and depths of faith; and so be far from this same heart of unbelief, of which the Apostle gives us warning.

2 Tim. 3. 7.
August. in Do-
nat.

3. Against

3. *Against those that know and assent, but affect not, nor apply the promises of the Gospel.*

Seen you have in faith, that knowledge is necessary, and therefore you must take heed of affected ignorance. Then that assent is necessary, and therefore you must take heed also of obstinate and wilfull opposition. One thing is yet behinde, which is indeed the Key to open and let you in to the fruition of all that faith proposes to you, which is a pious and purged affection, and after an application of what the Gospel promiseth to a believer, without which you will be but miserable and uncomfortable Christians.

1. For first, if your affections be not cleansed, all the Arguments of credibility in the world will no more work a man from Infidelity, than the persuasions of *John* wrought with *Herod*; nor *Saint Pauls* conference with *Felix*. And the cause is, that however the understanding enlightens, and reason it were that the will should follow that light, yet the predominancy of the affections is so powerful, that they carry the matter; As a man is affected, or dis-affected, so goes our judgement and understanding also.

Luke 9.
Acts 24.

——— *Vide meliora, proboque,
Deteriora sequor.*

Ovid.

I see the best, saith the understanding; I approve it, saith the will, but I follow the worst upon the verdict of the affections. When the affections are not rightly moved, there will be no true choice made, nor of faith, nor any other good.

This is that which our Saviour asks the Jews, *How can ye believe, seeing ye seek glory one of another?* Their affections were ambitious, and that was an impediment to their faith so long as they were transported with vain-glory; nor his Sermons, nor his Miracles, nor *Johns* mourning, nor his piping, could free their hearts from unbelief. So that where this pious affection is not, no love of, nor no delight in the Truth, or at least where it is not in some degree purged from the love of our selves, the love of honour, riches, and other sensualities, that it remaineth with some indifferency of desire to know and follow the Truth, there can be no good hoped for. It behoves then every man that intends to cast away this heart of unbelief, to dispossess himself of his passions, which raise in him sinister prejudices against the Truth; (of which these Hebrews were very guilty) and that he place himself in such an indifferency and evenness of minde, that he may be able to look upon, and discern the Truth with an unpassionate eye when presented to him.

John 5. 44.

Luke 7. 32.

2. Lastly, After we do affect the Truth, necessary it is also that we apply it to our own souls; for Application is the very life of faith; the sole water that can revive a fainting spirit; *Jonathans* honey, *Hagars* well. And faithful people have been studious to keep this water by them, and stored up in their bosomes; it was their care to be fully perswaded, that there was no mercy, no grace, no promise, no favour, no pardon, which belong'd not to them. They were not contented with the Word of God, that like *Maries* *Alabaster box*, contain'd sweet ointment or precious spikeard, except they brake it, and shared it among them. *David* takes his share, *God is my Rock and my Salvation*. *Job* claims his part, *I know that my Redeemer liveth*. *Mary* will have hers, *My spirit rejoiceth in God my Saviour*. *Thomas* his, *My Lord, and my God*. To dye for the world, was a benefit at large; enough there were to share of that; and *St. Paul* ne're the better;

1 Sam. 14.
Gen. 21. 19.

John 12.
Psal. 18. 1, 2.
Job 19. 25.
Luke 1. 47.
John 20. 28.

and

Gal. 2. 20.

and therefore he brings his Lord home and layes him in his bosome. *Christ saved me, and gave himself for me, dyed for me.*

Rom. 4. 20.

Mar. 15. 28.

Luke 17. 6.

Marth. 14. 31.

Luke 17. 5.

And this is usually call'd particular faith, which respects not so much the object, as is an infused habit into man. It is not the faith which we believe, as that faith by which we believe. A quality then it is, and therefore as all other qualities it must admit of degrees. So that in respect of the Subject or person in whom it is, it is more or less; for there is a strong faith, and a weak faith. A strong faith there is, such as was in *Abraham, who stagger'd not in the promise through unbelief.* Such was in the woman of *Canaan*, to whom our Saviour gives this Testimony, *O woman, great is thy faith!* And there is a weak faith; faith like unto *a grain of mustard seed*; such was in the Disciples, *O ye of little faith!* and they pray for an encrease of it, *Lord increase our faith.*

March. 5. 6.
Chilling. part 1.
c. 1. sect. 8. 9.

Eph. 5. 8.

Math. 11. 20.

Mark 9. 24.

Rom. 14. 1.

And yet this little faith is of the same nature with the great. For *magis & minus nos variant speciem*, more or less do never alter the nature of any thing; The same then I say it is; and though it have not the same comfort, yet it hath the same promise. Give care to those comfortable words of our Saviour, *Blessed are they which hunger and thirst after righteousness, for they shall be satisfied.* Though men are unreasonable, yet God requires nothing but reason. They will not be pleased without a down weight, but God is contented if the scale be turn'd. They pretend that heavenly things cannot be seen but by a midday light, but God will be satisfied if we receive any degree of light, which makes us leave the works of darkness, and walk as *Children of the light.* He will accept of the weakest and lowest degree of faith, if it be living and effectual to obedience. For he it is that will not quench the smoking flax, nor break the bruised reed. He did not reject the prayer of that distressed man, that cryed to him, *Lord, I believe, help my unbelief;* And commands us by St. Paul's mouth, *to receive them that are weak in faith,* by which he declares that he receives them.

Now according to the degree of faith, such is the apprehension; and as a man apprehends, so he applies. Where the apprehension is stronger, there the Application is stronger; and where it is weaker, that is weaker also. To some, God gives the spirit of confirmation and obsignation, as in those I now named; as in particular to St. Paul, who could say with comfort, *I have fought a good fight, I have kept the faith; henceforth is laid up for me a Crown of righteousness, &c.* and happy are they, thrice happy, that have this assurance; which if another man cannot say with the same confidence, it will not presently be want of faith in him, as long as this want proceeds not from any distrust of the Truth of Gods promise, but from humble feare, and conceit of his own Repentance, that it is too slight and short.

2 Tim. 4. 7. 8.
Archb. of Ar-
magh. ex Bern.

Thus it fares with such a man, as with him who is fallen into a deep river, and carried down the streame; by the way he spies and layes hold on some bough that hangs over the water; this he catcheth at, clings to with all his might; and seeing no other succour but that, ventures his life upon it. This man so soon as he was fastned to the bough, was in a safe condition; though *terrent jam nubila mentem*, all feares and terrors are not out of his minde, untill he comes to himself, and sees himself out of danger; Then he is sure he is safe, but he was safe before he was sure. Just so it is with a believer; Faith is but the espying of Christ as that bough, the only meane to save a life, and the reaching out the heart as the man his hand, to lay hold on him; it informes the soul, God hath ordain'd his Sonne to be his Saviour. So soon as the soul with joy apprehends this, God imputes the righteousness of his Son unto it, and it is actually justified in

the

the Court of Heaven, though it is not presently quiered in the Court of conscience; that may be afterwards done by degrees, in some sooner, in some later as God pleaseth. For I doubt not but the Spirit of God being implored by devout and humble prayer, and sincere obedience, may and will by degrees advance his Servants higher, and give them the certainty of adherence beyond their certainty of evidence; but what he gives as a reward to believers, is one thing; and what he requires as a duty, is another; and what he will accept out of grace and favour, is a Third.

The duty he expects is this:

First, A confident perswasion, that if it faile not on my part, Christ will not faile on his; if I do repent and believe, no power in heaven, earth, or hell, shall deprive me of any part of his promise.

Secondly, That I set my self seriously to perform the condition upon which this promise is made.

Thirdly, To examine my heart how farre I have perform'd the condition; and upon evidence of conscience given of the performance, conclude, that I am one of those to whom the promise belongs, if I persevere and continue. But there being very much uncertainty whether I judge rightly of my self, the conclusion drawn from thence, can be no stronger than the evidence of my conscience; and then I shall apply Christ with no more assurance and comfort to me, than the degrees of faith and repentance are in me; weakly if weak, and strongly if strong; yet comfortably in both; because as I said, *Blessed are they who hunger and thirst after righteousness.*

This have I spoken, or collected rather out of three Learned Divines, that they who are of a feeble heart, and of a weak faith, may receive comfort; Too too often they are dejected, when they read those severe words written by men of great credit, that every man is bound to be certain of his Salvation without doubt, and to believe it as certainly as an Article of his Creed.

Take this position rigidly, and it cannot be true; for those we believe upon Gods Revelation, whereas the other can have no other evidence than the Certificare of our own soul; that Testimony is Divine, this but Humane, and therefore not of equal strength with the other. If it be said, that this weakness is supplied by the work of Gods Spirit in the conscience; I answer, that this work is not in all the faithful alike; and therefore all have not, nor are bound to have the same assurance. He must needs have more, who hath received a greater measure of the Spirit; and he less, to whom the Spirit is given in a lesser degree. Oh the happy condition of that soul, to whom the Spirit hath sounded and sealed those gracious words, *Thy finnes are forgiven thee!* But let not him despaire neither, who upon the view of his imperfect faith, and imperfect repentance doth doubt, whether the promises of pardon and salvation belong to him; for all doubting doth not exclude faith, nor all despaire hope; if that doubt, or not hope, (rather than despaire) be grounded in a false judgement of his own repentance and sincerity, suggesting to him that he is no penitent, when he is, no believer, when he is; this will not be the sin of despair, which commonly makes men run on in wickedness, and take desperate courses; nor yet the sin of infidelity, which properly makes a man apostatize, and draws him to disbelieve the opposite to what he believ'd before. For *fides non excludit omnem dubitationem; sed dubitationem vincentem & trahentem ad oppositum credibilem*; Faith excludes not all doubting, but that doubting which prevails, and conquers, and draws the will to choose the contrary to that to which he gave credit; as for example, the world for God, a false Religion for the true, *Moses* or *Abraham* for Christ. Faith then may yet dwell with doubting, and hope with

Dr. Hammond.
pract. Catech.
p. 24.

Luke 7.48.

Scat. 3. dist. 23.

a holy despair, when these proceed from an humble soul conscious of its own wants, unworthiness, and imperfections, and not from this evil heart of unbelief which draws from the living God.

One Question I shall yet demand of this disconsolate soul, Whether when he doubts, he would not doubt? whether when he despairs, he would not despair? to which if he shall answer his heart is against both, then I dare assure him, that he neither wants faith nor hope, for he desires both; and these desires are accepted of God, and make him a happy man.

Mat. 5. 6.

Here again I shall ingeminate to him, that never too often repeated, and that never to be forgotten promise of our Saviour, *Blessed are they that hunger and thirst after righteousness.* Which verse containing the most comfortable promise that ever was made to a poor dejected, but penitent and believing Sinner, I shall first Explain, then apply to my purpose.

Rom. 8. 13.

Mat. 3. 8.

1 Cor. 13. 13.

Tk. 1. 16. 33.

1 Pet. 2. 8.

By righteousness we are to understand, 1. That which is inherent. 2. Then that which is imputed. The inherent is imperfect, proportionable to our estate, consisting in true sanctification and holiness, enabling a man to mortify his sinner and lusts, and to bring forth the fruits of repentance, and to beautify his soul with the virtues of Faith, Hope, and Charity, so that there be none truly *devout*, but they who are *devout*, none unbelievers but the disobedient. And happy is the soul that hungers and thirsts after this righteousness.

Luke 17. 10.

Phil. 3. 12.

Rom. 3. 23.

Rom. 9. 30. 31.

32.

But because this righteousness in what degree soever is imperfect, necessary it is, that we hunger and Thirst after another, which is the righteousness of Christ arising out of his obedience, whereby he fulfilled the Law, and satisfied the punishment in his life, and in his death for us; which obedience both merited the Remission of our sinnes, and effectually wrought the righteousness of the Law, and acceptance of our persons in Christ. For the deriving whereof to us, two things must be done; one on Gods behalf, the other on ours. That which God doth, is call'd *Imputation*; That which we do, is call'd *Believing in Christ*, and so receiving that which God offereth. And happy is that soule to whom this Righteousness is imputed.

Luke 1. 78.

Isa. 54. 7. 55. 3.

And now behold in this promise the tender mercies of our good God. The comfort is, that the promise is made to those who hunger and Thirst for this righteousness, and not to those that have it. That the Possessors of it are a blessed people, is without question; but that those should be blessed also who unfainely desire it, is a wonderful condescension and indulgence, and the greatest stay to a fainting soul, that possibly can be. For how many are there whose faith is so weak, that they cannot perswade themselves of Gods good-will toward them, that their sins for Christs sake shall be forgiven, that God is reconciled to them, and will save them? How many again, that finding themselves fall short of that righteousness, and holiness, mortification, Repentance and purity, which the Gospel exacts, are ready even to give up the ghost!

Now that which only can revive the spirit, and give assurance to such a gasping soul, is, That Christ hath promised blessedness to our desires; desires like to that of a hungry and Thirsty man, which will best teach us how these desires must be qualified.

1. They must be eager, earnest, impatient, unsatiable, serious; for such is our appetite to meat and drink when we are hungry and Thirsty. True desires then are no faint desires, but affectionate, proceeding of a real sense of what we want, and without the obtaining of which it will not be satisfied.

2. The y

2. They must be laborious and painful, content to undergo any paines to be satisfied. For Hunger and Thirst, we say, will break stone walls, make a man feed upon his own flesh rather than starve. True desires then are no lazy or idle desires, but will be up and doing, not only with a *dye the death of the righteous*, but labour to live the life of the righteous. The formal man finds it an easie matter to believe; Satan troubles him not, his heart smites him not. But the true believer is often in a conflict; *without fightings, within feares*; without Satan assaults him, pleading his faith as naught, and within his flesh opposes and feares him, that Satan sayes true. Whence Saint Paul calls it *tyer misus, the difficult work of faith*, *non solum*

Numb. 23. 10.

2 Cor. 7. 5.

1 Thel. 1. 2.

3. They must be constant desires; last and continue, though they have their intervals, fits, and swoonings; as Thirst half quenched, and Hunger half slaked, they alwayes return. *Nunquam replitur, nec satiatur hujus cupiditatis sitis*. The Thirst of this righteousness is never fill'd, nor satisf'd, though he have never so much of it to day, yet he longs for more of it to morrow; and therefore constantly and dayly cries to heaven, Give, Give, ever more good Father give me of this water, of this bread that came down from heaven. Earnestness, painfulness, and constancy, are the true Ingredients of these desires; earnestness excludes formality, labour laziness, and constancy instability and levity.

John 4. 15.

6. 35.

Perk. Graine
of mustard,
Concl. 3. 30.

These give Title to men of all the merciful promises of God. The desire of Reconciliation to God in Christ so qualified, is Reconciliation it self. The desire of faith with those conditions, is faith it self. The desire of repentance, repentance it self. Not so in the Nature of the thing; for I know well, that the desire is one thing, and the thing desired another. But so it is in Gods acceptation; otherwise he had never said, *Blessed are those that hunger and thirst*; and past his word, *I will give to him that thirsts, to drink of the water of life freely*.

Rev. 22. 17.

And thus much I shall now demonstrate unto you, and that by the chief kinde of demonstration, the *Why*, from the cause to the effect. For from whence come these desires? whence this hunger and Thirst to be reconciled to God? from the flesh; or from the Spirit? From the flesh they can never come; for the desires of the flesh are enmity to God; *The flesh lusteth against the Spirit*; riseth, opposeth, and labours to continue the Quarrel betwixt God and man. It must then surely proceed from the Spirit of God that dwells in us, which lusteth against the flesh; and moves us to Thirst for that justice which we feel we want. These holy desires then being the motions of the Holy Ghost within us, are sure Testimonies of our faith, though they be small and weak; For as a woman that feels the motion of a childe within her womb, though it be scarce sensible, yet assures her self that she hath conceiv'd. So if we have these motions, these desires, these holy affections so qualified as I but now mentioned, we need not doubt but we have receiv'd a portion of Gods Spirit; and consequently, that we belong to him; *for hereby we know that he abides in us, by the Spirit that he hath given us*.

Rom. 8. 7.

James 4. 4.

Gal. 5. 17.

1 John 3. 24.

To knit up this Point, the Summe is, That every true believer is bound to lay hold on Christ by the hand of a particular faith; that this hand in all is not of equal strength, that it may hold fast when it feels not; and that God hath promised blessedness to those who seriously, eagerly, laboriously, and constantly keep their hold fast, wrestle with him all night, and will not let him go without a *Blessing*. This is the comfort of a dejected, gasping, and Thirsty soul.

Gen. 32. 26.

But two sorts of men are like to receive discomfort from it. 1. The careless. 2. The over-bold.

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First,

First, A careless sort of men there are; that think it enough to know there is a God, and that by his Son he Redeemed the World, in which they exceed not; say come short of Satan. But to be assured how far God is their God, and to have a Seal for their particular pardon, they trouble not themselves. No pains is taken for this assurance; this Third Act of faith, without which they can have no comfort in Christ.

Rev. 22. 2.
Jer. 8. 22. & 46.
John 5. 2.

The leaves of the Tree might have served to heal the Nations; The balm of Gilead, a sovereign medicine to cure all running ulcers; The pool of Bethesda essential for all sores; and yet who can doubt, but there be many who were then sick in Israel, and bruised throughout the world? The fault must not be laid upon the Tree, the Balm, or the Water. Many among the Nations would none of the leaves, and drive a stubborn Israelite undervalued the balm and the water; and so deservedly they were sick and sore still. Thus it is in this case, which God there is plentiful Redemption, more than enough in the blood of Christ to save more than have, or shall live; and yet there is many a sore, many a sinner, not cured by him; and the reason is, because the fountain of his blood is not taken, nor the balm of his passion applied, and laid to the festred ulcers, and running sores of mens souls.

Psal. 130. 7.

Zach. 13. 1.
Jer. 8. 22.
46. 11.
Luke 10. 34.

Amos 6. 1.

Ezek. 33. 24.
Ephes. 2. 12.

Take heed then, you that be at ease in Zion, be not wanting to your selves in this part of belief. For this application can alone cure you, and must be your comfortable Certificate in your way to heaven, without which you shall dye without hope, and can promise to your selves no more benefit by Christ, than can an Infidel.

Heb. 11. 13.
Mat. 7. 22.

Math. 7. 23.

Isa. 29. 8.

John 6. 26.
2 Kings 10. 16.
Capt. 4. 11.

Jer. 15. 16.
Psal. 119. 105.
Gal. 5. 6.

Secondly, And on the other side, take heed of presumption too; for there is a great error committed that way. An error that leads more to hell, than the other; for too many there are, that apply Christ in their own conceits, when the Truth is not so, nor so. They salute Christ, when he redeems them not; and take acquaintance of him, when he will not know them. A day will come, when a multitude of people will sell him to his face, that they glory in his Name; were his best Servants, and zealous Saints waited upon him, fought for him, prophesied and went up and down, and Preached a multitude of Sermons in his Name, propagated the Gospel, and did wonders, and thereupon challenge a kind of title from him, when yet he will discharge with a Nescio vos. Depart from me, for I know you not. Their application by the name put upon it, appears to be but a fancy swimming in their brains; like the eating of bread, or drinking of Wine, in a dream. And that no man be hereafter deluded with it, give me leave to set down some certain Characters, by which it may be known, whether the application of Christ be true or presumptuous.

John 6. 26.
2 Kings 10. 16.
Capt. 4. 11.
Jer. 15. 16.
Psal. 119. 105.
Gal. 5. 6.
Psal. 42. 1, 2.

First, He that applies Christ truly, falls in love with Christ; he seeks him not for the Leaves and Figs, nor labours to erect Christs Kingdom, that he may set up his own, but he loves him for himself, and follows him for that virtue that is in him. His Saviours lips drop like an honey-comb, and his desire is to hang upon them. And he loves whatsoever is his; his Servants, his Ways, his Works, but his Word above all things. This he makes his light to see by, his counsel to learne by, his Law to live by, his Kisse to look into, and mend what is amiss. His Faith works by love. Secondly, And out of this love there ariseth a desire of Reconciliation for any thing in the world. Too often he knows, he hath given Christ occasion to fall out with him; and therefore he is never at rest, till he hath recovered his good-will again. The frowne of his Beloved break his heart, and therefore he hungers and thirsts after peace. The chafed heart desires not

so much the water brooks, as his soul pants to be in favour with his God. Upon any falling out, He, or rather the Spirit that helps his infirmities, intercedes with sighs and groanes within him, and with him seriously and constantly, till God say unto his soul, *The Lord hath put away thy sin.* This is not the desire of a half Christian, who much regards not the justice of the Almighty, nor much fears his anger. Salvation he would fain have, and will often beg, but Reconciliation comes not heartily, nor constantly unto his Petition.

Thirdly, This is his love, these his desires; and next I shall present you with his Humility. *The faith of presumptuous men is windy*, and quacks, puffs up; abundance of Revelation makes them mad; and lean to their own wisdom. The Pharisee that was knowledge all over, was at God, *I thank thee I am not like other men, nor as this Publican.* And at the applause of the multitude, they boast of their own feathers, pick, and proine, and oyle, and spread them, as if their knowledge alone would mount them to heaven. Whereas the true believer is alwayes an humble man, sees and abhorres himself in dust and ashes; cries to God, *Ne intres, Enter not into judgement with thy servant*; and that if God take him to Task, *that it be not in his fury, and heavy displeasure*; for it is by a Psalm of mercy he hopes to be saved; and therefore knocks his breast with the Publican, and cries, *Lord be merciful to me a sinner.* His faith presents unto him what he is; and what God is; what he hath deserved from God, and what God hath deserved from him; and at every word he speaks out of the dust; *Dignus, & non dignus.* *Thou, O Lord, art worthy to receive glory, and honour, and power*, but I a creature most unworthy to give it. Thou a most worthy Father, but I unworthy to be call'd thy son. This is the language of a true poor believing heart, that at every word speaks humility and supplications..

Fourthly, And yet he is not so farre dejected out of the sense of his baseness and unworthiness, that he grows desperate. Believe he will even above sense, and beyond reason. So it was with David, *The sorrows of death compassed me, and the paines of hell gat hold upon me; I found trouble and sorrow.* Then call'd I upon the Name of the Lord; *O Lord, I beseech thee, deliver my soul.* So it was with Job, *Though he slay me, yet will I trust in him.* So with Jonah, *I am cast out of the sight of thy eyes, yet will I look toward thy holy Temple.* But above all in the woman of Canaan; small comfort (God wot) she had; at the first Christ gave her no're a word; the Disciples would have her sent away; Christ told her *he was not sent to her*; that it was not fit to take bread prepared for children; and cast it to Dogs; but she picks advantage out of that reproachful name, replying, *That Dogs might lick up the loff crutimes; and why not she be fed with some crummes of mercy, though no better than a Dog?* Thus have Gods Servants kept their hold; and in the greatest sorrows, against hope believed in hope, giving glory to God.

Fifthly, Lastly, When God is pleased to look up again; and shew the light of his countenance, and give that acclamation to their faith; that he did to the Woman of Canaan, *Great is thy faith.* Be it as thou desirest: The soul takes more joy, delight, content in this, than all the delights of the world. Then *domi coram*, the promises are bid welcome, kiss'd, and embraced in both armes. Farre more joy than when the Come, and Wine, and Oyle is increased; and no marvelle; for as *Tertullian* hath it, *Quid est jucundius, quam Dei patris cum peccatore. Reconciliatio.* What content can be greater to the soul, than the Reconciliation of God the Father with a sinner?

Rom. 8. 16.

2 Sam. 12. 13.

1 Cor. 8. 1.

Luke 18. 11.

Job 42. 6.

Psalm 143. 2.

Psalm 6. 1.

Psalm 51. 1.

Luke 18. 14.

Rev. 4. 11.

Mat. 3. 11.

Luke 15. 21.

Zach. 12. 10.

Psalm 116. 3, 4.

Job 23. 15.

Jonah 2. 4.

Mat. 15. 21, &c.

Rom. 4. 18, 19.

Mat. 15. 28.

Heb. 11. 13.

Psalm 47.

Tertul. de Spe-

fac. cap. 29.

CONCLUSION.

1 John 3. 20.

By what I have spoken, you may discern whether this Caveat will reach to you or no. It is the desire of my heart, there may be no need of it; that among so many, there may not be found one faithless man, no malignant Infidel among you. But if your heart accuse you, God is greater than your heart, and knows all things; it will be wisdom to have an eye to the Caution.

1. Against Ignorance, especially affected; that you be not blind in the necessary points of Religion.

2. Then against Obstinacy and Wilfulness; that you maliciously shut not your eyes, and wilfully with-draw not your assent from the Truth of God, from his mercy and judgement.

3. Lastly, That you make use of your knowledge, fall in love with the Will of God revealed in his Word; delight in it, and affect it sincerely; and also apply to your own souls the benefits of Christs passion, and the promises of the Gospel.

Rom. 10. 10.

This if you do, you shall finde, that as with the heart you shall believe unto righteousness, so with the mouth confession will be made unto salvation. That faith in the heart will draw from you a confession with the tongue, a profession in your life. And your life being every way answerable to your Christian Confession, will have a blessed end, and a happy reward. Your dayes shall set in peace, upon which shall follow that peace which passeth all understanding, that which God hath prepared for those that love and trust to him.

HEB. 3. 12.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Exodus 31.

As those skilful Bezaliels and Aboliabs, that work in gold, have not only a care of the Ingots and massy pieces, but even of the rayes and filings of that precious metall, that nothing be lost: So also it behoves them who are to work about the Word of God, (which is more precious than gold, yea than much fine gold) to take care not only while they are at work upon the main and substantial parts of the Text, that they be well set and cut; but even for the circumstantial also, that they be preserv'd. These, as the fragments and broken pieces are to be gathered up, that there be no loss, no waste committed at all.

Psalm 19. 10.

John 6. 12.

The last day I dealt about the main point Infidelity, and the Caveat about it; Now I am to speak of

1. The place where it takes up its residence. *The heart.*

2. The Original whence it proceeds. *The naughtiness of it.*

3. The effect or danger of it; it makes Apostates; causeth a departure from the living God.

Heb. 6. 4. 5.

4. The persons that are in the only danger to be with-drawn. You that are enlighened, you that have tasted of the good Word of God, and given up your Names to Christ. Therefore take you heed that there be not in any of you this Heart.

By the heart, you are not to understand the matter and substance of it. This were to have a gross and a fat heart; but the whole soul of man, and the parts and faculties of it. Take it for the inferiority; take it in the superiority; it is, to *inward*; *dear* it *taunt* *the* *heart* *is* *the* *close* *shop* *of* *virtue* *or* *mischief*; where God accepts; or rejects every work, as it is wrought within.

It is no offence to me, when I hear or read those pleasing Elogies of the soul of man; that it is the Image of the living God; a celestial ray; a taste of the Divinity, to which God hath given wit to search all; will to choose good; affections to love, joy, feare, hope, hate, grieve; and reason to sit at the sterne; to move, to guide, to moderate, to measure all. In a word, there is no miracle on earth more wonderful than man; in man nothing more wonderful than his Spirit. These are all plausible and pleasing words, and often rung into our ears; apt they are too; and they have transported some to think better of themselves than they ought; and to think as the fool; *there is no God, he is a man*.

Cast your eye then off from the beauty of it, and enquire what is hid, and finde you shall, that for all these Elogies, it is both to it self, and the man a most dangerous and pernicious instrument; the leaven that sowes the whole Lump, the *Colloquenda* that brings death into the Pot; a tedious and importunate Parasite; and which, as a juggler who plays at fast and loose, under the colour of some sly and pleasing motion, forgeth, inventeth, and produceth all the mischief in the World. For the Truth is, did not the heart set all awork, there would be none. For the heart is truly the Murderer, the heart is the Adulterer, the heart is the Thief, the heart is the Infidel. 'Tis too long to tell you what the Heart is; and should I do it, I must call it by all the wicked names, by which sinners are reproached in the world. We usually cast the blame upon others; as upon the evil spirit, *The Serpent beguiled me*; we accuse the woman, *The woman deceived me*; We blame the Apple, *'tis a pleasing fruit to the eye, sweet to the taste*. Alas, all these are but external solicitors; allure they may, compel they cannot. A *Delilah* there lies in the bosom, *as I say*; a bosome enemy worse than all; by her, Satan works, and takes his advantage to undo us. Satan is without, and if we resist him he will flye. But our heart is within; it staves with us still; importunately presses, waits all times, catches all opportunities; and if great heed be not taken, it will deceive and kill. Please our selves (we may) as *Jesus* did with an hypocritical Question, *Is my heart upright as mine is upright?* when it is most false, and deserves the Epithite the Apostle bestows upon an evil heart, in which he sets down the Root, whence this sin of unbelief and all other sins have their Original, viz. *The naughtiness of the heart.* Of which next.

An Evil Heart. The words in Scripture used for Naughtiness and Wickedness are commonly two, *malitia* and *proterbia*; and the first *malitia*, properly signifies a loose, licentious lewdness lightly perfected by lust. The other *proterbia*, an unquiet working wickedness, that will take paines to do a shrewd turn, being commonly the effect of malice. This last the Apostle makes choice of here, that however faith in the heart be in this life but weak; for we know but in

Mar. 13. 15.
Ira. 6. 18.

Naz. 517, 2.

Psal. 14. 1.

1 Cor. 5. 6, 7.
2 Kings 4. 40.

Mat. 15. 19.

Gen. 3. 12, 13.

Verse 6.

Judg. 16. 6, 13.

James 4. 7.

2 Kings 10. 15.

Mat. 15. 19, 20.

1 Cor. 13. 12.

part;

part; yet there should not be in us a busie disposition to disturb, much less a malicious working brain, to invent Arguments by which we may dispute against the Truth.

An advice if at any time, needful for the age in which we live; where he is counted the most zealous Saint, and sincerest believer, who can with the fairest colour, overlay the foulest error, though so varnish'd for no other end, but to shake and overturn the most Ancient and established foundations. *Sceptiques* shall I call these in Religion? rather such as the Apostles foretold, Spirits of error, Seducers, Deceivers, Jugglers, Authours of divers Sects. Men of nature contentious, and unquiet, doating about Questions and strife of words. And to countenance this, there is not one of them who carries not a Bible under his arme; and to make his matter good, will, as did the Devil, urge *Scriptum est*, *It is written*; is it not written, *search the Scriptures, seek and ye shall finde*? To seek and search is allow'd, so it be done with discretion. Now that it be discreetly done, these three things are to be observ'd; *Res, tempus, modus*. In the thing we must know what to search for. About the time, when we are to search. And for the manner, how farre.

The Summe of that Learned Fathers Discourse, is, That when we have attain'd the grounds, and are firmly built upon that foundation, of which *Christ is the chief Corner-stone*; being united by the holy Ghost; and after repaired and strengthened by the vertue of the Sacrament, that men content themselves; and seek curiously, contentiously, maliciously no farther. *Nobis curiositate opus non est post Christum, nec inquisitione post Evangelium*; We need not curiosity after Christ, nor inquisition after the Gospel. To do other, is the practice of *Athen*; not *Hierusalem*; and what hath the wrangling Schools to do with the Church? Our instructions and examples must be fetcht not from the *Stoa of Socrates*, but from *Solomons Porch*, whose direction is, *Seek the Lord in simplicity of heart*. Read the Scriptures, but with sobriety. If any man upon presumption of his own wit, his own parts, either of Nature or Art, or (which is at this day pretended) Inspiration, or Revelation, seek farther than stands with the Rule of faith and peace of the Church: besides that this betrayes an evil heart, he shall be fetcht not from the *Labyrinth*, out of which it will not be easie to get. *Cum credimus, nihil desideramus ultra credere*, when we once know our Creed, and believe it, we do not desire to search farther what to believe. For let a licentious liberty be granted to that, and then Mr. Calvin will tell you what's like to come of it. *Quantum rixarum semen, & futura est confusio, si prout cuiq; libitum est militare liceat qua ad communem statum pertinent*! what seeds of Quarrels are sown, and how great will be the confusion, if, as every one list, he may change that which by grave and due consideration is established for the common state of the Church! What is agreed on will never please all; and therefore, saith he, There will never be an end of wrangling, if matters may be left indifferent to be determined by every mans private discretion.

It is then a certain Argument of this naughtiness of heart, and a plaine Note of Infidelity, when men move every stone of the foundation. The use that I shall make of it, is,

First, That we look to the heart, that this busie and malignant Infidelity lurk not there; that howsoever there may thoughts arise within, that would entice to this sinne, yet that they be repress'd; smother'd so soon as born. It is too much that they arise, for it discovers that the heart is evil; but if we cast a loving eye to them, nurse them up, and please our selves in them, it may bring us to that sinne out of measure sinful, Apostacy and hardness of heart,

2 Pet. 2.
Jude Ep.
Ephes. 4. 14.
1 Tim. 1. 6, 7.
4. 1, 2.
2 Tim. 3. 2, 3.
Marth. 4.
Tertul. de pre-
script. cap. 10.

Ephes. 2. 20.

Tertul. loc. co.

vice then that the Spirit of God so often gives, *That we keep the heart, and cleanse it.*

Prov. 4. 23.

First, That we keep it; so counsels the wise Solomon, *Keep thy heart with all diligence.* Set the Word of God upon it to look to it, *ne effluat*; for as oft as it breaks over that bank, it puts all in hazard and danger. Set the Law to hammer it, and break it, and bruise it, that it may be a broken and a contrite heart, and so a fit Sacrifice to God. Set the Gospel upon it to melt and soften it; that of a stony and stubborn, it may become a trembling, a submissive, a tender, a fleshy heart, a fit Vessel to receive the Oyl of mercy. Set Repentance to work upon it, Confession to acknowledge what's amiss, deprecation to ask pardon for what's amiss, sorrow for what is past, care for the time to come, that it may be a new reformed heart, mortified and dead to sin, but quickened and alive to grace.

Psal. 51. 17.

Jer. 4. 14.
James 4. 8.

Secondly, But notwithstanding all our care, it is not possible to keep it without filth; necessary it is that we cleanse it often. It is Prophetical counsel, *O Hierusalem, wash thy heart!* It is Apostolical counsel also, *Purifie your hearts you double-minded.* If you purifie your braine, 'tis well; for the head is full of mischief and fancies; never more than now; and well it is that they be swept out; for such notions become not the mindes of well-meaning Christians. If you cleanse the hands 'tis well; I mean the outward man from impure acts: For actual wickedness dishonours our holy profession. Would we wash our mouths too, 'twere not amiss, for they are very foul with Oaths, blasphemies and slanders. But let no man think when he hath brought his thoughts to some other order, or his outward man to some civil conformity, that he is cleane enough, and washed sufficiently. For the altering of the braine may be but *strigo capitis*; and the cleansing of the hand, as the Pharisaical washings of Pots, and Cups, and other Brazen Vessels, condemned by our Saviour. A washing away there must be, not only of certain notions in our braines, but of the affections of the heart. And an alteration, not in the face for shame, or in the feet for feare, or in the hand for fashion, but in the heart, arising out of the pollution that dwells in it, and a conscience of the naughtiness we know by it.

Mark 7. 4, 8.

2 Tim. 3. 13.
James 1. 26.

Naz. 58. 4.

For if we carry a heart about us, set upon evil, deceive others for a time we may; but shall at last be deceived our selves. Others we deceive carrying the name of Christians, but hearts of Infidels: and deceiv'd we shall be; for when we expect the wages of Servants, we shall receive the portion of Hypocrites. Let what faire shew soever be made, this unsound heart, as water kept in Caverns of the earth by force, will break out and overflow all at last, and carry you away from the Living God. Which that it fall not out, Saint Paul here gives his Caveat, *Take heed, lest in any of you there be an evil heart.*

3. *Ἐν τῷ ἀνέμῳ, That you Depart, Revolt, Apostatize not, that you fall not off.*

This is the labour of Infidelity, this the intent; to this purpose the whole battery is raised to make the heart revolt from, and forsake God. Now so many wayes as we may be said to draw near and cleave to God, so many wayes we may be said to disjoyne and go from him. The first way that a man approacheth God, and adheres to him, is Faith; and the other is Love: For by Faith he believes that God is, and what he is; a wife, good, true, just, merciful Deity; and upon this contemplation he falls in love with him, and unites to him as near as he can; and desires to do his will; because he is confident, that that God who is so wise, good, true, and just, will never set down

down any erroneous Law, nor command any foolish, naughty, or unjust action: and who is so merciful, will forgive, remit, and blot out his failings; and imperfect services. By these two affections, Faith and Love, which continue us to God, easie it will be to know who are Apostates? First, They which obstinately refuse the Faith being Revealed and proposed to them, are, though not so properly, in this rank; for these *Amos* keep and stand off: In this number are to be mustered the stiff-necked Jews, the incredulous Turks, and other Infidels; for whose Conversion we are bound to pray, and for whose Obstinacy to have great sorrow in our hearts.

Secondly, But those properly are to be branded with this name, *Who having been once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the World to come, yet fall away, and tread under foot the Son of God, and count the blood of the Covenant wherewith they were sanctified, an unholy thing, and do despite to the Spirit of grace.*

A mans life is a warfare upon the earth; Christ is the General, and leads the Army; and all that have given up their names to Christ, are his Soldiers, and bound to fight under his banner. From the Camp then this word is borrowed; and those that run away from their Captain and Colours, are of those Renegado's and Fugitives. This is done two manner of wayes; either in whole, or in part.

They are guilty of this Apostacy in the highest Degree, who totally renounce, deny, and fall from Christ; of whom the Apostle spoke in the former Chapters; and of which especially, as I conceive here; For as the Jews were the first Converts, so were they the first Apostates. Many tribulations these Jews who receiv'd the Faith, sustain'd of their own Countrymen the Jews; There never being such a Jew to a Christian Jew, as a natural and apostate Jew. Those persecutions then, of the obstinate incredulous Jews their Countrymen, was one great temptation to them. And another temptation was the persuasions they brought unto them out of Scriptures, to cleave unto the Law; and not to believe in Jesus the dead man. Besides there were many among them, who though they did not totally renounce Christ, yet did teach them to Judaize; to receive the whole Mosai-cal Law, as well as the Gospel, bringing them back again to that Yoke, which they had been taught to cast off. This was to begin in the Spirit, and to end in the flesh. This was to evacuate Christ, and to fall from grace. And to this end the Apostle here gives them this Caveat, That neither persecutions, nor persuasions should so far prevail with them, that they depart from the living God.

For in parting from Christ, they must depart from the living God, since he was the Lord of life, nay life it self; *I am the way, the truth, and the life.* Which the Disciples acknowledg'd; for Christ proposing the question, *What? will you also go away?* Quo? *Whither shall we go? Thou hast the words of eternal life.* Totally then to renounce our Christian profession, as Demas and Julian the Apostate did; or to Judaize, as did many at Rome and Galatia, is to depart from the living God.

This is that sin out of measure sinful, and not many are guilty of it; but there is another kind of it, from which I cannot free very many who carry the Name of Christ. *Arrius* that denies the Deity of our Saviour; and *Socinus* that denies the ransom of his blood; In a word, all Hereticks that obstinately take from the verity, and all Scismaticks that rend and tear the unity of the Catholick Church, are in part revolters, and making snip-sack of a good conscience, do depart from the faith.

H

2. The

Rom. 9.2.

Heb. 6.4.5.

Cap. 10.29.

1 The 2. 14.

Gal. 3. 3. Cap. 5.4.

John 14. 6. John 8. 54.

1 Tim. 1. 19. and cap. 4. 1.

2 Tim. 3. & ver.
1. ad 8.

2 Pet. 2.
Jude Epist.

Salust.
Tit. 1. 16.

1 Tim. 5. 8.

Jer. 2. 13.

Acts 7. 51.

Rev. 2. 4.

Mat. 29. 9.

The guilt of this sin, though it be frequently and quickly fastned, yet it is hard to finde any man almost, that will own it. For the veryest Heretick will tell you he is an Orthodox Christian, and contends for the faith; and the unquietest Scismatick, that he is of a peaceable spirit, and desires to see Christs Kingdom: It would draw me too farre from my purpose, to convict them both at this time: I shall therefore bring before you another kind, of which there will be no dispute; because Saint Paul in expresse word saith, that they are reprobate concerning the faith. He sets them out so to the life, and in such colours, that it is no hard matter to know them, together with the time they are to appeare. In the last dayes, saith he, perillous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to Parents, unthankful, unho'y, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; Traitors, heady, high-minded, having a forme of godlines, but denying the power thereof, &c. Whose description may be fuller read in St. Peter, and St. Jude; and to whom it belongs, is evident by the Declaration, extant for a day of Humiliation and Fasting, March 20. 1653.

Whoever then they are, *Qui magis cultum, quam ingenium hominum habent*, are all for the face, little for the heart; who in words confess Christ, in deeds deny him; who in profession are Christians, in their actions Heathens; these men have denyed the faith, and are practical Atheists; for they want true love, which is the forme, the very life and soul of faith. They are not wrong'd when we charge them with that revolt, with which God charg'd the Jews, *They have forsaken me the fountain of living water, and digged to themselves cisterns, that will hold no water.*

Take heed therefore of Infidelity; for if you be guilty of this sin, there is neither true faith, nor true love in you. As this sin more or less increaseth, and seizeth the heart; so more or less we depart from the living God. For the less you believe God, the less you will regard him; the less you regard, the less you will love him; the less you love, the less you will trust him; the less you trust, the less you will obey him; and the less you obey, the farther still you depart from God. Be it then a man be not guilty of an universal Apostacy, by which he doth obstinately and maliciously resist the holy Ghost, *troubling under foot the Son of God, and counting the blood by which he was sanctified, an unholy thing.* Yet so farre as he doth set himself to disesteem, or wilfully contradict any Article of the faith; yea, or come short of the Sincerity and Truth of the Gospel in his life and practice, so farre he may be said to have renounced the Faith, and departed from the living God.

It is by God laid to the charge of the Church of Ephesus, that she had left her first love; and yet it appeares that the revolt was not Total. That which Christ had against her, was, a decay, a cooling, a defect in her affection. Her love was not so earnest, so constant, so hot as it was at first. The very cooling in Religious duties that brings a man to stagger in the faith, is interpretative, a revolt from God.

To this the Devil labours to bring men; first he tempts to doubt, then to dispute; well knowing that doubts and disputes may possibly forme the understanding to a new belief. Like *Anaxagoras*, that merely at first inventing Arguments that the snow was not white, intending only to oppose Sophists, at last came to think so indeed. In the like manner, when a man sets his wits a work to discredit principles, by little and little thoughts steale upon him that they are false indeed; and bring him to the next step to Apostatize and Revolt from the living God.

Serm. 4. Infidelity, the ground of Apostacy.

1 51

Living God.

It seems to me, these two words, *Deus* & *vivens*, are as the Angel in Balaams way, let as two impediments in the way of every Apostate. 'Tis from God we go, and will any start from him? 'Tis from the living God we depart, and will any man in his right minde go from the living to the dead? From God it is; and when I named him unto you, 'tis all one as if I had named all Truth, all Goodness, all perfections. Let God be true, and all men liars; and all the Idols, and vain imaginations of men lyes. There is none good but God only; for all the imaginations of mans heart, and his practices also are evil continually: And will any rational man wilfully depart from Truth, maliciously forsake goodness?

There is nothing excellent that may not be found in him; no good thing that comes not from him. Even those very things which the estimation of men hath made precious, and for which you have a heart to forsake him, came from him: Any thing that you would faine cleave to, is but a beam of his Sun, a stream from that fountaine. Take these as love tokens from him, and love him the more affectionately for them, he is well pleased you enjoy them still. But if upon the detention of these you begin to repine and murmur, and shake him off: or if upon the having of these, you relye upon them, trust to them, sacrificing to your own wit, or your own net, Infidelity hath brought forth, and is deliver'd of this Monster Apostacy; from God you go, and which is farther to be thought on, the Living God.

The LIVING.

This is the true property of God; so proper to him, that it is *primo* in the first sense proper to nothing else. Other things have life, but it is by Deed of Gift from his Bounty. In him we and all creatures live; in him we and all Christians live; *In him we live, and move, and have our being*; our being of Nature, our being of Grace. He takes away our breath; the breath of his sanctifying Spirit; and the breath of our natural life, and we dye instantly. There being no more certaine Attribute to set forth his Being (for he must live, before he can be Omnipotent, just, merciful, good, &c.) he bound the Jews to swear by this Solemn Form, *The Lord liveth*.

All other things which men call Gods, and adore as Gods (for there be Gods many, and Lords many) yet are but dead gods. The Idol, the World, your imaginations, your belly, your money, favour all of the earth and mortality; there is no true life in them, nor hold of them. As for your gold, the Thief steals it, the Rust eats it; for your Idol, the Weather rots it, the Birds defile it; all the Religion of your own braine is but Wood, Hay, Stubble, the fire will burn it up. *Meats are for the belly, and belly for meats; but this living God will consume it and them.* And for the world, it is but a decaying, fading world; the fashion of it every day passeth away. These which by men are set up for Deities, yet are no living Gods.

'Tis your God alone that hath life in himself, nay who is life it self; and whatsoever hath life, hath it (as I said) from him. By his gift it is that we live the life of nature; by his Spirit that we live the life of grace; and by his free-grace it is that we hope to live the life of glory. As you love your life then, this or that other, take heed you depart not from the Authour, giver, and finisher of it.

H 2

And

Numb. 22.

Isa. 8. 19.

Rom. 3. 4.
Luke 18. 19.
Gen. 6. 5.

Jam. 1. 17.

Hab. 1. 16.

Col. 3. 3.
Acts 17. 25; 28.
Psalm 104. 29.

Jer. 4. 2.

1 Cor. 8. 5.

Mat. 6. 19.
Isa. 2. 20.

1 Cor. 3. 12.
1 Cor. 6. 13.

1 Cor. 7. 31.

John 6. 68.

Matth. 11. 7.

Isa. 36. 8.

And to whom, or to what will you go? are not words of eternal life with him? Leave him once, and what is it that you can go to see or seek? *A Reede shaken with the winde*? A Reede indeed, a hollow, empty, weak and vaine thing. To nothing more like than a Reede is whatsoever you can lean to, in the emptinesse, in the weaknesse, yea, and perhaps in the paine it may put you to, breaking even then, when you put your selves upon it, and leaving behinde a splint in the hand, rather a wound in the heart.

And that I may pose you with a question, leave this living God, and *quo ibitis*? whither will you go? Nay, whither shall you not go? Into what mazes of errour shall you not fall? Unto what vaine imaginations, and monstrous opinions shall you not be brought? For God being forsaken, what can a man overtake but lies, sinne, darknesse, death, wrath, fire, hell, condemnation for ever and ever? To shut up this point then, since infidelity layes siege to the heart, makes an evil heart, withdraws the heart from God, from the living God, Take heed lest it be

5. In any of you.

Aretino in loc.

Personarum adjectio habet emphasin. The addition of the persons is very emphaticall. And it is a circumstance of great moment, in regard of the relation that was betwixt the persons and God now. For as the Masters of Rhetorique have taught us, *relationes sunt minima entitatis, sed maxima efficacia*, Relations however they be things of the least entity, yet they are of great force in the aggravation of any sinne. So it is here.

That any should disbelieve, distrust, or fall from the living God, is a very foul over-sight; but it is more to be charged upon you, and leaves a heavier guilt upon you, than many others: and that for these reasons.

Heb. 1. 1, 2.

August.

Heb. 1. 3, 4.

1. You have had more means and helps to believe; you have had the Law, and the Prophets. You have heard *Moses* speaking in the Law, Christ in the Gospel. *Tolle & lege*, take up and read, whether all you read were not confirmed by miracles from heaven: By miracles done in the name of Christ after he was crucified, dead, buried, or rather in the name of Christ risen, and ascended, which shews evidently that he is alive, that he is God, otherwise his name could not be virtual. Thus much you have been taught, thus much you know, and therefore let there not be in any of you this unbelieving heart. For the more light God hath given to any one, and the more means to beget faith, the greater is his sinne, if he be an Infidel, greatest if he revolt.

Revel. 3. 20.

Psal. 16. 7.

2. To you he comes by the secret motions of his holy Spirit, knocking at the door, as desirous of admittance. It labours to raise within you good meditations, good inclinations and desires, in the mind, will, affections. Of this work David was sensible, when he did acknowledge, *My reins chasten me in the night season*; When he was alone on his Couch, many a pious thought he had, many a good intention; and the fountain whence they all came was his reins, that is, the faculties of his soul sanctified and guided by the Spirit of God, that put him in mind of his duty.

Gal. 5. 17.

Isa. 30. 22.

1 Sam. 25. 31.

Prov. 18. 14.

Isa. 39. 10.

But this is not all; it labours to hinder and suppress the bad motions of the flesh; as well knowing that where way is given to the bad, there will be cold entertainment for the good. How often (I appeal to your own souls) when a man is going a wrong way, doth he hear a voice from within as it were from heaven calling unto him, that is not the way, *this is the way, walk in it*. And when we have left the right way, then comes upon us *Singultus cordis*, as *Abigail* excellently calls it, an offence of heart, an upbraiding, a throbbing; or as *Solomon*, a wound and gall of spirit, or a sting and pricking of conscience, as *Esay*, that will not suffer us to go on quietly. Whence proceeds this disturbance

bance I pray you? Why are we not let alone to be as bad as we desire? Is it not that the Spirit of God is chiding and checking us within, and striving against the rebellious desires of our flesh?

3. Besides, to you he hath spoken in the works of his providence, in mercies, in judgements, in blessings, in crosses: He promised to *Abraham*, that in his seed all the Nations of the earth should be blessed; and he hath done it. He threatned the Jews, his own people, that they should be broken off through unbelief, and he hath done it: that the heathen should be planted in, and he hath done that too. That those that honour him should be honoured; that despise him, should be despised. Go through the Prophecies, and finde one favour he promised, or one plague he hath threatned, which he hath not made good, and then distrust him, or believe him no more. But if this be not to be found, and this you must confesse is not to be found, then *Ne sit in vobis*; let not there be in you, in any of you, who have had these helps, these meanes, this light, those miracles, such checks of the Spirit, so many mercies, so many crosses, let there not be I say in any of you an evil heart of unbelief.

Men account those places happiest where the Word of God is preached, and where the plentifullest means to beget faith is offered; and so it is indeed if a right use be made of it, and faith begotten and strengthened by it: But if men remain incredulous and disobedient, the Gospel will become the savour of death unto death. You have heard of the wo of *Corazin*, and that other of *Bethsaida*, and sure I am you have read the Text often in which there is mention made of many stripes. The wo pronounced against both those Cities, was because they were not sensible of the many works and mighty done in them. And those many stripes, because they knew much, and did little. Live not then as if those Woeshad never fallen from our Saviours lips, nor yet those stripes had nere been threatned.

These Texts concern you neere, and the lesson they teach is *Ne sit*; be not Infidels. Are you better than they? They perished, because Christ preached and they beleevd not, and were no better. He, that bad servant, because he knew his Masters will and did it not; and I know not how it can go better with you, with you that know, that have been taught, if you beleevd not, assent not, apply not. And perhaps for the present you begin to think of it, and are resolved to do it hereafter; And why not now? why not at this instant? Liberty there is not given you by the Apostle; no not for a minute; his advice is to do it presently.

6. *Batentes semper*, Beware lest at any time.

God gives no dispensation to sinne, no time to incredulity; the Caveat is peremptory and negative, and therefore must binde *ad semper*; to all instants of time. And that you be perswaded at no time to give way to it, I pray consider, that that hour, that minute this is done, you come into great danger. For he that beleeveth not, hath the wrath of God abiding on him. Next as your persons, so all your actions civil or religious, are stained and spotted, because they proceed not from a conscience purged by faith; and what proceeds not from faith is sinne. I know you would be all saved, but so long as you carry about you this malignant incredulous heart, Christ can do you no good; and without him how can you go to heaven?

Whilest he was on earth, the want of faith in his Countrey men did so binde up his hands, that he could not do any mighty works among them. To make a sick man whole by miracle, two things are necessary, & *fides ejus qui curandus*, & *potentia ejus qui curare debet*: both the faith of him who is to be cured, and the power of him who is to cure; the later as the cause, the first as the disposition in the subject; power in God, faith in the sick; whence we often read

Gen. 12. 3.
Gal. 3. 8.

Rom. 11. 17. 20
1 Sam. 2. 30.

2 Cor. 1. 16.

Marth. 11. 21.
Luke 10. 13.
Luke 12. 47.

John 3. 36.

Titus 1. 14.
Heb. 11. 3.

Mark 6. 5.
Enthym. ex Naz.

Mat. 15. 28.
Luke 7. 50.
Mat. 9. 29.

Nat. de Theo-
log.

Them. 3. 4. 43. 2.
Mat. 9. 15.

Mat. 13. 55.
Mark 6. 3.

Phil. 4. 18.
Heb. 13. 16.

Mat. 17. 20.
Luke 17. 5.

Horat.

2 Cor. 5. 18, 19.

Rom. 1. 17.

read these solemn Attestations from Christ to those that came to him for help, *O woman, great is thy faith: Thy faith hath saved thee: As it is to thee according to thy faith, &c.*

But what? was the Arme of the Lord shortened, or his power turned to weakness? No such matter. Two senses are given of these words he could not. The first is; That he would not; as we usually say, I cannot drink Wine, I cannot abide it; that is, I have no minde to drink Wine, I will not abide it; and that is said to be impossible, from which the will abhorres. The other Interpretation is, That cannot is often used for *non est congruum* or *convenientius*; that which is not congruous or fit to be done; as, *Can the children of the Marriage Chamber fast?* that is, is it fit they should fast? and in this sense it may well be taken here; for was it fit for him to work miracles, and do good to them that asked in scorn, *Is not this the Carpenteres Sonne?* are not his Brethren with us? whence hath he this great Wisdome?

Take it either way; either that he would not, or it was not fit for him to do it; sure I am the better they were not for Christ, because of their unbelief. And there is great reason for it, in that none find more dishonours God than Infidelity. For in effect, it makes God to be no God; Christ to be no Christ, his Word a lye, his Promises untruths; and his Threats *brutum fulmen*, a crack of Thunder; that may fright and feare, but scatter and never hurt.

Do you then beare any good-will to the honour of God? will you uphold his Truth, his Merites? Nay, do you beare any good-will unto your selves? would you be glad your works should please him? your whole service be a sweet smelling sacrifice to him? Then take heed *ad vultum*, that at no time there enter into you this evil heart of unbelief; for at that time you are not capable of favour from him.

I know it is not in your power alwayes to suppress doubts that may arise in your hearts: (for faith is weak in many, and yet it may be a sound faith; that is but like a grain of mustard-seed) yet it is in your power to come to Christ, and pray him, *Lord encrease our faith.* Yet it is in your power (for I speak now to regenerate persons) to call for, and use the means God hath ordain'd to remove those doubts. *Sunt verba, & voces*: God hath left in his Church meanes to beger, meanes to stirre up, meanes to strengthen your faith. There is his Word, there are his Sacraments, there are his Ministers to whom is committed the word of Reconciliation; hear diligently the one, and receive reverently the other, and God will give the encrease.

It lies upon you to call for these medicinable and corroborating Cordials. By Application of these, by Gods blessing, you shall go from strength to strength, from faith to faith, from a less to a greater, from a weaker to a stronger degree, till you appear before God in Zion.

HEB. 3. 13.

But Exhort one another dayly, while it is called to day, lest any of you be hardened through the deceitfulness of sin.

It is the part of a wise man not only to discover a danger, but to shew the means to prevent it. Which Rule our Apostle here follows, for having in the former verse given notice of the great enemy of the soul, *Infidelity*, and the follower of it, *Apostacy*, in this he acquaints the Hebrews and us, which

which way they and we may be secured from the mischief. The present Armour against both, and that which here follows is *Exhortation*; and therefore he first exhorts

1. That we *Exhort*, on call upon, *One another*.
2. That it be done in charity, *One another*.
3. Seasonably; continually, *dayly, day by day*.
4. Speedily, without delay. *While it is called to day*.
5. The reason drawn from the danger. *If omitted or delayed, the heart may be hardened by the deceitfulness of sin*.

It was a mistake in a great Clerk to teach *Animam oblivionis non esse capacem*; That the soul of man was not capable of oblivion; for I hope to make it evident, that there is not such another forgetful creature as man.

For he needs a Remembrancer to put him in minde what he was, what he is, and what he may be. That he was a creature framed by God, the sole creature after his Image. A creature transformed by sinne to the image of the devil; that he may be happy or unhappy as he believes, or disbelieves, obeyes or disobeyes his Maker. Thus much hath God recorded in his Book with the point of a Diamond; but men have not eyes to read it; or if read, not to heed it; or if heeded for the present, yet as a shadow before night it is behinde, past, forgotten; call'd upon men must be, and call'd upon often; and therefore the Apostle call upon us to call upon them.

Exhortation is of excellent use; for by it we may be rooted in faith and obedience. And it seems in the Primitive Church it was so necessary, that some were to attend about it. He that Exhorts, let him wait upon Exhortation.

And a service it is that no man need to be ashamed of. For in the execution he doth the Office of the Third Person in the Trinity, who takes his name from it. For he is styled *Paraclete*, from the comfort some say, others from the counsel he gives; indeed from both. If we be of a faint heart, he is *Paraclete* by to recover us; if we doubt, he is *Paraclete* by to resolve us; if we be perplexed, ready he is to advise, to guide us. *He is the Spirit of comfort, the Spirit of truth, the Spirit of counsel to raise, to direct, to exhort us.*

From this *Paraclete* then learn *Paraclete* to call upon, comfort, and counsel. Learn to do the duty from him, and from him learn to do it aright; for there is great art to be used about it. All men are not of one disposition, and therefore all exhortations are not to be framed one way. Respect must be had to the Persons, the matter, the manner, if we ever mean to exhort to purpose.

1. Some are yet scarce in the way, and these are to be shew'd their danger, and exhorted in time to look about them. Others are in the way, but stand all the day idle; these must be exhorted to work, and to take notice, that none shall have the penny but those who labour. A Third sort are, and go in the way, but it is too slow a pace. *Sunt tepidi*; Their obedience is without devotion, their prayers without intencion, their reading without edification; these must be exhorted to grow more zealous. A fourth sort there are yet who are *Trepidi* of a fearful heart; that ear, that pray, that sing with us. But at the prosperity of the wicked their treadings had well nigh slip. *Socii sunt tribulationis, consolationis non item*, Companions they are of our Tribulation, but not of our Consolation. And these feeble knees must be strengthened, and exhorted not to despair; for in due time they shall reap, if they faint not.

Tertul. de anim.
c. 23.

Gen. 1. 26, 27.
John 8. 44.

Rom. 12. 8.

John 16. 7.

John 14. 17.
Ila. 11. 2.

The persons.

Mar. 10. 6, 9.

Bern. de ascens.
Ser. 3.

Tic. 2. 14.
Rev. 3. 19.
Ila. 35. 4.
Psal. 73. 23.
Ila. 35. 3.
Luke 22. 32.
Gal. 6. 9.

You

Prov. 25. 11.
Rom. 12. 17.

2 Tim. 4. 2.
Ecclef. 3. 5.

The matter.

Ephes. 6. 4.

Mat. 7. 26, 27.

Heb. 6. 1.

John 7. 49.

Luke 1. 4.
Acts 18. 15.
2 Tim. 3. 15.

Prov. 22. 6.

Heb. 6. 1.

2 Pet. 3. 18.

1 Cor. 3. 11.

You see then *Dulce est sapere in loco*, it is good to shew wisdom in an opportune time and place; *A word spoken in due season, is like Apples of gold in pictures of silver*, which cannot be done without respect had to the person; *κατὰ δυνάμιν* stands well with the Text; and it is no ill doctrine, that he who means to do good by his Exhortation, preach the Gospel in season. Whatsoever some speak of time-servers, a man may well serve God in serving the time.

2. And respect being had to the persons, next let him look to the matter of his Exhortation, that it be sound and wholesome doctrine, which the Apostle calls *νουνόμιαν*, the instruction or information of the Lord. This is likened to a building, and then the exhorter must needs be a builder. In a building which we mean shall stand, necessary it is that there be a foundation, which must be deep digg'd, and soundly laid; if upon a Rock, the better, the Fabrick being likely to continue the longer; but if laid shallow, and in the sand, the winds and the rains beat upon that house, and down it falls, and great is the fall thereof.

At this day we live to see many breaches, many ruines in Religion; and these cracks and flaws, these dilapidations have proceeded from no other cause, save from the folly and deceitful dealing of the Exhorters. The foundation by them was never honestly laid, and no marvel then if their work is of so tottering a disposition. To day a Papist, to morrow an Anabaptist, the next day a Brownist, the fourth an Enthusiast; sometimes a Presbyter, and shortly after an Independent, and at last a Neuter, or an Atheist. I dare say't, and I know what I speak, let a maine part of the giddy-headed multitude be examined upon the fundamental points, *viz. Repentance from dead works, and faith toward God*; and they who stand high in their own conceit, will be found no less ignorant than that people who in the Saints judgement know not the Law, and are accursed.

This can be imputed to nothing else, but that they who have taken upon them to be chief Exhorters and Master-workmen, have shaped their work according to the fashion of the time, neglecting wholly to lay the foundation truly and soundly. But in the beginning it was not so. Theophilus, Apollon, Timothy were all Catechized. And the Churches of Galatia, Carthage, Hippa, Alexandria, had respectively in them Pantenus, Clemens, Origen, Dionysius, Augustine, Optatus set a part to that Office.

The Christians had this way of Exhortation in great reputation from the beginning, and the Jewes before them. *Train up a child in the way that he should go, and when he is old he will not depart from it.* Train up, saith the Text; Catechise, saith the margent, according to the natural force of the Hebrew word *Chanach*, that signifies to enter or initiate. And *Sepher Chinnuch*, the Book of Institutions; i. e. a Catechism, is a Book well known among the Jewes in every place where they are known. Were babes in Christ carefully fed with such milk as this, that is fit (I had almost said only for the tender age) they would grow to be perfecter and sounder men in Religion, and never prove such deformed, such mishapen, such diseased creatures as now they do.

'Tis not my meaning that men inclose and circumscribe their thoughts in Catechistical rudiments, but before they soare higher, I would have them skilfull in these first. The Apostle puts upon us this progress, *Learn the principles of the doctrine of Christ, and go on to perfection.* Not to leave at them, but not to leave them out; that we endeavour to encrease in knowledge, but first make sure of the foundation. For let the superstructures be what they will, this is sound and wholesome. Sound in it self; for other foundation can no man lay; and very wholesome if well digested; for it will breed

good

good blood, which will repair, fortifie, and preserve the vital spirits of Religion; and those are good and wise servants, discreet exhorters, which from this begin to divide the Word of God.

3. To go a step farther; when an eye hath been had to the matter of the Exhortation, and a regard to the persons, heed must be taken to the manner or method we proceed by; it must not have its rise either from deceit, or uncleanness, or guile; the Apostle renounceth it; Our Exhortation was not of deceit, nor of uncleanness, nor of guile. But as we are allow'd of God to be put in trust with the Gospel, even so we speak. *Πλῆρη*, Deceit is to be refer'd to the substance of the Exhortation, *ἀκαθαρσία* uncleanness to the affection of the heart, but *ἄλως* Guile to the juggling about it. God likes not that his Exhorters be Planets or wandering starres in the Orb of the Church; their influences are too *Saturnine*, too *Martial*, too *Mercurial*, and if fame be not a liar, *Venerat*. And this must not be neither, nor in *ἀκαθαρσία*, that is uncleanness. There were a generation of *Nicolaitans*, whose impurity was hateful to our Saviours soul: And if there be any of that posterity alive, who exhort that all things be common, let them perish with their Exhortation. But as for guile, it ought not once to be named by a professor of Truth: It is too Serpentine and devilish to speak Roses, and instill poyson. All Exhorters are but Trustees of the Gospel; and they truly discharge their trust, when they exhort sincerely, *ἀπὸ καθαρῆς*, without error; holily, *ἀπὸ ἀκαθαρσίας*, without impurity; plainly, *ἐν ὁσμῇ*, without guile or Legedmaine; having neither *Demetrius's* end, nor *Saul's* desire.

Now you may conceive that all this while the duty of Exhortation belongs not to you; and therefore too apt you are to lay the whole burden on our shoulders. But I pray weigh the next word, and then it will appear, that respect being had to your several relations, you are call'd to this work also; else why doth the Apostle command

2. Exhort *ἀλλήλους*. Schol. *græc.* ἀλλήλους *vicem*. One another.

To us of the Clergy no question it is that this duty of office by Office belongs. For Debtors we are to the Greeks and Barbarians; to the wise and unwise. And to us it is spoken in the person of Timothy, Give attendance to exhortation. But you may not so far engage us, as to discharge your selves. Ex charitate, when you of the Laity are debtors also; as God hath advanced you to the dignity of a Father, a Master, or any way made you a Superior, bound you are (if enabled) to pay to your children, to your servants, to your brethren exhortation. That this be done within the walls of your own families, is required by the Law of charity; but that any private man without a calling step into a Pulpit and do it publicly, is more than can be defended. Such Texts as these, Edifie one another, admonish one another, exhort one another, &c. are I know by *Socinus*, and our gifted men produced to give countenance to it; But it is to wrest the Scripture, and fetch blood from it. Certain it is that the Commission to preach was given in other words. In Saint Matthew it is μαθητεύσατε πάντας, make Disciples, and Baptize; and then none to preach, but they who might administer the Sacrament: In Saint Mark it is ἀγγελεῖτε τὸ εὐαγγέλιον, Go and proclaim the Gospel; and ἀπόστολοι were alwayes Officers and publick persons; and these words I hope import somewhat more than building, edifying, admonishing, exhorting.

What is it then? are we against these charitable acts in private, against the instructions of peaceable, humble gifted men? No, we call for them, and wish that all the Lords people were in this sense Prophets, able and ready

Gal. 1. 8.
2 Tim. 2. 15.

1 Thes. 2. 3, 4.

Rev. 2. 15.

Acts 19. 25.
1 Sam. 17. 30.

Rom. 1. 14.
1 Tim. 4. 13.

1 Thes. 5. 11.
Heb. 3. 13.
Col. 3. 16.
2 Pet. 3. 16.
Prov. 30. 33.
Mat. 28. 19.
Mark 16. 15.
Luke 24. 47.

Numb. 11. 29.

Naz. Ep.

Dr. Gauden.
Mierapost p. 215

page 214.

1 Thes. 5. 17.
Ephes. 5. 20.
Phil. 4. 4.

Cic. de Senect.

John 6. 32, 33.
8c.1 Pet. 2. 2.
Heb. 5. 12, 14.

Ezra 4. 15.

Isa. 5. 11, 22.

Chrysost. Hom. 1.
de Lazar.

Eccles. 12. 11.

dy to instruct their families. That which we dislike, is, that charity is become uncharitable, and turn'd out of office; those who had the Commission; under pretence of gifts, silenced those who were truly gifted. That the Swallows have out-babbled the Swans, and brought the world into a belief that their chatterings are to be heard as the sole and most powerful exhortations: When being compared with the weight, worth, and authority of a learned Ministers paines, they will seeme but as a churle upon a gentleman, as tedious and nauseating as small beer and water after men have drank well of the best wine; Or as the scraps of poor Countrey fare, after men have been filled with the marrow of fat things.

To close this point, and to return: We finde no cause why these two may not be lawfully joynd together in a Christian and a comfortable union; the publique gifts of Ministers in a publique way of divine authority, and private gifts of the faithful in a way of private Christian charity. We *ex officio*, by our office and place publickly; you out of duty and charity must call upon and exhort one another.

3. *God's business is urgent. Every day daily.*

That is, with a willing minde, so often as opportunity and occasion doth require. For this is not the number of affirmative precepts; such as are *Pray without ceasing, Give thanks in God alwayes, Rejoyce in the Lord alwayes*, and many the like; which may not be expounded literally, as if they did bind a man *ad semper*, to every instant and minute of time; for so actually to performe them, would prove impossible; for should a man always pray, he should have no time to exhort; nothing but exhort and pray; no time to labour; and so one duty would interrupt another. These then and the like forms of speech, and the commands laid upon us by them; binde the conscience only habitually; that all negligence and satiety laid aside, we have a ready disposition of minde and will, to pray, to give thanks, to rejoyce, to exhort at all hours and seasons, so farre forth as we shall be called upon. To omit the other duties, I shall insist upon this only: And that you exhort one another the more readily without intermission, I shall quicken you with these four reasons.

1. Food for the soul is as necessary as nourishment for the body. Thus much the Oratour could teach us. *Non solum subveniens corpus sed mens et animo multo magis, &c.* We may not only cherish and feed the body, but the mind and understanding much more; for this is like a Lamp, into which if you instil not oyle, it will go out. His oyle was Moral precepts, ours is a more pure, sublime, and heavenly material. Tis the bread that came down from thence, 'tis the milk that God hath provided for Babes, the meat allotted for strong men and Travellers. He, the Heathen knew they could not spare theirs; and we Christians must not think to live without ours. As that Tabernacle of our body (for such it is, and so esteeme it) will quickly down, if it be not staid up with the staffe of bread: So also your better part which sojourns in this Tabernacle, will starve and die except it have a daily supply of spiritual food. I appeal to your own breasts; how quick, how lively, how courageous have you been to a duty after an exhortation! how resolute to withstand a temptation after a sad admonition, what Votaries I had almost said against it: Methinks I have seene those that are mighty to pour in strong drink, after the Wo denounced, and an exhortation to sobriety, either to forbear their riot, or to decline the house and company, or at least not to frequent it, or if drawn sometimes aside, yet to sit there unwillingly, to drink unpleasantly; the remembrance of the exhortation giving a check to every glasse, and taking off the former accustomed delight. I see that *Salomon's words will prove true; The words of the wise are as goods and nails.* Goods to quicken a slow beast

best to work, and nails to fasten him, that he fall not from his work; and all exhorters, whether by Office, or out of charity, are the Masters of the Congregation that handle them, and drive them home, to the utter removal and exclusion of all impudent hard heart.

2. For in that lies the danger (from which I draw my second reason) For he that neglects this duty, and his heart of flesh may be turned into an heart of stone; (and what that is, and the danger of it, I shall by and by open unto you) against which fearful judgement daily exhortation is a sovereign Antidote.

Nusquam requiescat brethren, we walk in a dangerous way. The Angels could not be secure in heaven. Nor Adam in Paradise, and shall we now expect to be secure on earth? Every day our feet may slip, and therefore we ought to take heed every day, lest we catch a fall. Be it we were, which few of us are, burning and shining Lamps; yet know we must, that we are *sub Dio*, not in *domo*, and are abroad in the open air; and then it behoves us with both hands to keep in the light, not to trust over-much to the air, though it seeme never so still and quiet.

Were it that we were in that house which we all hope for in heaven, *eterna*, not made with hands, where no enemy comes, whither no friend departs; there were no occasion either of fear or counsel. But we live, as I said, *sub Dio*; and that little light we have is exposed to the fury of three most impetuous winds.

The Devil which blusters about us, for he walks and seeks whom he may devour. The World that without assaults us; and the Flesh that sets upon us within; that I say not how we are subject to wasting, to fainting, to weakness, to a secret decay of our selves; had we no other enemy.

Therefore with both hands, with that of our own, with that of our neighbours, let care be taken that this light be kept in. *My soul, saith David, is in my hand*; As a candle carried betwixt both hands, possible to be extinguished: And yet as a candle betwixt two hands to be locked up, preserved, covered with all possible diligence.

And every day this lesson would be ingeminated and said over, that every man hath a soul, a soul in danger, a soul in danger to be flinted and hardened; and when flinted and hardened, that it can receive no impression of the Spirit; and he that hath not that impress, belongs not to God. All which inconveniences by assiduous and daily exhortation may be prevented.

Add to this, that possibly he that exhort another may be much the better for it; I speak not of the reward we shall have at the hands of God (though I know it shall be very great, farre beyond the merit of to fight a work) but his knowledge by this will be much improved, and his desirous to a duty quickned.

Qui docet indoctos, licet indoctissimus esset *Ipsa brevi reliquis doctior esse queat* No way so easie, to attain perfection in any Art as instruction of the ignorant. One Flint struck against another grows hot and sparkles, and a dull Knife whetted by another becomes sharper: The way then to be perfect scholar, is *endo her*, to rehearse, and by rehearsing to sharpen, and what the doctrine of Christ one upon another. While you exhort others, you shall teach and exhort your selves; and day by day become the more learned; as by you day by day another man learns.

These reasons I have added *ex superabundanti*, over and above, to quicken you to this duty. But yet there be three more; of more validity, than any thing that I can say, because they are the reasons of the Text. The first drawn from the Opportunity and Time that God hath given to do it. The second from the danger, if not done. The third from the cunning and slynesse of sinne. First, Do it, exhort, *inquire*, *inquire*, *inquire*, build up, encourage,

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John 5. 35.
2 Cor. 5. 1.
1 Pet. 5. 8.
Rev. 13. 4.
Psal. 119. 109.
Dan 12. 3.
Deut. 6. 7.
Occurrence in text.

1 Sam. 25:37.

power, for fight one another; because God hath given you a day, and but a day to do so. Secondly, If not done, there is great danger in it, for the heart will grow hard; and to make it more so, it is hard by him that is hard. What is hard and dry, will hardly yield, and become inflexible by him that

1 Pet. 4.3.

Job 14.14.

1 Cor. 7.19.

Psal. 90.13.

Exhortation. Signs are a notable Sophister, and is apt to put a fallacy upon us; A decefulness is in it. If then you mean not to answer for your neglect of time, or if you would at the full river of hell, a hard heart, or mean not to expose yourself to be seduced by the Sophisms of Sinne, see that you call upon one another daily, delay it not, but set about it, and do it fitt.

1 Cor. 7.29.

And this intimates that it will not always be call'd so. It is not with the Tides of Gods grace, as it is with the Tides of water which flow at a set hour, so that he which overslips the Tide to day, may take it to morrow. No, no, it is full for mark to day, take advantage then of this day; for if lost, or overslips, there is no promise made, nor assurance given, that the like grace shall be offered again. Wherefore the Apostle four several times presseth this circumstance, as if none were more helpful to this work of our salvation; none more dangerous, if not laid hold on.

Luke 12.20.

Psal. 104.19.

For this order, it is call'd *Domini*. God hath reserved one day to himself, and he hath bestow'd another day upon us. Our day is of the same length with our lives: It was to the old World 1200 years; to the *Afratidis* 40 years, to the *Ninivites* 400 days. But the first were disobedient, and the second provoked him; and the first perished by water, and the carcasses of the other perished in the Wilderness. The third only were spared, because they repented at the preaching of *Jonah*, and made use of the day while it was so call'd. And this may set us to work while it is to day, for the night will come.

Ecclef. 12.5.

For this day, *Domini*, for upon the setting of our day, there will succeed another, that will be none of ours. That will be Gods day, in which he will have all the doings; and as we have dealt with him in our day, so will he deal with us in his. Those who have heard him speak now, shall be heard again; but to those who in this their day, have with the deaf Adder stopp'd their ears, he will, though they call, give no pleasing answer. Suppose *Nahum*, *Deniel*, and *Job*, *Moses* before the flood, *Job* before the Law, or *Dauid*, and *Moses* and *Samuel* under the Levitical priest-hood; yea, though all the Saints in heaven should present their suit, yet by their righteousness they should only deliver their own souls.

There is but one fountaine opened for sinne and uncleanness, and it was opened to the living, not to the dead. He then that lives, if he will be clean must wash in it. And the sooner the better, for though that no time be amiss; but at what time soever we repent, that is the acceptable time, that the day of salvation; yet God that hath promised pardon at all times to Penitents, hath not promised grace'd repent at all times. At day beyond this day he hath no where shew'd, which sheweth that for all things under the Sun, so for this great and weighty business, there is not only *now*, but *now*, a nick of time, a season and opportunity given, which if taken with the five wise Virgins, we may enter with the Bridegroom to that great Supper; but if slighted and neglected, we shall be shut out of doors for ever. 'Twill be but in vaine to bawle, and knock, and cry, *Lord, Lord, open to us*; for the door is fast; and a voice heard from within, an uncomfortable voice, *Depart, I know you not*. Professe, and see your sinne. Certainly, he who is not af-

frighted

frighted at this Thunder; hath with *Nabal* *leave dead within him*, *vold an*

Time and opportunity both very much facilitate whatsoever is difficult. It hath its *Artificial* in its Articles; and as it were joynt; if you hit upon them, the work is done with much ease; but if mistaken, much labour may be bestowed to little purpose. In their season the principles of Arts may be learned, which being tedious, know it is by lamentable experience, they will not be obtained, or if ever, yet not so perfectly, nor with ease. Therefore this circumstance hath with wise men ever carried the force of an Argument. Saint *Peter*, *Job*, Saint *Paul*, who not have tried themselves of it, and *David* prays to God to be taught this first point in Arithmetic. *O teach me in mine old days.* Now that what I perswade about it, may come the warmer to your hearts, I weigh the several reasons that may move you to make use of this your day.

First, It is but short; which is Saint *Paul*'s reason; *This I say, because this day is not ours.* Those who have but a little light to bring them to bed, husband it as christially as they may; and since we have but (as I may so say) a candle end of life to lay us in our beds of dust; we ought to be thrifty of it. Your time; you may see here and elsewhere is not measured out to you by ages, by years, by months, by dayes; but by a single day, which at the longest is of no great continuance.

Secondly, But grant that we presume it long; yet it is of a faine nature, alwayes in motion, wasting, and consuming still; the more spent, the less behinde. It is like oyle in the Lamp, or wine in the Vessel, that daily grows less and worse. This hour then omitted, is an hour lost; and this day neglected, is a day irrecoverable; so much as loost thou art cast behind in this great Work.

Thirdly, Yea; and which is farther to be thought on also, this may be the last day for ought thou knowest. God may call for thy soul this night. The Sun knows his houre to set, and the Moon her time of going down; but man knows not when his Lamp of life will go out; for death doth not arrest men, and lay them up in the prison of their grave according to their seniority, age, and standing. A young *Jesab* dyed; as well as an old *Abraham*. When you see bubbles dancing upon the face of the stream; you behold men, of which some swell higher; some are less; but all after they have fetcht a few frisks and turnes, fall flat into a sheet of water, and those into a sheet for the earth.

Fourthly, What should I say, that grant a longer day be given, and a man deferre'd till the Atmond Tree do flourish, yet it will be not wisdom, nor gratitude to deferre the Exhortation; or not to lend an ear to it, or obey it till then. First, No wisdom; for what man that is in his right minde travelling on the way, and having store of lusty and able beasts, would let them all go empty, and lay all his pack and whole carriage upon some poor, leane, and infirme Jade that is scarce able to carry himself, much less the Pack, the Load that is cast upon him? And surely no less unreasonable is that man, who passing away over idly the able and lusty dayes of his youth, packs all the labour and travel for his soul upon his impotent old age; whose infirmities are so many and so troublesome, that they weary him of themselves, though you reckon not the weight of this burden. Secondly, But to let this pass, what ingratitude and injustice is this to our good God, who hath lent us our time, to set out the least, the last, the worst part of our life unto his service? For it is but the dregs in the bottome when the Wine is drawn out, and the *smoke* and snuff in the Lamp, the oyl being spent; and who can tell, being brought, whether God will accept it?

2. 1. 12

Luke 14. 27.

2 Cor. 6. 2.

Acts 17. 31.

Gen. 6. 3.

Gen. 7.

Heb. 3.

Verse 17.

Jonah 3. 10.

John 9. 4.

Isa. 61. 2.

Joel 2. 2.

Prov. 1. 28.

Ezek. 14. 14.

Jer. 15. 1.

Zach. 13. 1.

2 Cor. 6. 1.

Eccles. 3. 1.

Mat. 25. 11, 12.

Mat. 1. 8.

Deut. 25. 13, 14.

Luke 6. 38.

Levit. 3. 16.

Eccles. 12. 1.

Acts 22. 3.

21. 20.

John. 7. 21.

Gen. 34. 23.

Acts 27. 24.

Suppose I am that he is accursed by God; that having whole and sound Cattle in his flock, doth yet offer unto him the lame and halt; and may not men fear who have so many sound dayes of youth and strength, yet presume to bring him their rotten and limping offlage? Notman in the old Law, was to have two measures in his house; a greater for his friend; a less for other men. And yet thou art not ashamed to use two measures for thy life; a less for thy God; a greater for those thou esteemest thy friends. To him thou allottedest a little, thou, niggardly pittance of thy old age; but to thy own lusts and pleasures, on whom thou hast cast thy love, the greatest, the fairest, the fullest measure that can be; a good measure, pressed down, shaken together, and running over. An unequal dealing! O extreme ingratitude! What reason is there that God should be thus used at our hands? what equity? that having spent in the service of lust the flower of youth, thou dish out to him thy old diseased bones? that his enemies have the best, and he the leavings? they the Wine, and he the dregs? as if a man had learn'd his Lesson of the Traveller in the Apologue, that eat up all the Kernels and Almonds, and presented the rines and shells to his God? Dost thou not remember that in his Sacrifice his portion was the fat, not the best part? follow then the counsel of the holy Ghost given by Solomon: Remember thy Creator in the dayes of thy youth; before the evil dayes come, when thou shalt say, I have no pleasure in them; and if those evil dayes please not thee; presume not they will please him.

You have heard the Apostles first reason, why you should be active in this Duty; and why also they who are exhorted, should take their day and do their work in it. Now it follows that we consider the second, which is drawn ab-

5. *Let your hands be hardened, as an anvil; lest it be dried; for the root is rotten; that signifies hardness.* Hysop. to dry, and wither up.

Dryness is a quality in any body, wrought either by heat or cold; for by heat the internal moisture is call'd forth, as in dried wood; and by cold it is congealed and embodied, as in stones and metals; upon which there follows a stiffness, stubbornness, and hardness in the subject, so that it will not easily receive any impression. Such a quality there is in the heart of man, and proceeds from both; sometimes from abundance of heat, so sometimes again from an excess of cold.

The Jewes were a zealous people; zealous of the Law of their fathers, zealous for the Law of Moses; and this heat of zeal was so great, that it stiffed their necks and their hearts so much, that the Truth of the Gospel could make no impression upon them, say the Prophets, say Christ, say the Apostles what they could, they still remained blinde, obstinate, stiff, stubborn, as good as a stone. And this is yet to be seen in many zealots, upon whom this unkind heat of a presumptuous spirit hath wrought so much, that it hath stiffed them in their own opinions; so stubborn they are against manifest Truth; that rather than they will be recall'd, they will be of any Sect, Neuters, any thing, nothing, all things that may serve their turn. Through this heat of zeale their hardness becomes unspeakable, unpreg-

nable. But sometimes again this hardness is wrought through abundance of cold, too much earthlineſſe, which so cools and freezeth all motions of the spirit, that the heart is no way softened by them. A chane wedge of gold, Shechem and Hamors substance, Demetrius silver shrines of Diana; in a word, pleasure, profit, ambition, bring such a coldness and stiffness upon the heart, that it is resolved not to yield, never to relent.

Now

Now out of these excessive fits of heat and cold, ariseth that cauterized conscience the Apostle speaks of, which makes it past feeling; which is peculiar first to Hereticks; such as give care to seducing spirits, and doctrines of Devils, that speak lyes in hypocrisie. Then to obstinate and notorious Malefactors, who by customs of sinning extinguish the light of nature; that call good evil, and evil good, being men of a reprobrate mind. Lastly, to men who sinne habitually, when sell themselves to work wickedness, and glory in doing mischief, most fitly it is said, *1 Tim. 4. 2.*

And how heaui this judgement is, will manifestly appear, if we shall take a view of these three: 1. The Time when it is inflicted. 2. The Agents in it. 3. And the persons upon whom it is brought.

1. A time there is for the heart to be melted, softened, mollified: It is called *Day* in this place, when God offers a pardon, and useth all means to make men capable of it; he sues to us by the ministry of the Word, that it might be accepted. And this he request he seconds with intreaties, expostulations, lamentations, commiserations, and all other strains of Rhetorique, that are apt to move affections, and prevail with men to draw them nearer unto him. But all these offers of Grace becoming uneffectual, he takes a sharper course; calls for his rod and scourge, visits with scourges, and wounds, that so either per *manum plebs* or *per* *verbum*, by his embraces or blows, by his love or severity; his mercy or his justice, he might make the heart to yield. At last finding that he hath to deale with a stone, that he speaks to a stone, beats upon a stone, which no hand is able to make sensible, he gives over calling, expecting, waiting, striving, striving, and leaves the heart as he found it, hard, stubborn, rebellious, obstinate, and contumacious. And then the man fills up the measure of his iniquities, upon which destruction infallibly follows, *Job. 11. 20.*

God hardens Pharaohs heart. But when was it? not till a fair intreaty to let his people go, nor till the plague of Frogs, and swarms of Flies, nor annoyance of Lice, nor Murrain of the Cattle were able to soften him. Upon this God sends another plague, that of boyles and blaines; and then he said, and not before, in a new title, *the Lord hardened the heart of Pharaoh*, as upon one that was ripe for destruction, and one upon whom he would pour all his plagues. True it is that we read, *chap. 4. 21.* by way of predication or Decree, *I will harden Pharaohs heart*; but that was not yet done: and again in our Translation, *chap. 7. 13.* *He hardened Pharaohs heart*, but that is a mistake, for the words do not hear that in the Hebrew, but thus, *Pharaohs heart waxed strong*, or hard, or was hardened: it is passively, not actively to be understood. Gods time of hardening was not yet come: Then he did it, and not till then, when not a fair and mild request, nor four or five sharper blows could soften him. The like is to be observed of *Sihon King of the Amorites*, of those Nations that God destroyed utterly. Of the ten Tribes; Of *Zedekiah* that hardened his heart, and stifened his neck from turning to the Lord God of Israel. And of the whole Nation of the Jews, who were broken off, rejected, and at this day dispersed. The precedent of their ruine was an obduration and stubbornness; and this fell not upon them, till all means that might soften them were slighted, and would not be heard. The time then that makes men ripe for this judgement, and the consequent of it, may be one strong reuentic; so keep men from it. Exhort, that you be not hardened.

2. But if the time when it is inflicted, move you not, then next look upon the Agents about it. First, I shall name a just God. For whom he will be *hardened*. And when I called him just, I made an Apology for this his Agency; for he hardeneth no mans heart, before the man himself hath first hardened it. Some precedent inquiry there is, which might procure God in his justice

1 Tim. 4. 2.

1 Kings 21. 25.
Psal. 94. 4.

Mat. 23. 32.
Exod. 9. 12.

Dr. Hammond,
Of law or death-bed re-
pentance. Sect.
24.
Obfirmatum est
cor Pharaonis.
Jun.

Deut. 2. 30.
Josh. 11. 20.
2 Kings 17. 14.
2 Chron. 36. 3.
Rom. 11. 7, 8, 9.

Rom. 9. 18.

Rom. 1. 24.

2 Thes. 2. 13.

2 Thes. 2. 13.

and anger to deny his mercy, or take away the mollifying grace of his Spirit. God often punisheth sinne with sinne, and makes the future iniquity to be the revenge of the former. It is easie to collect this out of Saint Pauls words, *Wherefore God gave them up to believe a lye, because they changed the Truth of God into a lye.* It was *synusma* & *marin*, a just recompence of their former error. Hardnesse of heart is not only a punishment, but a sin, and as a sinne it hath disorder, obliquity, deformity in it, and so God cannot be the proper cause of it; but look upon it as it is a just recompence of some foregoing wickednesse, and then it is certainly true that the justice of heaven hath a very great hand in it. Farther yet, this obduration, when attributed to God, is no work of his properly, nor act of infusion, or positive production, for he puts no hardnesse into the heart, no malice into the affections: But his approaches of mercy being slighted, he withdraws, affords his grace no longer, which should mollifie the heart, and then the heart returns to its own hardness and malice; no otherwise than wax, which stiffness so soon as the heat of the fire, hand, or sun, that did soften it, is removed from it.

Ezek. 36.

Isa. 6. 10.

2 Cor. 2. 16.

John 13. 2.

1 Kings 22. 22.

2 Thes. 2. 11.

Eph. 1. 2.

Eph. 4. 19.

For that I may give you a clearer light in this matter, the immediate, nearest, and truest cause of this hardness, is man himself. In whose heart there is a double malignity, *Innata*, & *admixta*, Born with him, and encreasing upon him. The first is innate, some call it natural, and God promiseth to remove it from all the Vessells of mercy, *I will take away their hearts of stone, and give them a heart of flesh.* Before then a man be born againe this stony heart was in him, otherwise it could not be taken away. The other is humane and voluntary, when a man wilfully glows stubborn, and perverse, and will not by the still voice of mercy, nor thunder of judgement, be drawn to yield or submit. Now the Agents that encrease and heighten it, is first by accident, the Admonition, Exhortation, Commination of any man of God, sent to mollifie such a soule. Go (saith God to his Prophet) *and blind their eyes.* That which should have been for their wealth, through their own default is an occasion of falling; *the Gospel ordained for life, the favour of death unto death.* Then the Devil takes his advantage; and as he findes the heart inclined, works to the greater hardening of it. *The Devil put into the heart of Judas to betray him.* And because he knows there is no readier instrument for such a purpose than a false Prophet, therefore he makes choice of him to be his under Agent. *I will go, and be a lying spirit in the mouth of all his Prophets;* and this lye was so efficacious, that it deceiv'd *Ahab*, hardened him to go up against *Ramoth-Gilead*, to his destruction. This the devil himself thought was a way that could not faile. Lastly, Sinne is an Agent also in this work; or to speak more properly with our Apostle, *the deceitfulness, the delusion, the cunning, the Sophistry of it:* Of which more by and by.

Lay all this together. That God hardens in anger and justice, his grace being withdrawn. That the heart is suffered to returne *ad ingenium*, to that natural disposition of a stone. That the Ministry of the Word rejected encreaseth it; That the Devil and the false Prophet are great Agents in it; That sinne is the Sophist that perswades unto it: And then consider whether all meanes be not to be used, *ut exampretur*, lest the heart be hardened.

3. Especially if you shall lay to heart the consequence, That it is a certain Fore-runner of perdition. For in whom doth it rest? who are the proper subject of it, but the children of disobedience? In these there is *avaynosia*, they are past feeling; they are like men in a phrensie, that being in a miserable case, yet smile and laugh, and think all other men distracted, and them-

sel e

selves well. In them there is a conscience seared as with a hot Iron, a mark that will not out, a callum upon which nothing will grow. Whereas it is a property of Gods children to have a tender heart, a soft heart, a melting heart; My heart, saith David, in the midst of my body, is even like melting wax; if pricked they will bleed, if smitten they will relent, if heated and chafed, they will yield and soften; They will easily be wrought first to attrition, then to contrition. With these cauterized men it is otherwise, their heart is a hard and impenitent heart: strike upon them with the hammer of the Law, as good beat upon a Rock, they are not malleable: Go about to melt them with the fire of the Gospel, they soften not. Mourn or pipe, all's one, they will nor dance, nor weep.

Pharaoh in Egypt, Sihon destined to destruction, the Jewes ordained to captivity, after to be cast off, Nebuchadnezzar to be turn'd among beasts, Judas the sonne of perdition, with many other ominous names registred in the Book of God, are presented to posterity as so many stigmatized persons, all branded with this stiff neck, impudent forehead, proud and hard heart, and obstinate soul, that we read and tremble, tremble and take heed that we come not into the rol of these sonnes of Belial, lest we perish in their gain-saying.

Even charity that is kinde, and judgeth the best cannot be so blinde, as of these not to suspect the worst. Look upon these then, and learne to heare God, his voice, his Word, his Spirit, his Ministers, whose labour it is to melt, to mollifie you, to form your stony heart into a heart of wax, capable of such impressions as must be sealed upon you, if ever you intend to enter into his rest. There remains a rest for the people of God, and you shall not read of one that dyed with an obstinate and hard heart ever entered into it: No more than these stubborn Israelites (whom the Apostle hath here proposed for a terror) into the Land of Canaan.

Wherefore as the holy Ghost saith before, To day if you will heare his voice, harden not your hearts as in the provocation, as in the day of temptation in the Wilderness. For this is to grieve the Spirit, by whom you must be sealed (if ever) to the day of Redemption. This is to quench the fire of the Spirit, which alone can melt out your dross. This is to do despite to the Spirit of grace, when he is about to change your heart. And upon this grievance given to him, and this quench cast upon him, and this despite done him, he will be gone, and then you left in a sad condition. For then God will harden, the Devil will harden, the Gospel will harden, and sinne will harden your heart; God out of justice and revenge, the Devil out of malice, the Gospel by accident for your unbelief, and Sinne by collusion and cunning. To which pitch when an obdurate sinner is come, he is set upon the brink of hell; and if he be saved out of the flame, it must be by as strange a preservation, as Lot was saved from the fire of Sodome, when the Angel took him, and his wife, and his daughters by the hand (the Lord being merciful unto him) and deliver'd him from that fire and brimstone.

But because among these Agents, the Apostle here singles out one as a chief actor in it, and withal acquaints us with the way by which it works, to wit, not by force and power, but by Art and sly practices, I shall in the last place speak a word of those, and give you warning about them; that you be not taken by the fallacy. I exhort then that you be not hardened

6. *By the deceitfulness of sinne.*

For let the matter be thoroughly examined, and appeare it will, that there is not one sinne in which we are taken, but by some cheat or other; so true

1 Tim 4.2.
2 Kings 22.19.
Job 23.10.
Psalm 22.14.

Luke 7.32.

Jude ver. 11.

Heb. 4.9.

Heb. 3.7.8.

Ephes. 4.30.

1 Thes. 5.19.

Heb. 10.29.

Gen. 19. 16.

Rom. 7. 11.

and ingenuous is that confession of Saint Paul, *Sinne hath deceived me*; for it hath both *escam & hamum*, the bait that appears, and the hook that is conceal'd; bread that in one hand it shews, and a stone that it hides in the other; and under the specious colour of some good, it allures us to bite so greedily, till we are taken by it, hardned, and ruin'd. An instance or two will make all plaine.

Gen. 3. 6.

Such a practice there was upon our first Parents; the forbidden fruit was presented first as profitable, *good for food*; then as pleasant, a desire to the eye; after a means to knowledge, a Tree to be desired to make one wise; and lastly, a ready way to preferment, Let them take and eat, and they should be like gods: here was the bait, in all this the deceit. Nor the least syllable all this while of the Hook that was conceal'd, till the cunning Angler had catch'd his prey, then they confess'd that they were both couzened. *The woman deceived me*, saith the man; *The Serpent deceived and beguiled me*, saith the woman; both too too late acknowledged the Paralogism that was put upon them.

Verse 12, 13.

Prov. 7. 5, &c.

Prov. 7. 14.

Jer. 9. 21.

Prov. 7. 27.

Psal. 14. 4.

Psal. 5. 9.

Job 7. 19.

And is it not so in love and dalliance? The fallacy here is the lips of the Harlot that drop like an honey-comb, and her words sweet as Roses: she hath forsooth peace offerings, she hath perfum'd her bed with myrrh, Aloes, Cinamon, and upon this impudently makes the motion, *Come let us take our fill of love*. The bait appears, but this is only *Deceptio anris*, as the other was *Deceptio visus*, faire words drunk in by the eare, as the Apple was the bait to the eye, but both please and kill. In that death climb'd up the windows, in this it comes in by the door. For the Harlots house is the way of hell, and leads on to the Chambers of death.

The Sacrilegious person is in the number of devourers; his Throat is an open Sepulchre, and he is alwayes gaping after glebe-lands, Church revenues, Tithes, and Offerings, or whatsoever the piety and bounty of devout souls hath dedicated, and set apart to uphold the Service of God, and encourage learning. All this he can glut down as easily as a man can swallow his spittle; and at every bit that he gets down, he cryes *panis Christi, panis dulcis*, no bread so sweet as that taken from Christs Table; no meat so that which is taken from the Altar.

Populus me devoravit;

Plaudo domi, quoties nummos contempler in arca.

Prov. 20. 25.

But with this bait he devours the hook too, or else Solomon was mistaken, who affirms, *That it is a snare to a man to devour that which is holy*. For that will happen to him, which befell the Eagle that stole a part of the Sacrifice from the Altar; a secret coal will be carried along with it, that will devour the devourer, and consume his Nest and young birds together.

It were an endless labour to present you all the deceits of sinne; I shall only acquaint you with one juggle more, and produce the jugglers that by it delude, and so end. And I rather pitch upon this, because it was in great use when the Apostle wrote, and many by it drawn to harden their hearts against the Gospel. Then there were false Brethren *hypocritae*, *unnawares* brought in; or as Jude hath it, *ignoscentes*, *unnawares* crept in; privily creeping, (a trick learned of the old Serpent who crept into Paradise) *creeping into houses, and leading captive silly women*. Now the way they take them is by a slight, by cunning craftiness whereby they lie in wait to deceive.

Gal. 2. 4.

Jude ver. 4.

1 Tim. 3. 6.

Ephes. 4. 14.

The beguiled are here a sort of silly people; in age perhaps men and women, but in understanding meet children, *similes*, they who can say little, or

little

little to the purpose. These are *καυδονημενοι*, as ships at Sea tost to and fro; *τροπεσμενοι*, as reeds at Land shaken hither and thither, and carried about; and that which driveth them, and tosseth them, is every winde of doctrine: This as the winde riseth from the womb of the earth, puffs, and blows, and blusters, and throws all down before it, ariseth on a sudden and gives no warning, and shifts as the winde every point of the compass. Yet with this winde these silly people are tost to and fro, and carried about. But they which carry them, are meer cheaters, as appears by their artifice; for as our Apostle teacheth, they use

First, *καβηται*, a slight, as men at Dice. They are men of skill and Art, they have high men and low men; and false Dice, and bad Dice, and slight of hand, and all to deceive and over-reach. Cunning Gamesters they are, and there is not any thing settled in our Church, which they have not endeavoured to cog us out of. The *Socinians* and new *Arrians* out of our faith: The *Antinomians* of our repentance from dead works: The *Libertines* from our holy life and good deeds: The *Anabaptists* from our Orders and Sacraments: The *Brownists* from our Liturgy and Discipline: The *Independents* from our Government: The *Shakers* and *Enthusiasts* from our devotions and prayers: Such is their *καβηται*, their slight, their Art, their coggings.

Secondly, Which that it may take the better effect, they become *παιγισταί*, subtle Merchants, that know how to make use of the Foxes Tail when the Lions skinné can do no good; and againe to roare as Lions, when they need not speak like Foxes. This the Apostle intimates also, saying, That they use not only *καβηται*, but *παιγισταί* also; and this of larger signification than the former, whatsoever the Greek Scholiast thinks; for be it that *καβηται* is *παιγισταί*, all coggings and false play is a craft, yet there is other craftines besides that at Dice.

For *παιγισται*, as Aristotle describes, is one who is ready to undertake any course good or bad, a crafty, subtle, witty, and inconstant man, who as Tertullian elegantly describes the Peacock, is *multicolor, et discolor, et versicolor, mutansque ipsa, sumptus alia, est semper ipsa; quando alia, sociis denique miranda, quoties movenda*: So these creeping Brethren have two faces, and two hearts, they are many colours, and different colours; and changeable colours, never the same, always altering; and yet when altered, still the self-same; they move and change, and change as often as they move. He that will draw their picture and the cunning they use, may take a view of what Mr. Hooker hath transcribed out of Guy de Bree's story of the Anabaptists of his time.

Thirdly, Now both these, whether *καβηται* or *παιγισταί*, coggings or craft, tends to the same ends, it is to deceive; and that you may know they are no bunglers in their work, they have a Method to do it by; the Apostle names it *παιγισται*. I cannot well render it; you may call it an illusion, a studied fallacy, a back or by-way invented by these Sophisters to steale upon, and seduce honest Passengers. And their Method is this,

Their grand Maxim is, That the Scripture is in such sort to be the Rule of our Actions, that what we do being not directed by it is sinne, though it be to the taking up of a rush or a straw. Then, that all Philosophy and Humane learning is of a dangerous consequence in Divinity. Thirdly, That in the worship and service of God nothing may be retain'd, but what was in use in the Apostles dayes. Lastly, Those few and innocent Rites which we plead for now, are Popish, Anti-Christian, Scandalous. This is the method which these Impostours proceed by; and when they meet with weak understandings, they prove very powerful to deceive; yea, and to harden the heart also in the deceit.

Ephic. 6.

Tertul. de pallio. c. 3.

Hook. Epist. Dedicatory.

Cartwright.

1 Sam. 15. 23.

Gal 3. 1.

Plalm 58. 6.

Prov. 1. 17.
Hof. 7. 11, 12.Isa. 56. 2.
Rom. 2. 5.

Ezek. 13. 18.

Jer. 51. 9.

2 Sam. 2. 14.

What *Samuel* said of Rebellion, is as true of Heresie and Schism, it is as the sinne of Witchcraft. For they who are foolishly bewitched with it, as were the *Galatians*, have thus much of the Witch, to persist and continue. Seldome you heare of a Witch reclaim'd, and a very rare thing it is for an Heretick to return to the Truth, or a Schismatick to the peace of the Church. 'Tis our ordinary Proverb of one whom reason cannot dissuade from such or such a sinne, *That he is bewitched*. The Inchanters know that a young Serpent may be dealt with, but if he once become *Chobber Chobberim*, an old Adder, he will not be charmed, then he claps his Taile to one eare, and the other to the earth, and charme the Charmer never so wisely, yet he is not moved: And thus it happens to a man that is bewitched by these Impostours; Charme him with the clearest evidence of Reason or Scripture, you sing to a deaf man. The flesh stops one eare, and the earth the other, and he will not heare.

CONCLUSIO.

I doubt not but you are ready to prevent my inference, that since I have discover'd the snare, you are resolved to be so wise as not to be taken in it. Surely in vaine is the Net spread in the sight of any Bird. The Net you see, the Foulers you behold, and I shall say you are like *Ephraim*, Every one of you a *filly Dove without a heart*, if yet you shall suffer it to be spread over you.

Why are you call'd Christians, if you yet do the works of unbelievers? why do you boast of the Spirit, when yet you are deceiv'd by the frauds of the flesh? To what purpose are your daily Exhortations, should you yet be hardened by the deceitfulness of sinne? It were to no purpose that we stretch forth our hands all day long, should you yet prove a *rebellious and gain-saying people*. Is there any of you desires to heap up wrath against the day of wrath? then let him make love to this impatient and hard heart. Any that resolves to make it yet harder? then let him listen to the Charmes, to the Elenchs, to the baits of sinne: A wedge of gold, a goodly Babylonish Garment, the accursed thing, an *Herodias*, a Vineyard, all the glory of the world, a cup of Fornication, some new fancy, or dream, or imagination, it hath to prevent you withal to winne your affection. Like it and choose, choose and love, love and take, take and harden, harden and go on, go on and die.

Think not but I could make and place down pillows under your elbows, as well as any *Balaam*, and suffer sinne to deceive you as cunningly, and harden your hearts as powerfully, as ever it did the heart of *Judas*. *Sed cogito me: Paulus iussu*; But this *Paul* compells me to speak; he bids Exhort, and I must exhort; he commands to *warne*, and warne I do, *That by no belief, you departe out from the living God, that by the deceitfulness of sinne your heart be not hardened*. And if this warning will not prevaile, and these Exhortations can do no good; send you I must to the Judgement Seat of God, with this inscription on your forehead, *We would have healed Babylon, but she is not healed; forsake her, and let us go every one into his own Country; for her judgement reacheth unto Heaven, and is lifted up unto the skies*.

This fallacy then of sinne is beyond that of the School; for by that a man is mocked and deluded only, and made appeare to be a weak man, but by this there is much harme done; This is a bitter deceit, it mocks and kills, jets and undoes at once. *Sarcasms* and *Ironies* serve for wit and sport; but in this there is *Joabs* and *Abners* play, in the end bitterness will

be

be found in earnest. Sinne approacheth with a fleering and glozing smile; and that it may allure you to consent, promiseth great happiness and felicity, when yet it ends in sorrow and repentance. *What profit are you like to have of those things, of which one day you will be ashamed?* What profit, except to buy repentance at too deare a Rate. What profit had *Achan* of his golden Wedge? what *Dives* of his purple, fine linnen, or sumptuous feast? what profit? or rather not what disprofit? when stones flew about the eares of that Sacrilegious wretch, and fire of hell flam'd about the head of that Epicure and Glutton; were you ever present at the sighs, the sobs, the groans of burdened and oppressed soules, summoned, as they judge by death, to answer at Gods Tribunal! The men were before (as you now are) full of youth, full of courage, full of valour, that durst have entertain'd any sin; but then the strangest object of pity, of discomfort, of weakness, that ever eye beheld. Then they confesse their error, then they acknowledge they were deceiv'd, and might they be respited, they would never be taken by sin as easily as fishes with a bait, professing that whatsoever was presented, was indeed *εὐαγγέλιον*, a deceitful temptation, and not *κλεινὸν ἰσχυρὸν*, truly and properly pleasure.

Rom 6.21.

Iosh. 7.25.
Luke 16.24.

Oecum.

Merkins, by this time, I perceive your bowels begin to yern within you, and your hearts to melt like wax; that you are ashamed to have been deceived, and resolv'd that you will never be againe hardened by any fallacy sin can invent. For your comfort, then to a pricked, tender, bleeding soul, I dare promise the grace of Repentance; but to the hard and impenitent I cannot. To those I have warrant to Proclaime it alone, to whom Christ was sent, and those were the poor, the broken-hearted, the captives, the blinde, the bruised; there is not one stubborn person among them. Take it for a Rule, If Christ heale the broken-hearted, then broken-hearted they must be before he can heale them; what is your heart whole? as hard as the neicher Mill-stone? then are you not for his care. In all Christs dispensatory, there is not a medicine for such a heart, no balm in Gilead for such a sore.

Luke 4.18. 19.

The *Rabbins* truly teach us, That the heart may be broken from sin, and for sinne. From sinne comes all afflictions and crosses, which give the heart a mighty blow, but this is no kindly hammer. *Pharaohs* heart was broken with Ten plagues, but I know not how it did congeale againe, and was as hard if not harder than ever before. Then the heart is truly broken, when it is batter'd to pieces for sinne, when it beholds sinne with all its proportions and flatteries, and hates it, because it is odious to God, offensive to his Majesty, a dishonour unto his Holinesse, and so great a provocation of his anger, that no lesse Sacrifice could appease his Wrath, and Reconcile us to him; then the Blood of his Deare Sonne poured out upon the accursed Tree. This, this thought alone is able to melt the stonyest heart, that stubbornly and wilfully it should go on to provoke so merciful a Father, so kinde a Redeemer, and so present a Comforter: That by no exhortations or admonitions, it should be won from the deceipts of sin.

Remember this houre, I have told you of it, and lay it to heart; it may perhaps turne back your heads, and in time break you off from presumptuous Wickednesse. That's my aime, that's my desire, that you may once at last break with your lusts. And the Lord so mollifie and soften your hearts, that the hammer of his Law may in time batter you, and the fire of his Gospel may so melt you, that you tremble at his Justice and Judgements, and believe and embrace his mercies and promises. Both together may work in you a serious and true

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contrition for your former hardnesse and unbelief, and a Resolution to hearken to every Exhortation and call of grace for the future.

Mat. 25. 34.

This will make us both happy. Me for teaching you this Lesson, and me and you for practicing it. For for hearkening to his voice here, you shall heare a joyfull voice there, *Come ye Blessed of my Father, inherit the Kingdome prepared for you from the beginning of the World.*

These following Sermons are fitted to expound the Articles of the Creed; especially that they may be practical, and have an influence upon a Christian life.

AN

AN EXPOSITION OF THE Apostles Creed.

The first Part.

That there is a God.

Gen. 1. verse 1.

In the beginning God created the heaven and the earth.

Every Scribe instructed unto the kingdom of heaven, is like a man who is an householder, which brings forth out of his treasure things New and Old. For every provident Master of a family hath his storehouse, and 'tis well provided, abundantly with bread, calves, lambs, ale, gallina, vint, he hath his Old and his New wine, his fruits of this year, and the last, and discretely he brings forth both, as may make for the honour of his house, and content of his guests and family: So is every Scribe, every Doctor, every Pastor, who is learned and instructed to promote the kingdom of heaven. This man is not to seek for provision for Gods people up and down, he knows not where (as Israel went to look for straw over all the Land of Egypt, and when all was done it was but stubble). But he hath it by him, and occasionally he brings forth: his treasure is full of Scripture, full of reason, full of *Alms*, full of the Prophets, full of the Law, full of the Gospel, full of old Presidents, full of new Examples, full of old Exhortations, Parables, Arguments, full of new Demonstrations, Apothegms, Sentences, Axioms, Persuasions, as may make for the repair, nourishment, health, and satisfaction of his auditory.

At the former meetings I entertained you with delicacies out of the Newer treasure, those which Saint Luke and Saint Paul had before prepar'd; I was only like the householder to bring them forth. This hour out of the storehouse I shall present you with a more Old and Ancient dish, being the first that ever was, and put into the treasury by Moses, in commemoration of whom, all those whom we call ancient Writers, are but new men, and of yesterday. From him therefore I fetch the provision, that I intend now to set before you, and I have been moved to do it, because it is the confirmation of the first Article of our Creed. Here we profess to believe in God the Father Almighty creator of

Math. 13. 52.

Cato de Senect.

Exod. 5. 11, 12.
22. 28. 10. 10. V

Just. Martyr.
107. 2. 1.
107. 5. 10. 10. V

heaven

2 Pet. 1. 16.

Basil.

Tertul. contra
Hermogen.

Cap. 2. 4.

Aquin. 1. 2. 6.
te 9. 65. Art.

Gen. 1. 2, 6.

Verse 28, 29.

Zanchy.

heaven and earth: and *Moses* old record assures us that it was so, that *In the beginning God created heaven and earth*. So that in this our Belief we have not followed cunningly devised fables, but that for which we have a good and an old record to shew: a witnesse beyond all exception.

In this Chapter *Moses* sets out to us the Story of the Creation of the whole world. Teaching us that it was not eternal, but that it had a beginning in time. Thus the record begins *In principio*, that is, *in dextera* *et* *in* *extrema*, at that time when things were not, but began to be, for *principium* is here *verbum inceptio-*
nis, a word that signifies the inchoation or entrance upon the work. As if *Moses* had said, when God pleased, the world began. And because that every thing is best known, when the causes thereof are discovered, therefore he hath not concealed these.

1. He acquaints us with the efficient, which is *Elohim*, three persons, the Father, Son, and Holy Ghost; *Jehovah* the Lord God. In our Creed God the Father, who hath a being of himself, and is the sole Author and Father of all being, whether of Nature or Grace.

2. The material cause, which was indeed Nothing, for he created it; and the difference betwixt generation and creation is vulgarly known, that the first was out of a pre-existent matter, the last the production of a thing according to its whole substance, no matter being presupposed. This is an act of omnipotency, and therefore in the Creed we give him this attribute, Almighty. That which is thus produced, is summed up in both places under the name of *heaven and earth*. In heaven we are taught, there are the spheres, the starres, the two great lights, with the Angelical powers, which have their seats therein. Below the Moone, then the elements, birds, beasts, fishes, trees, plants, minerals, men; There be visible, there be invisible creatures, some below, some above, and God Almighty is the maker of all these. And all these he made at first from Nothing. *Dixit & facta*. He said the word only, Let it be so, and so it was. *Let there be light, and there was light; Let there be a firmament and there was a firmament*.

3. *Moses* though he only names the generals, as fowles, fishes, herbs, cat-
tel, and creeping things, yet he tells us, that they were made after their kinde, in such or such a species; and then they must have of necessity somewhat that internally doth specificate them, and put an essential difference betwixt kinde and kinde, which can be nothing else but the forme, it being the property of that to give being, distinction, and operation to every kinde. And so he hath led us by the hand to the Formal cause also.

4. Lastly, he opens to us the final cause, viz. That all these creatures were made for Man. He to be the Lord, and have dominion over all; all given to him for his use, for his enjoyment; yet so, that he returne God his tribute of glory. In the Creed therefore also called a Father, standing in a more peculi-
ar relation to men than to other creatures, which *Plato* perceived, and profes-
sed, that God was a maker of other things, but a Father of men.

It is not my purpose at this time to enlarge my discourse upon the work or works of the Creation; my aime meerey is to informe you about matters of faith; and therefore I shall acquaint you with these particulars.

1. That there is a God. For God created.

2. That this God is one in essence, but in this Godhead are three distinct persons. For its said by *Moses*, that *Elohim* creavit. The Noun Plural being joyned to a Verb Singular. The Plural intimating to us the Trinity, the Verb Singular the Unity.

3. That this God was the Creator. By which act is set forth unto us, his Wisdome, his Power, and his Al-sufficiency: which I shall have occasion to make use of in the proof of my first Proposition, viz.

1. That

the first duty that God requires of every man, is, That he doth acknowledge *that there is a God*. 'Tis the first principle that a man must learn.

Saint Paul puts a necessity upon it, *He that comes to God, must believe that he is*; and he spoke it out of his Masters mouth; *This is life eternal to believe that to be the only God; and him whom thou hast sent, Jesus Christ*. Where two things are propounded for a man to believe; one as a man, the other as a Christian. As a man, to believe a God, to whom he is bound for his Creation. As a Christian, to believe Jesus Christ to whom he is indebted for his salvation. Even nature will bind him to the one, but grace to the other; having from *Jebovah* his root of being, from Jesus his original of well-being.

The first of these positions, to wit, *Deum esse; that there is a God*, is so certain in it self, and so universally receiv'd by all Nations, that I thought it lost labour to go about to prove it. Yet when I consider'd again, that there is in the world a degenerate generation of men mis-shapen in the powers of their souls, and transformed from the power of reason, rooting up those Maxims and Principles, which reason and the hand of Nature hath planted in them, I thought it not amiss to fortifie this foundation upon which all that followeth must rely.

Adiuvans *est* *per* *magis* *loquens*. *Atheism* is the great sickness of the soule, whence proceed all other distemperatures in the life. And of it are guilty first the contradicting Atheist; who, with those *Diogenes* flatly denies that there is a God; tell him of blasphemies, he smiles; as if there were no name to be blasphemed; that it is the *name* of *Israel*, he impudently returns, That there is nothing holy. *Wis* him the whole service of God is but an humane invention, that hopes to master them by Religion, whom they could not overcome by reason. Ring in his ears the joys of heaven, or the paines of hell, 'tis as if you spoke of the *Blyssan* fields, or *Pharos* Court. Produce Scripture to prove it, as good *alledge* *Rabins* or the *Atcoran*. Next to him is the Sceptick, the disputing Atheist, who though he is not positive there is no God, yet he questions *An sit*, whether there be a God or no, and to that end he invents Arguments *pro & con*, that may serve for both sides; and for the most part defends as *Julian*, *in* *Carona* *lo-* *por*, the worst part of the probleme. But let him know, that while he thus hangs in *equilibrio*, between the two, from his *an sit*, he is in danger to come to *Nec ess*; from his doubt to the flat Negative, there is no God. And yet there is another of this brood, you may call him the Natural Atheist; who is so taken up with his *Natura naturans*, that he thinks never of *Natura naturata*; so grown'd with the constant and visible work of Nature below, that he never looks up to God, that infused by an eternal Law, that constancy into the works of Nature. Now this is a man *impedita lingua*, who sometimes slips and stammers that Nature is that which we Divines call God, and besides her there is no other. In the last place appears the Practical Atheist; the man who in words acknowledgeth God, but in his works denies him. Whence are those signes that have tongues and cry? ate they not from this fountaine? Blasphemy would not be heard, blood would not cry; Oppression, Sacrilege, Perjury, would not be a burden to the Land; *Moses* and *Aaron* would be of more esteem, did not men say in their hearts with the Fool, *There is no God*.

Now divers causes there are, which may bring men and invite them to sit down and rest in *cathedra* *persecutionis* in this chair of *sedition*. The first

Heb. 11. 6.

John 17. 3.

Nazian. c. 7. a.

Palm 14. 1.

Palm 14. 1.

Palm 1. 1. 2. 2.

Tertul. Apol. c.

1.

Exod. 17. 7.

Job 22. 15.

1 Pet. 3. 4.

Eccles. 1. 15.

Dr. Fotherby A-
theomastix, lib.
1. cap. 1.

Heb. 11. 3.

Thom. part. 1. c.
9. 46. Art. 2.
Concl.

is pride of heart; they think the vast braine of man should comprehend all things; which being but finite, must needs be too shallow to comprehend an infinite Majesty. For *finiti ad infinitum nulla proportio*. Is it not enough to apprehend him, but he would comprehend him also? Could he be proportion'd to the model of our braine, he were not God, not infinite, not immense. Never then let the Devil lead thee in this Ambush; Thou canst not comprehend him, therefore reject him; Thou canst never understand fully what he is, therefore deny that he is. Secondly; There is not any man who is conscious of some wicked deed; who dares not to be hid, and to escape punishment. *Malefici gemitus latens, devinam apparet, trepidant, deprehens, negant accusari*. If there be a God, he must be just; if just, he will be reveng'd on sinners, and then he will be reveng'd on me, saith the Acheite; which that he be not, he shall not be. Thirdly, They find things succeed not according to their minde; they ask, and have not; and then they doubt with the Israelites, *Whether God is among them or not. What is the Aloudry, that they should serve him? and what profit shall they have, if they pray unto him?* Lastly, That which should have been for their wealth, is unto them an occasion of falling; that very thing which should have taught them that there is a God, hath persuaded them that he is not. For what greater evidence of the Deity is there, than the constant and interrupted order we see of this Universe, every creature being obedient and observant of that Law which God gave at first? Their actions are uniform; one course they keep, yet know not what they do, nor why; which proceeding not from themselves, must on necessity come from some such Agent originally, that knoweth, appointeth, holdeth up this order, constancy, uniformity. This then might say these men, he is a blasphemy, in concluding that God is not. Whereas like a whole some soile, that meets with a soule stomach of a rotten liver, it hath a contrary effect, for it makes them to blaspheme, as is evident. *Since the Fathers first aspersed, all things continue as they were, say they, even from the beginning of the Creation. The thing which hath been, is that which shall be; and that which is done, is that which shall be done, and there is nothing under the sun; and upon it they infer,*

Nullum esse Deum, Deum calum. God on a cast without any

There is no God, nor Lady, nor Diligence, nor

Nor Love, nor Care, nor Power, nor Providence.

These be the motives to this odious impiety; and ease is it from a Christian heart to remove them: But from one who is resolv'd to be obstinate, and will be stiff in the denial, there is not anything more hard and difficult. For this is not a conclusion, but a principle; and the first of all other principles. Now principles in all Arts, especially in the highest, as is Divinity, are most difficult to be proved; because they are the first and immediate propositions, most known and indemonstrable in themselves, and admit no cause or medium by which they may be assured. Expect not then in this case invincible demonstrations, because the proposition hath its foundation, not in sense, nor in science, but merely in belief; and upon that Saint Paul builds it, *Ita by faith understandimus quod mundus firmatus est by the Word of God, so that things which are seen, were not made of things which do appear.* By faith alone, (saith the Apost.) we know the assurance thereof, then can reason but grope at this Truth in the dark, and produce only probable Arguments for it, not demonstrative. What Aquinas concludes of the Creation, is as true of this principle, *Mundum capisse, suppose it be Deum esse, sola*

fide

fide tenetur, nec demonstrativè hoc sciri preest, sed id credere maximè expedit. That the world began by Creation, or that God is, is only assured by faith; neither can it be demonstratively known, but it is most expedient to believe it. And he adds, That it is very profitable to know thus much, lest that any man undertaking to demonstrate this, and being able to produce only Arguments of credibility, gives an occasion to Atheists and Infidels to mock and scoff at him, supposing that we upon those grounds do believe those things which are merely conclusions of faith.

Corp. Art.

Part. 1. q. 2. Art. 2.

But if it be objected, That *Thomas* himself moving the question, whether it be demonstrable or not, *Deum esse, that God is*, resolves it that it is. I answer, That he affirms no more but that it may be prov'd by an imperfect demonstration. Not, saith he, *a priori, or per causam*, but only *a posteriori, or ex notiori nobis effectu*. Never by any former or pre-existent cause, but from some noble and eminent effects, which are after and depend upon that cause; which by Logicians are accounted but imperfect demonstrations, and only Arguments of credibility: Which I shall marshal under these two heads; either of Revelation or Reason, of Scripture or Nature; for the knowledge of God is brought to us either by his Word, or his Works. His Word, the Scripture, is open only to those of his family; but his works, Heaven and Earth, and the creatures in both, is a Book in Folio, open to all the world, wherein the most unletter'd man may perceive there is a God. The Records that are yet extant and receiv'd by all Christians are beyond exception; and he deserves not the name of a Christian, that dare doubt or say, That the Scripture is not his Word. In this he that runnes may read this Truth engraven, as with the point of a Diamond almost in every Line. If therefore it can be proved that this is his Word, with the same breath prov'd it will be *that he is*, since it is necessary that the Agent be before the Action, the person exist before he speak. The first being the efficient, and the last the signification of his Will.

These Oracles of God were first entrusted with the Jew. So much was acknowledged by an old Oracle extant in *Justine Martyr*.

Μῦνοι χαλδαῖοι σφίην λαχόν, ἡδ' αὖ' ἱβερῖοι
 Ἀυτομήνητον ἀνακτα σβασιμνοὶ διδόν ἀγνῶς.

λογ. Sgi.
 σφίς Ελλην.

For the old part of this Record they, the Jewes I mean, and yet preserve, have deliver'd it unto us. This together with the New, the Catholick Church of God hath stooped unto as the revealed Will of God. And this must needs be a strong inducement devoutly and diligently to read it, and reverently to esteem it; with which the more we consult, the more we shall be perswaded that it came from God: There is in the Edicts so much Majesty, in the Penmen so much Unity and Harmony, in the Truth so much constancy, in the Doctrine so much equity and purity. Had it proceeded from the corrupt fountaine of mans braine, either the flatness of the stile, or the jarring of the writers, or the inconstancy of the materials, or the injustice or impurity of the Rules contained in it, would too rankly have savoured of flesh and blood. That I name not those strange predictions (which had their complement in their season) contain'd in it; and those high and sublime Revelations so farre beyond the reach of man to invent, that they are not believed when Taught. Could a Natural man be the Authour of that, which as yet no Natural man is able by the strength of reason to comprehend?

Farther yet, even Nature it self hath ingrafted in every mans soul a desire to be happy. To which all the directions of men are insufficient, because

they never yet could finde out a meanes fully to content and satisfie Gods justice for one sinne. Necessary then it was, that man who was ordained to, and desires to attaine happiness, should have some supernatural help to bring him to it, since all natural was too weak. This we call the revealed Will of God, without which the desire of the soul will be frustrate. And once let it be granted that Revelation is necessary, and then one of these two will follow; That there never was any such Revelation; which will frustrate the intentions of God for mans felicity: Or that the Word of God which we now embrace, is that Revelation, since there is no other extant.

To close up this Digression, I shall offer one thing more only, which will be a strong perswasion that this is the Book of God, and that it came not from any private impulsion. Every man is so great a flatterer of himself, and so jealous of his own honour, that were it possible, he would not suffer the least of his infirmities to appeare, much less his foulest enormities to be blazon'd to posterity. But the Secretaries of this Book have not concealed their grossest faults, nor their friends impurest actions. *Moses*, not the fathers errors, nor his own, no nor *Aarons* his own brothers transgressions; *David* in a Throne mournes, yet expresseth his adultery, and murder of *Uriah*; *Jonah* Book'd his shameful flight, and his sullen anger, his impatience; *Paul* mentions his cruel persecution of the Church, and was content to have it set out at large by *Saint Luke*, as *Saint Peter* also his perjury and denial of his Master by the Evangelists. Since then these pious soules either wrote themselves their own blemishes, or being written by others, suffered not an *Index expurgatorius* to pass upon them; a mighty evidence it is, That there was a motion more than humane that thus disposed them to write, and to beare with what was written.

To what purpose you will say, is all this? to what else, but to perswade you, or rather all Infidels; that the Scripture is the revealed Will of God? And then it will necessarily follow, that there is a God before he can reveal any thing, which was the Point to be proved.

Secondly, Were we to convince a *Mahometan* in this question, we could be copious in proofs out of the *Alcoran*; were we to undertake a Jew, a *Saducee*, a *Samaritan*, we could convince them either out of the Old Testament, the *Pentateuch*, or *Talmud*. Had we a dispute with some wise Heathen, we could serve our selves of infinite Testimonies from their own Writings. Our Task is then the more difficult, because being to deal with men, who would be held, and are in their own eyes the sole ingrossers and Monopolists of reason, yet to wise men seem most irrational. But as *Festus* said to *Paul*, *Hast thou appealed unto Caesar? unto Caesar shalt thou go*; So say I also to these men, that since they appeal to reason, at the Tribunal of reason they shall take their Tryal.

Where the first Witnes I produce shall be the soule of man. *Consiste in medio anima*, stand forth, O thou soule of man; I call thee not taught to speak at *Athens*, or informed in the School, or enabled by Libraries. It is thee now I cite hither, who art rude and simple, and wholly unlearned, such as a man may finde at Plough in the high way; I had almost said dwelling in the breast of an Ideot. In this case I have need of thy simplicity and plainness, since to thy Art and skill this Adversary will not give credit. What we may not without suspicion of fraud be heard to say, you shall hear this simple soul openly pronounce, God is good, God is great, God gives all things. Do him good, he returns his blessing in the Name of God; *Deus benedicat*, God blest you for it. Do him wrong, he appeales to Heaven; *Deus videt omnia*, & *Deus reddet*, & *Deus inter nos judicabit*, God sees all, and God revenge my Quarrel, I commend my case to God, God

judge

Exod. 32.
Num. 12. & 20.
Psalm. 51.
Jonah 1. & 4.
1 Tim. 1. 13.

Acts 25. 12.

Terrul. Test. ani-
ma. cap. 1.
Apolog. cap. 17.

judge betwixt us. *O Testimonium anima naturaliter Christianæ*, This is the Testimony of a soul that even nature hath taught to speak like a Christian. For were this voice heard alone where the Gospel might infuse such a principle, it might be suspected; But when the tongues of naked *Indians*, and savage *Americans* are inur'd to these formes, I see that universally in all men there cannot be but some inbred notions of the Deity ingrafted and infix'd in their souls; by the larger use of reason, and reliicks of the Divine Image. Compass the world, finde you may Cities without walls, Letters, Princes, Wealth, Schools, Theaters; but not one shall you finde without some God, without a Tryal by Oath, without some Ceremony of Religion, by which they hope to procure good things for them, and to avert evil from them. Out of which *Calvin* well collects, *In eo tacita quadam confessio est, inscriptum in cordibus hominum Divinitatis sensum*, That by this there is a tacit confession, that there is a sense of a Deity inscribed in the hearts of all men; I adde out of *Tully*, be they never so cruel or barbarous.

2. And yet this is not the sole evidence that the soule gives in to this Truth. God hath placed in every mans breast a conscience, in which things are not written as in sinking paper, where the letters cannot be read, but as Characters drawn with the juyce of an Onyon, not legible till they are brought to the fire. Suppose you beheld a man commit some heynous sinne securely and secretly, and perswading himself that there is nor Judge nor Revenger; at that instant let but death appeare, and hold up his finger, his countenance is chang'd, his knees smite together, his heart becomes cold as a stone. Now his conscience begins to awake, and assures him there is a God that judgeth the earth. It was a pious meditation of *Bernard*, At home I have an Accuser, a Witness, a Judge, a Tormentor; my conscience accuseth me, my memory is the Witness, my reason is the subordinate Judge, and feare is the Tormentor. This causeth even the boldest Atheist, who in his ruff and jollity defies heaven, in a time of distress and danger to eat his words, and seek for help of that Deity he hath before denyed and blasphemed. The Oratour makes mention of one *Metrodorus* a famous Atheist of his time, than whom I never saw any man more surprized with feare. *Nunquam vidi quendam qui magis timeret ea; qua timenda negaret, mortem dico & Deos*, I never beheld a man who did more feare those things which he denyed to be feared, Death and the Gods. And there is extant an elegant Epigram of one *Bion Borysthenes* one of the same crue, who in his health scoffed at the Gods, and every one he saw at his prayers; but falling sick, *ὅτε μόνον κρίσῃ, λίπῃ, θυμῶν, θεῶν ἰδούσῃ πῖνα, ὅτε ἔπει μόνον ἄλγῃ, πικρῶν τῆς πρὶν, &c.* He did not only please the Gods with the fat of Rammes, and labour to feast and delight their nostrills with the sweetest incense; neither said only *Peccavi*, I have sinn'd, pardon what's past; but he yielded his neck to the Charmes of an old Witch. Gods there were when he would live, and was in danger; not so much as the Devil that should not be sought to. A story much like this we finde in *Æschylus*. When the Persian Army was to pass the River *Srimon* before frozen, and on a sudden beginning to Thaw; At every crack of Ice, saith the Messenger, there I saw with my eyes those Gallants (whom before I heard boldly to maintain there was no God) every one of them on their knees, and full devoutly praying the Ice might hold till they got over. See, see, what death, what sickness, what a Thaw can do! in an instant it can convert an Atheist into a Theist, a profane wretch into a devout; of a mocker, change a man to a superstitious foole. So hard a matter it is to check nature, and stiffen conscience, but it will arrest the man in a time of feare and trouble, and set him to the Barre. In their prosperity confess God they will not, lest they should feare him;

but

P. ut arch.

Calvin. instit. c. 1. Sect. 4.

Tulc. 1. & de Natura Deorum.

Bernard. de Inter. domo. c. 14.

Cicero.

Hesych. Illustrat.

Pſalm 53. 5.
Sueton. Cicero.
Lev. 26. 36.
Iſa. 19. 16.

but the leaſt feare extorts from them a free confeſſion. And becauſe they would not feare God that made all things, they are afraid of all things they need not feare. This being the perpetual note of an Atheiſt, to feare, with *Caligula*, a Thunder-clap; with the *Stoick*, a ſtorme, a leate, a ſhadow, the ſhaking of a hand.

Come now, O thou immoveable *Stoick*, and looſer *Epicure*, thou ſpawn of the old *Saducee*, come now, I ſay, and let us reaſon together. Why doſt quake? why art thou wanne? No eye ſees thee, no face beholds thee, all's done in ſecrer, and the night dwells upon thy actions. There are no paſſions; heaven is a fable, and hell a Tale; there is neither Angel, nor Spirit, nor yet Gods: or if any, they take their reſt and eaſe above, and regard not any thing that is here done below; Fate and Neceſſity alone beare the ſway in all things, and doſt thou yet tremble? art thou yet pale? doſt thou yet flye and hide? Well, now I ſee that guilt makes thee a man againe, and danger creates feare, and feare creates Gods. That little ſpark of the Deity, which thy looſer courſe of life hath raked up for a time, be- ginnes to glow in a time of trouble, preſents to thy conſcience a Judge, a Tribunal, a fearful Sentence. Let us then appeale *ab ebriis ad ſobrios*, from *Caligula* in his pride, to *Caligula* under a clap of Thunder; from the *Stoick* in a cleare day, to the *Stoick* in a ſtorme; from the *Epicure* in his drunken fit of ſecurity, to the ſame *Epicure* under a diſeaſe preſenting him with the ghastly face of death; In a word, from *Joſeph's* Brethren in *Dothan*, to *Joſeph's* Brethren in Priſon: And then even theſe Opponents that ſtiſtly de- nyed, will now eaſily grant the Concluſion, That there is a God that judgeth the earth. You ſhall not need to prove it, for it ſhall be freely confeſſed, So powerful is that evidence of conſcience in them, the ſting of which, though it may be blunted, yet cannot it be pull'd out, but will ſhoote, and ake, and put them to paine while it convicts them as guilty, and ſummons them to answer at Gods Tribunal. It was not without reaſon then, that *Da- vid* prayed, *Put them in feare, O Lord, that the Heathen may know them- ſelves to be but men.* So he concludes the Pſalm, and ſo will I conclude this Argument.

Gen. 42. 21.

Pſalm 9. 20.

Cardinal Cuſa-
nus.
Rom. 1. 30.

Baſil.

Cicero 1. Tuſc.

Phil. Morn. de
veritate Relig.
Chriſt. cap. 1.

3. Another there is of no leſs force, which this Text affords, *Heaven and Earth*; and the ſerious view and ſurvey of theſe, will with a loud voice pro- claime the *Creator*. For *univerſus mundus nihil aliud eſt quam Deus ex- plicatus*, The whole world is nothingeſe but God expreſſed. For the in- viſible things of him from the Creation of the world are clearly ſeen, being underſtood by the things that are made; even his eternal Power and God- head. The heaven and the earth then is *audientior & ſcopulior*, a Divinity Schoole, in which every Creature is a Doctour of the Chaire, and reads to us a plaine Lecture of the Creatour. For as that excellent Carver *Phidias* did ſo cunningly engrave his own name in *Minerva's* ſhield, that it was im- poſſible to blot out the Letters, without utterly defacing the whole picture: So alſo it hath pleaſed Almighty God to ſet his own Name with ſo curious a hand upon the leaſt of his creatures, that it is not poſſible to blur out the Character an not deny the Work-maſter.

Suppoſe you ſhould arrive in ſome Iſland, where at firſt there appeared unto you no inhabitant, yet you ſhould here behold ſtately ſtructures, magnificent Temples, Vines digeſted into order, and Fruits of all ſorts ſpringing from ſtocks either by engraſſing or inoculation: Say you would certainly, that the ſtones roll'd not together of themſelves to this beauty, nor the trees could ne- ver conſpire to plant, and order one another; and upon it conclude, that this Iſland hath, or hath had wiſe inhabitants; Some man without queſtion hath ſeated himſelf here; for we evidently behold the ingenuity of a man, thou, h

though the steps of his feet appear not. We will therefore proceed farther, and make trial, if we yet can finde out the Author of these works of wonder. To the sight we are brought, everywhere we meet with works which man was never able to make, he nor yet know nor understand, should his dayes be drawn out to those of *Abraham*. Ought we not to wonder, and in admiration to conclude, The Spirit of God hath gone this way, the Spirit of the Almighty is in this; since in every place we behold that, which nor the wit of man, nor arme of flesh were able to bring to passe. Pitch upon the immediate cause, you are too low; upon the next wheele, you are yet to see; attend to the Sun, the Moon, the Starres, you cannot be so satisfied; for what is it that hath set all these to work in such a constant way, and order? The minde of the most diligent enquirer can finde nothing to rest in, till from this connexion of causes he arrives at the first, which is an infinite omnipotent agent, the Spirit of God that mov'd upon the face of the waters. That meditation of *Hermes* was pious, *Dominus ego contemplantur* 1, 2, O Lord, I will consider thee, in those things above, in those things below. Thou hast created all things, neither is this universal Nature; any thing else than an Idea or exemplar of thee.

Gen. 1. 2.

Hermes Trifmeg.

Viguer, cap. 19, Sect. 1. vers. 1.

Now in this glasse we behold the face of God three severall wayes. 1. *Via eminentia*. 2. *Negationis*. 3. *Transcendens*. 1. First, eminently, when those perfections which are in the creature mount our thoughts to the Creator, and waite us to affirme, that if they be honorable in the effect, they must needs be of far more veneration in the cause. We know that God cannot be compounded of Substance and Accidents, but whatsoever is in God, is God; and therefore we should call him, in abstractly, justice, mercy, goodness, power it self, and not just, merciful, good, omnipotent. 'Tis then by Analogy this is done; and from the similitude of a finite object every way agreeable to our weak understanding, we attribute to God those vertues in which the creature doth excell. We hold it an honour to a man to be wise, just, good, holy, merciful, &c. and therefore we conceive it will make for his glory to acknowledge, that he is wise in his counsels, just in his proceedings, good in benefits, holy in his wayes, merciful in his forbearance. Eminent in all these, and paramount, infinitely beyond the perfections of the best man.

2. The way we come to know God from the creature, is Negatively, by which we remove from him all those defects and imperfections which are incident to our selves; We stile him Immortal, Imutable, Invisibile, Infinite, Incomprehensible, because mortality, and mutability argue a defect in the creature, and to be limited and confined, imperfectoin. 'Tis not therefore for him who hath an unlimited essence to be limited by our eye or minde; 'tis not for him, who is life it self, or in whom is no shadow of change, to be subject to mortality and alteration. Leave all these defects to mortal, mutable, and weak men; and therefore that we may be sure to remove them far enough from him, we have chosen to expresse our selves in these Negative Epithets. For, *Nullis vocibus tam plene Deum significamus quam is, qui ignorantiam preterit*. We signifie God by no words so fully, as those which expresse our own ignorance.

Julius Scaliger

3. But both these wayes, the Affirmative, the Negative, rather shew us what God is, than that he is: how we shall apprehend him, than how we shall prove his being and existence. And before I proceed farther, I beseech the Majesty of heaven to pardon my bold attempt and presumption, and lay the sin to the charge of those miscreants which have put me to this unwilling and unnecessary labour. For such it were, would men but confesse what they see and feel, and acknowledge but so much as the grounds of reason would inform them.

For

Thom. parte 1^a
q. 2. Artic. 3.
Conclus.

Metaphys. 2.
text. 17.

Cicero de Sen-
ect.

Tuscul. quest. 1.

For we never see any effect, but presently we enquire after the cause; we never behold a thing, but straight we enquire who did it. The effects we must needs confesse are not easy to be numbered, and the causes by which produced, (subordinate, *a whole in a whole*, and the inferior depending upon the Superior, and the lesser moved by that which is chained and next to it, by which if we ascend, we shall at last come unto one first mover, in whom our thoughts must rest. For otherwise the progress in subordinate causes would be infinite, which may not be admitted. For let the causes that work under one another extend to an infinity, the minde will not have whereon to settle, but still must enquire farther, and then nothing can be known, since all sciences ariseth from the knowledge of the causes. There must then in these be an order, and all order presupposeth *principium & ultimum*, the first and the last. The last is often evident. The first we seek for which being not to be found in heaven or earth, for all things in both are moved; and it is granted, that *Nihil movetur a seipso*, that Nothing can be moved of it self; it then upon necessity must be moved by another, which can be nothing else but a supreme power, from which all other must depend, *sicut in effluvio, quam rursus effluvis*, both in essence and causation. And this is that eternal being we call God, *unus & eternus*, that first and independent cause in himself, *Causa causa, & causa causati*. The cause from which all other inferior causes have their efficiency, and the cause of all other effects whatsoever. According to that of Saint Paul, God works all in all; far more powerfully, and with greater efficacy concurring to any effect than any second cause; which truth Aristotle, that great Master of Nature law, and confessed, for saith he, *Si prima non esset, nihil esset*. If there be not a First, there will be Nothing.

It is the belief of a Heathen. *Credo Deos immortales ideo sparsisse animas in humana corpora, &c.* I believe, saith he, the immortal Gods to that end to have sent from the celestial dwelling souls into the bodies of men, that beholding the beauty of the earth, and order of heaven, they should imitate both by an orderly life, and a constant course. Our soul then was not infused to be idle; It was first for contemplation of what God made, heaven and earth, in which what can we else see, but works of wonder? To which I now call you, and desire your patience, while I lead you through the whole; you must needs acknowledge the Maker the more clearly after this view.

God created heaven and earth.

Behold and see the foundation strongly laid, the fabrick strangely erected, the rooffe curiously set on, beautified with greater and lesser lights, and can you do lesse than acknowledge that in every roome, above and below, you see the face of God, as in a glasse, darkly? and read in these great volumes the power, the wisdom, the goodnesse of the Creatour? his power in making, in upholding; his wisdom in placing, and ordering; his goodnesse in beautifying the whole, and giving strange and contrary gifts to the least of his creatures? When we see these things, can we doubt, *quis hoc praeit al. quis conditor & effector*, that there is over these some maker and Efficient, some moderator of so great a work?

I will carry you through every chamber of this Escorial; but by the way, I pray take notice of the roof; Look but upon the matrer, and you shall finde it more refined than these inferior bodies, as if that spacious arch had been made of the finer stuff; and these elementary bodies of the dregges and refuse of the mettle. Hence it is that those higher orbes have not run to ruine, nor needed any reparation from the first erection. Look upon the form, and then how spacious, how glorious is it? The extent is beyond thought, in which the

the most stars exceed in quantity the earth, and are yet remov'd from other by so great a distance. And the glory so clear, that every orbe is as glasse diaphanous, and gives leave to the eye to see those higher and brighter lamps in the eighth wheele, whose light indeed seemes to us to shake into quicker rayes, because our eyes are too weak to behold it. Yet all these are but seconds, indigent candles that must borrow their light, their glory from the fountain of light, the Sun; whose splendour is so fiery and radiant, that it will dazzle the strongest eye, except that of the Eagle, to behold it. So wonderful, that it hath forc'd them, who know no better, to fall down, adore, and worship it.

Neither are these lights more glorious in their bodies, than wonderful in their motions. Should I but name unto you the swiftness of the first wheele, it were enough to set you in admiration. So beyond all conceit it is, that it hath begot in our Magnetical Philosophers a fancy that the earth moves; and that the heavens stands still; For by casting up the Circumference they find the Orbe so vast, that should it whirle round in twenty four hours, *in ista circuli it should run a race of five hundred English miles, or ea circiter tempore, quo quis celeriter incedenda unicotantum passu progredi possit*; or in the space a man could take a swift and hasty stride five thousand. And upon it they have serv'd that Orbe with a writ of ease.

To those then I descend which do move. And in them I meet with the Planets, all which though erratical, yet are constant in their wayes in the Zodiacque. This is the reason that the Astronomers so certainly acquaint you with their Conjunctions, Oppositions, Sex tiles, Trines, divers years before. This was the reason that Hipparchus compiled his Ephemerides containing the course and Aspects of the Sun and Moon for six hundred years ensuing; and that no lesse assuredly than if he had been of Natures privy counsel. We finde not that they quickned or slackned their motions, but that in the same space of time they always run the same races, which being ended, they begin them again as freshly as at the first instant they set forth. And it is no lesse wonderful, that however the rest move in some latitude, yet the Sun keeps his course in the Ecliptick, which is an oblique circle, and carries him sometimes on this, sometimes on that side of the Equator; and that by a perpetual Law, that all people might proportionably partake of his light, heat and influence: *ut patet, &c.* as Plurarch hath observed; The first motive, that led men unto God, was the orderly and constant motion of the Stars, day and night, Summer and Winter observing their designed risings and settings. And Cicero the father of eloquence hath largely delivered the same. *Tuscul. quest. 1. 1. 1. 1.*

No marvel then if David raised with a diviner spirit, breaks forth and sings, *The heavens declare the glory of God, and the firmament sheweth his handy work; one day telleth another, and one night certifies another; there is neither speech nor language, but their voices are heard among them.* The heavens he tells us are become Preachers enarrant, they declare; and the subject of their Declaration is the glory of God. And they are diligent preachers, for they preach day and night, *verse 2.* And they are learned Preachers, for they preach in all tongues, *verse 3.* And they are Catholick Preachers, for they preach in all lands. Give good heed then to the Sermons they preach, and like little children, busie not your selves by gazing on the gilded cover of the book, from whence they have taken their text, but lay up the Doctrine, and you will confesse there is a God.

Hitherto you have looked upon the roof only; will it now please you to enter the house, and view the building: In which I pray take notice of the method of the Creatour, how aptly, how wisely he hath disposed all things. In the higher rooms most purity, but upon the floor, the dregges and lees of all, storing up mettals and minerals in the bowels of the basest element, as in the Cellarage: surely it was his mind to inject some such thought into us, that

M

earth

Job. 31. 26. 27.
Deut. 4. 19.

wright in his
Epist. to Gilbert
set before his
Book de Mag-
nete.

Plin. l. 2. c. 12.

Psal. 148. 6.

Plur. l. 1. c. 6. de
placitis philoso-
phorum.

Pf. 19. 1. 2. 3. 4.

Bellar. in bunc
Psal.

earth was framed for baser offices and uses, but heaven for our habitation and entertainment. Ever the higher you rise, the more perfection, each element as superiour unto other in place, so in purity, that our thoughts by these staires of perfection might aspire to the top of holinesse.

Numb. 16.31.

-11 But it cannot be denied, we are yet settled upon the lower room, the ground; wisdom it were to view that we tread upon. Why doth not this foundation sink under us? 'Tis round, hath a figure apt for motion, it hath swallowed up others. Why then should it be fixt upon its center? Why doth it not sink? why doth it not gape? There is no pillars to uphold it, nothing for it to anchor upon, and we are as ripe for judgment as ever was *Korah*. That then it rests in the midst of the world without any hand to support it, that it opens not to devour a rebellious people, is mere mercy; an act of power in sustaining that, and an act of favour in passing by us. Of the first of which God himself glories, *Job* 38.3,4,5,6.

Ciclo de St-
n.º 1.

10 Farther yet, How many millions of wonders may we behold in this lower
roomie? *Non me solum fructus, sed vis & natura ipsius terra delectat.* 'Tis
not so much the profit, as the strange power of the earth delights me. Here
it pleaseth the wisdom of God to entertain us with the varieties of trees,
leaves, fruits, seeds, flowers, creatures, of different qualities, of
different smells, uses, colours; and that we might not see all at once, and
so surfeit, he hath bestowed upon every corner of the earth some peculiar blef-
sing, making this abundant in corn, that in wine; one in oyle, another in cat-
tle. O the riches of the wisdom of the Creator! he ordained that there
should be some want every where, that one man might know that he stood in
need of another, and all men might confesse that they stood in need of him.

Virgil. Georg. I.

Should I enlarge my self in this argument, I should aske how it comes to passe that beasts are of so different kinds and shapes? why the grassie is green? why flowers are so stained with colours? who taught the Bee to frame his vessel to an Obogone? or the Magnet Coition, direction, or inclination? with ten thousand questions of the like nature, the least of which will pose the wit of the wisest man, till he acknowledge the hand of the Lord hath done this. *O Lord our Governour how excellent is thy name in all the world!*

Platz. 2. 9.

I shall now carry you a little aside, that you may behold the Fountains and Rivers as so many Water-works to serve the house. These all receive their Streams from the Sea ; but how they should spring in that abundance in and from the tops of hills, since those are farre higher than the surface of the waters, doth farre surpass the strength of mans wit to assigne a satisfying reason. And no lesse will it trouble the acuteſt braine to assigne a cause of the wonderful qualities of waters and fountains to be read in *Pliny*. Will you but go down into the great deep ; who was it that collected those Streams into one place, vaulted the earth, and let in the waters ? there holds them that they cannot return to cover the earth ? How doth the Ocean ebb and flow, and flow and ebb, roaring in its recoile, as if it did complaine and murmur that it is not permitted to peſſe any farther ! What man living is able to give a true reason of this constant and violent motion ? Yea and if this could be ſatisfied, he may be preſſed with one more difficult, why the Sea-water ſhould be ſalt ? Many I know are assigned for both, but none yet ſatisfactory.

Plin. l. 2. c. 103.

I fear me, I have staid you too long in these lower roomes; will you but ascend a little, and take your prospect into the three stories of the aire? What marvels do here entertain you? I will expresse my thoughts in the words of an Eloquent Bishop, There are those clouds, those bottles of raine, vessels as thin as the liquor contained in them; there they hang and move, though weighy with their burden; how they are upheld, and why they fall here, and now, we know not, and wonder; These God makes as airy seas to hold water, and

Dr. Hall, J. I.
Contempl, I.

again as airy furnaces to vomit out fire and lightnings not without thunder and amazement. Another while they resemble steel glasses, wherein the Sun looks and shews his face in all the colours of the Rainebow. Here are streams of light, blazing and falling Meteors, fires darted up and down in many formes, besides those hideous openings, and as it were, gulfes of the sky, the woolly snow, and the stony hails. In the lower room of this thinner body, those boylstrous windes that breath from the Caves of the earth exertise their dominion, and act like Tyrants; Their sound we heare, and their force we feele, yet we can neither see their substance, nor well know their cause; whence, and what they are, and whither they passe, God alone knows.

John 3. 8.

And that man should not pass away his time in a melancholy and dumph manner, the Creatour hath provided several sorts of musique to content him; Those winged Musicians of the aire build and sit, and sing at our doors, the tongue of many birds being as an instrument of musique to please the ear. Some with a loud voice, others with a still; one humming as it were the Base, another chanting the Treble; this holding the plaine song, while the Nightingale sings descant and division, in that sweetness that no Art of man can exceed, I had almost said imitate. That I mention not those little round birds, and pretty Cradles prepared for their little ones, so artificially composed, and yet according to their several kinds framed, inlay'd, and stuf, that mans hand though it can do strange things, yet is not able to dispose in such order the sticks, the wooll, the haire, the moss, the mortar. What is it that taught them this Harmony, this Architecture, if chance, it would not be constant, and alwayes the same; If sence, why then is it not common to other creatures? It must be God or Nature; and to fasten upon Nature, is all one if you named God, since Nature is nothing else but that instinct which God hath bestowed upon every Creature, by which it works constantly and uniformly.

All this while I have only carried you through the several Roomes of this goodly building, and shew'd you the furniture. It remaines only, that I acquaint you for whose sake all this goodly Fabrick was erected. In one word it was man, created after Gods Image, made last, as another little world, in whom as in a Map, or short Summe, what is in heaven above, and in earth beneath, is express'd. A soul he hath of a wonderful Original; into which when the wisest men have searched, by their mistake and folly they have shew'd themselves so be but men: Zeno defined it to be fire, *Aristoxenus* harmony, *Xenocrates* number; Some will have it aire, some the intellect, some a motion, some a vapour, some blood about the heart, *Plato* a tripartite faculty; but *Aristotle* hides his minde under a new word scarce intelligible, *ἔνσυχον*, and *Hermolani Barbarus* translation of it is as little, *perfectibilia*, which of these opinions is true, as *Tully* saith, *Dens aliquis viderit*; 'Tis evident indeed there is Truth in none of them; for this cannot be known, till we come to that Record, *God breathed into his nostrilli, the breath of life*. His body was from the dust, but his soul from the breath of God. Our flesh is from flesh, but our Spirit from the God of Spirits: In which we may yet finde a resemblance of the Deity; as God, so the soul is but one, and yet distinguished into three powers; for we understand, we will, we discourse, as an inferiour God. What should I tell you that it is immaterial, immortal, of such activity, that in a moment it flies up to heaven, and instantly againe to the earth, and apprehends all things; enquires into the Causes of all events, remembers things past, by them foresees divers dangerous consequents, and provides against them.

Cic. *Tusc. 1.*

Just. Martyr.
ὁ θεὸς λόγος
in Ellen.

Gen. 1. 7.

These four words difference the world, *esse, vivere, sentire, cōcipi-*

Plutarch. *mens*
πρωθυμω.

Fr. Thamara de
las Costum de
todas las gentes
lib. x. c. 2.

nari; Being is common to man with other creatures, life with plants, sense with beasts, but by discourse he is raised above the rest, and honoured with the endowment of Angels. *Ratio & Oratio*, are the maine essential parts of his definition; His reason ought to be the commander of his tongue, and his tongue the servant of reason. Now who was it that first taught this little filme of flesh these articulate notions, and to express his conceptions in such apt and adequate words. No question the four and twenty letters, as *Democritus Atoms*, fell together of themselves, and instantly fram'd fit words, which man took up for use, giving distinct names to all things. Or if this may not be imagined, then surely nature taught them. But if so, then why are not words naturally significant? why do not men by nature speak? why are they mute if not taught? Suppose then that a man could be framed at first by the meere force of nature; out of *Atoms*, or I know not what matter; yet in this it seems nature was deficient, that it could neither teach him to speak, nor informe him how to conclude. Both these he must needs have from some higher power, or else remaine dumb and illogical clay for ever. The fiction of *Prometheus* makes this good, who after he had shaped his man of clay, was faine to go and light his Taper at the Sun before he could have life, sense, motion, or the use of reason.

The other part of man is his body, in the frame of which, Physicians and Anatomists confesse so many parts, so many miracles. Whence is the hardness of the bones? whence that red juice that flows in the veines? whence are those vital, those animal spirits? whence is that retentive, that concoctive, that expulsive faculty? whence came those sinks to convey away what would obstruct and kill, the gall for choler, the spleen for melancholy, the bladder for urine, the belly for excrements? whence is that continual and musical time of the pulse, actuated by the spirits, to quicken the blood that it cool not, and drive it on that it stay not? All these are wonders. O man, thou neither canst make these in thy self, nor yet *Galen* or *Hippocrates* in thee! And therefore know and acknowledge, that all these with infinite more flow from a superiour cause. And because thou understandst, he must understand much more; and because thou art a voluntary Agent, he must much more do what he will: If thou be quick, active, and infinite in thy conceptions, he must farre more exceed in his thoughts; there can be nothing excellent in thee, which is not super-eminent in him who is *Jehova* the eternal God blessed for ever and ever.

August. c. 8. in
Pagan.

Easie it were to be infinite in this Argument; I shall therefore send him that shall yet be obstinate, to his own face. Let him shew a reason why it is not like another mans, or that of another not like his, or a third to neither, or which is more marvellous, not any ones like the other? A learned Father calls this diversity of faces a great miracle. And it is also a great blessing, since without it no society could continue; for without it the Wife would not know her Husband from another man; nor the father distinguish his own children, the innocent would be condemned for the Malefactor, and the Malefactor escape without fear of punishment.

Read Burtons
Melanch. part
1. Sect. 2.
Memb. 1. Sub-
sect. 2. and all
that have writ
of *Afrique* and
America.

And if after all this, men will be so impudent to outface us that there is no God, then I shall send them to Hell, a place fit and prepared for them to converse with, and to enquire of the Devil and his Angels. To deny these, is to contradict the confessions of Witches, and Conjurers, Physicians, and Historians; impudently to cast off all Records, that acquaint us with the Heathen Oracles, their Sybills, and predictions. To tell us that there are no *Demoniacks*, or men who being possessed, have not expressed themselves in divers languages, which they being Ideots and unlearned understood not, experience will confute. And to grant there are these powerful and delu-

ding

ding spirits, is with the same breath to yield there is a God, more powerful, and more merciful; who, should he not put a Bridle into their nostrils, their malice is so great, and mischief so vigorous, that it would presently overturn the whole world, as is evident in the case of Job; and the Gadarens Swine.

Job 1.
Mat. 8.

CONCLUSIO.

All this while we have been in the Speculation of this Truth; and presupposing that these reasons have convinced your understanding, that there is a God, I shall labour now and hereafter that it be operative upon your will, and practical upon your life. For the end of Christian Philosophy is chiefly to make men better; not only to make men learned; to edifie, and not only to instruct: It is an affective, not a speculative knowledge; to teach us what we should do to inherit eternal life, not what to say or know only about it. For as the knowledge of some excellent dose or drugg will not help a disease till it be applyed; or a perfume wrapt up in a Pomander sends forth no sweet savour till it be chased: So neither will this nor any other Article of our faith cure the diseases of our souls, or sweeten our lives, so long as they swimme only in the braine, and are looked upon for content, and not for use.

Dr. Hammond
practic. Cart-
chif. in initio.

Into the heart then by a sad and serious meditation let them sink, and this in the first place, because it is the first Principle. And thence you will conclude without any straining, that love, and feare, and confidence, and holiness, and obedience, and worship, and adoration, and giving of thanks is his due, and your duty.

Shall heaven and earth, and the whole body of the creatures in their kinds exhibit these; and shall man alone be the Rebel? The appeales that God makes to the heaven and the earth; The gratitude of the Oxe and the Ass: The wisdom of the Crane and the Swallow, and the Stork: The obedience of the dull earth to heare the Corn, and the Wine, and the Oyl, are extant to shame us; for shall these heare Israel, and will not Israel heare God?

Isa. 1. 2, 3.
Jer. 8. 7.
Hos. 2. 12.

*Pudet hac opprobria nobis
Et dici potuisse, & non potuisse refelli.*

Ovid. Met.

Thou art inexcusable, O man, upon whom God hath stamp'd his own Image, to acknowledge less of the Creatour than the senseless creatures. The celestial Orbs praise him in their motions, the stars by their light and influences, the Thunder speaks his Majesty, the earth his riches, all creatures heare, feare, and obey, and shall man alone hang off, deride, and question, if not deny his Divine power? Were there no more in it than our irreverence, our presumption, or impudent wickedness, yet this were in effect to perswade men that we doubt of the Deity, and reproach our Maker. Certainly he must needs have but a wavering perswasion of the presence of God, who dares be impudently and maliciously wicked in the sight of so jealous and discerning an eye. This reason is assigned by God himself; *The iniquity of the house of Israel and Judah is exceeding great, and the Land is full of blood; and the City full of perverseness: for they say the Lord hath forsaken the earth, and the Lord seeth not.* Which is all one to say he is not; This the Heathen never conceived of their dumb and blinde Idols, and shall a Christian harbour so foule an indignity of the God of heaven? I know in your soules you abhorre the thought, and then I must infallibly inferre that you will abhorre all impurity, and no more commit sinne with a high hand, than a childe would be malepert in the eye of his father, or a Pupil impudent before

Ezek. 9. 9.
and 8. 12.

before his Tutor, or a Wife unchast in the presence of her Husband, or a Servant saucy before his Master.

We act before that Judge who is infallible in his Sentence, all-knowing in his information, severe in his anger, in his wrath intemperate; who hath an open eare to heare all words, a piercing eye to see all hearts, and an unwearied arm to crush all sinners; and if this be not enough to awe us into reverence and obedience, nothing can.

Down, down then you sonnes of pride, fall low at his footstool, and speak out of the dust for your Atheistical thoughts, and contempt of his presence; and for the future know his Majesty, know his justice, know his power, know his judgements; take a full view of *Pharaoh* drown'd in the Sea, *Senacharib's* Army ruin'd in a night, *Nebuchadnezzar* turn'd among beasts, *Baltazar* weighed, and found too light, *Herod* eaten up with wormes, and *Antiochus* smitten with an incurable and invisible disease, and acknowledge with that profane and proud King, *It is meet to be subject unto God, and that a man who is mortal, should not proudly think of himself as if he were God.* 'Tis good counsel that *Minerva* gives in *Sophocles*, with which I will conclude

Exod. 14. 28.
Isa. 38. 36.
Dan. 4. 33. & 5.
27.
Acts 12. 23.
2 Macab. 9. 12.

Sophocles *Antigone*
marty.

Τὸν οὐρανὸν κινεῖς, ἐλπίδας, ὑπερβύτας
Μὴδ' οὐκ εἶπες αὐτὸς εἰς τοὺς οὐρανοὺς,
Μὴδ' οὐκ εἶπες ἡμῶν, εἰς τὸν οὐρανόν;
Ἡ γὰρ τοῦ θεοῦ, ἡ μακροὺς αἰῶνες βασιλεία,
Ὁς οὐκ ἐκείνην ἡμέραν ἐκείνην ἐκείνην
Ἀπὸ τῆς γῆς ἔρριπεν, εἰς τὸν οὐρανόν;
Θεὸς ἐλπίδας, ὁ ἐκείνην ἡμέραν ἐκείνην.

Look into this, and no high word
Presume to speak against the Lord,
Nor shew no pride, though thou hast more
Of power, of strength, of wealth's great store.
For one day break, and tumbles down
All humane things; Gods eye doth frown
On haughty minde; the proud removes,
But he the meek and modest loves.

That there is three Persons.

1 John 5. 7.

For there are three which beare Record in heaven, the Father, the Word, and the holy Ghost, and these three are one.

This day the Church hath honour'd with the name of the holy and blessed Trinity; and as in the honour of the Trinity we observe the day, so we have a sure ground for the doctrine of the Trinity in the Text. The *maine* matter to be debated in this place, is, whether *Jesus* be that *Christ*, that *Son of God* which was to come into the world, the *Messiah* promised to Jew and Gentile, on whom alone our faith, our hope, our victory, our eternal salvation was to depend. Now for proof of this, the *Apostle* produceth his witnesses; Three in heaven, three on earth, above in heaven the whole Trinity. The *Father*, who testified at *Jordan* in his Baptisme, and on *Mount Tabor* at his transfiguration by the *Batholomew*, or daughter of the voice,

Mat. 3. 17.
Mat. 17. 5.

as the Jews call it; *This is my beloved Son, &c.* And the *Word*, who perpetually affirmed, that he was the Son of God. And the *Holy Ghost* that at his Baptisme descended upon him in the shape of a Dove, and after his ascension, came upon the Apostles in the visible shape of fiery tongues, endowing them with power from above.

Below on earth there is another Trinity: The Spirit, or rather the gifts and graces of his Spirit, shed abroad in the hearts of the faithful, that shew his power, and declare him to be a King. The water poured upon his head in Baptisme, or the Baptismal water poured upon ours; by which we are regenerate and cleansed from the staine of sin. Or else the water of life, and promulgation of the Gospel (the Word of God being often compared to water) which testify again, and declare him to be a Prophet. And the blood shed upon the Cross, of which we keep to this day a commemoration in the Sacrament, is a third Witness, and declares that he was our Priest to offer his soul a Sacrifice for us. These three benefits then, the Graces of his Spirit; our Regeneration by the Gospel, our Redemption by his blood, do to us on earth evidently demonstrate that he was that Messiah, a King to govern, a Prophet to enlighten, a Priest to appease God for us.

The three Witnesses on earth I call not forth at this time. The other three only I shall set before you; and I have chosen to do it this day, that we may do the work of the day upon the day, joyntly blese the holy Trinity for the goodness declared toward the children of men; that with the *four and twenty Elders* we cast down our Crownes, and fall before him that sits upon the Throne, and cry, *Holy, Holy, Holy Lord God Almighty.*

Whatsoever some peevish and perverse spirits have thought, yet the institutions of high and holy dayes are not so unnecessary and superstitious as men suppose. The intention of our Mother the Church in their Ordination being first to instruct her children, next to raise their hearts to a joyful thankfulness. The observation of the day is an easie help to rub up the memory, or to fasten in it, even of the most illustrious man; the great work that God did for him, as upon that day; that he was conceiv'd by the holy Ghost in a Virgin womb, born, dyed, rose, ascended to heaven for him, and being set on the right hand of God, gave gifts to men: Gifts, which are effusions of the whole Trinity. So that a man would think, that those who have cast aside the dayes on which these benefits were remembered, intended that they should be forgotten also, and that men should be to seek for the Articles of their Creed.

But there was yet another purpose in it; it was that we should rejoyce before the Lord, and blese his holy Name, who hath done so great things for sinful man. God would not have his people like beasts, which feed and never look upward, but really affected with what he hath done, and for it to exult and be glad, and for it to express our joy to the care and eye of others. Dumb and silent remembrances please him not; there is *vox Psalterii*, the sound of the Viol, and all Instruments of David, these have been framed by Art; And there is againe *vox melodia*, the voice of melody, which in Saint Pauls language, is Psalmes, and Hymns, and spiritual songs: These may be expressed by natural Instruments. And with both these the Scripture Festivals were solemnized. Sing you merrily to God our strength, make a cheerful noise to the God of Jacob; there is *vox melodia*, the voice natural. Then it follows, Bring hither the Tabret, the merry Harpe, with the Lute, Blow up the Trumpet. There is *vox Psalterii*, the voice artificial and instrumental.

But these though they have in them *vim & potentiam*, the power of the voice working strongly not only upon the senses, but even upon the affections also,

Mat. 26. 63.
Mat. 3. 16.
Acts 2. 3.

Beza, Aretius,
Zanchy.
Aret, Estius.

Mat. 23. 10.

Rev. 4. 8. 10.

Psal. 118. 24.

Amos 5. 13. 6. 5

Col. 3. 16.

Psal. 81. 1. 2. 3.

1 Cor. 14. 11.

Heb. 4. 12.

Ecclef. 12. 11.

Rev. 14. 2.

Lombard. sen-
tent. lib. 1. de
2. c. 1.
August. de Trin.
1. 1. c. 3.

Du Burtas.

Isa. 6. 2.

Tremel. loc.

Deut. 5. 7.

also, yet they have not *word & sword*, the voice of power; upon the understanding they work little, that power being peculiar to the two edged Sword, that pierceth to the dividing asunder of the soule and spirit. This efficacy God hath reserved to his own voice; his own Word so which in his Feasts he would have heard from the mouth of his Ministers, who in these Festivals were not only to utter good and comfortable words, but to bring Goads and Nails. Nails to fatten the back-sliding and starting Professours that they slip not from the faith; and Goads to excite and provoke the heavy headed, dull and forgetful mindes to praise and thanksgiving to *embrace*.

Though then there appeare not at this our Feast, what Saint Iohn saw in heaven, Harpers harping with their Harps, nor the voice of melody, nor sound of the Viol, and if some may have their will; never shall I yet I shall supply what cannot be had, by a voice taught me from heaven; and I hope it shall be so powerfull, that like a Goad it shall quicken you, and as a Nail it will stick fast in you, that the great mystery of the Trinity be understood, believed, and adored by you.

I pray you therefore to accompany me with your prayers, as well as with your attentions, that I may conceive as I ought, and speak as I ought of so weighty, of so profound a matter. For that observation of Lombard out of Saint Augustine, is most true; *Ubi quaritur unitas Trinitatis, Patris scilicet, filii, & Spiritus sancti, nec periculosus alicubi erratur, nec laboriosius aliquid queritur, nec fructuosius aliquid invenitur.* Which I shall English in the poeie of the best Translatour:

In sacred sheets of either Testament

'Tis hard to finde an higher Argument;
More deep so found, more busie to discuss,
More useful known, unknown more dangerous.

If ever I went to fathome the Ocean, 'tis now 3. if to enter into the third Heaven, it is this day. 'Tis a bold attempt I humbly acknowledge, and if I fail, or expresse my self too obscurely, impure, to the depth of the mystery, to which the sharpest eye of reason is not able to penetrate, so that had it not been for the help of Revelation; we had been blinde in this point for ever. Let then those bold followers of *Socrates* and *Blasphemes*, with all *Trisbeits* go and boast of their clear knowledge in this mystery, and that they finde no difficulty at all in it; while we with modesty, feare, and reverence approach so high a secret, and learn of the *Seraphims* to cover our faces at the presence of so great a glory and Majesty; which is to be adored, not curiously to be searched; to be believ'd, and not irreverently to be enquired into. Omitting therefore all disputes of new and old Heretiques, I will out of the Scriptures open unto you, what in this point you are to believe; to which purpose I have made choice of these words, Which are so full for the proof of the Trinity, that some *Arrians* expunged them out of the Text. Out of which I collect these propositions.

1. That there is but one God.

2. That in the Godhead there be three persons.

1. GOD is One.

That God is but One, we have a full Testimony out of the Law, out of the Prophets, out of the Gospel, out of the Epistles.

First, Thus speaks the Law, *Heare, O Israel, the Lord is God, and there is no other besides me, or before me.* Which command, as Philo and the

the Christians that followed, have call'd it *imperial*, the commandment by which the Empire of one is established, and the multitude of gods are destroyed. And againe, *Hear O Israel, the Lord our God is one Lord.* And yet againe, *Seemeth it, even I am He,* and there is no God with me; which in the Hebrew is thus read, *Ego, Ego ipse.*

Secondly, Thus speak the Prophets; David in the Psalmes, *Thou whose name alone is Jehovah, thou art the most High over all the earth.* Thou art God alone. For who is God save the Lord? or who is a Rock save our God? This supremacy God reserves to himself, *I am the Lord, and there is none else, there is no God besides me.* Which the same Prophet Esay had said twice or thrice before, *I am the Lord, this is my name, and my glory I will not give to another. I am the first, I am the last, and besides me there is no God.* And againe, *Is there a God besides me? There is no God, I know now any.* Which *Mother of Samuel* remembered in her Song, *Sam. 2.2.*

Thirdly, This was also the language of the Pharisees in the Gospel, confessing that it was a great Truth our Saviour spoke, *well Master, thou hast said the truth; for there is no God, but thou.* And Saint Paul speaks the same words to the Athenians, *It is one God.* To the Corinthians, *To us there is but one God.* To the Galatians, *Our God is one.* To the Ephesians, *There is one God and Father of all.* And to heap up no more places, in the first Epistle to Timothy thus we read, *There is one God, and one Mediator between God and man, the man Christ Jesus.* Either then cast off the Old and New Testament, or it must be confessed that God is but one; Unity being his first Attribute.

An Assertion which the wisest of the Heathens have delivered and proved; I should but trouble you in producing their Testimonies, they are extant in *Justin Martyr*. Yet I cannot pass over that the Priests in Egypt, though for their profit they retain'd a multitude of gods in name and show; yet in the most secret revettres of their Temples, which the people might not approach, they had a Sphere resembling the world; whose inscription was *Monothysmici*; The Symbol of the only God. And the Athenians though they had their mysteries of *Ceres*, their feasts of *Minerva*, *Bacchus*, &c. yet they had one Altar erected to *Zeus*, to the unknown God; which Saint Paul proves to be the God of heaven; That great honour hath since been spoken for them all, *Unus Dominus Deus, unus mediator, omnium, qui sumus, Filius Dei*: Deos non Natura ordine, sed honoris causa vocamus. We judge that there is but one God, one root of all the Unities which are in the world; And Gods indeed we name, not for their being, but for their honour. Which Truth was acknowledged also by *Plato* & *Dionysius*. Hence, saith he, you shall know whether I write seriously or not; for when I write seriously, *quid epistolam ab uno Deo, cum secus, pluribus*. I begin my Letter from one God; when otherwise, with many; and therefore he saith not *Sic Aristodemus*, *sed dii adfuerunt*. If it please the Gods, if the Gods be present; but often useth these formes of speech, *Quid Deo placuerit, Deo juvante, Deo noverit, Deo fecit*. If it please God, God helping, God knows, God makes. And him he calls *τὸ θεῖον* *Mosus* 3. 15. 3. The only Being; but the rest, *τὰ θεῖα*; Those who had no Being truly.

Be it as it is conceived, that he and the rest among the Learned Heathens transcribed this and many other truths from the Books of *Moses* and the Prophets, yet this seemeth very conformable to the light of reason; for otherwise with one voice they would not have delivered all these things in the world must have a beginning and being. Which beginning of being is other than themselves

Deut. 4. 39.
39.
Psal. 83. 18. &
86. 10. & 18. 31
Isa. 45. 5. & 42.
8. & 41. 6. 8.

Mark 12. 32.
Rom. 3. 30.
1 Cor. 8. 4. 6.
Gal. 3. 20.
Ephes. 4. 6.

1 Tim. 2. 5.

Orpheus, Sibyl-
le, Homer, Py-
thagoras, Plato.
Aoy. *Θεῶν*
Εἰς Εὐαγγ.
Seld. de diis
Syris proleg.

Acs 17. 23.

Alii legunt uni-
tatum.
Trismegist. in
Pemand. c. 23.
&c.
Plato Epist. 13.
ad Dionys.

Just. Martyr. l.
cicato.

Vide Philip.
Mora. de ver.
Christi Relig.
cap. 3.

Dr. Hooker's
Apology, lib. 5.
Self. 3.

Heb. 13. 8.

Isa. 14. 12, 13.

Isa. 14.

Epiphanius her.

66. Self. 14.

Socrat. Scol. 1. 1.

cap. 22.

cap. 22.

cap. 22.

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themselves, or from some other. That from themselves they have it not 'tis certain; why is it else they perish? why do they change? why come they to nothing? could not that Nature, would not that Nature which first gave them being, have also continued them? would not every thing preserve its own state, were it in its own proper power? Since Nature inclines not to corruption, but generation, necessary then it is that we confess a Superior power, that imposed this condition upon all that doth decay in the first Creation; which is that *animus*, that *Summum Ens*, whose privilege it is to be what he is, whose Name is *Jehovah*, *I am yesterday, to day, the same for ever*.

Now this condition he imposed upon the Creatures out of his infinite power. But two infinite powers cannot be conceiv'd at once, since the infinite power of the one will limit and circumscribe the power of the other, for else it cannot be infinite. As therefore it is necessary there be but one infinite power, so it is necessary that there be but one only God, from whose Unity all diversity doth proceed; as from one point all sorts of lines, from one number all equality and inequality of numbers.

'Tis known whose ambition it was to be like the Most High, and yet his pride was not to have absolute, but a proportional power; like he would be only, not above him. The Devil was not so mad or foolish, to desire an impossible thing, he would only be Independent, no Subject, but command in his Kingdome, as God did in his, and enjoy his own as his own, freely, and not precariously, as a homager. For which attempt he was justly cast out of heaven, and reserved in chains of darkness for ever. To erect then more powers than one, is to be of the Devils conspiracy, and to fetch from Hell, that old blasphemy of the *Manichees*, who made two principles, one of good, another of evil; one of light, another of darkness; one of heat, another of cold; one of health, another of sickness.

But take a view of all the creatures of the world, and tell me whether they do not proclaim their Maker to be but One. In the Elements we finde contrary qualities, heat and cold, moisture and dryness; and where there is contrariety, there will be Warre. Were there then one God of the cold, another of the heat, one power to command over moist, another over dry bodies, there would be continual factions, perpetual quarrels between the Elements. Whereas it is now One God that keeps them quiet, cashiereth that one usurp not each others rights and places, and sweetly unites them for the composition of natural bodies.

What should I say, that all things in Nature, Art, and Policy, tend to unity? In man the branches of many veins are from one Liver, of many nervs from one braine, many arteryes proceed from one heart. And though the body be composed of parts of different qualities, yet it hath but one head for the guidance and direction of all, and one soul to direct and guide that one head. In a Tree there be diverse boughs, sprigs, and armes, yet all center in the same body, and both meet in one root. To which *Porphyry* compares his Scale of Universals, in which you ascend from the particulars to the Species, and so upwards till you come to the highest *Genus*, *Ens*, in which are united whatsoever you can conceive. So that this diversity is reduced into an unity, till at last you come by degrees to that unity, than which nothing can be more one. For *Unum & Ens convertuntur*.

'Tis a most true Observation, that Art imitates Nature; and what is it that makes any Art differ from any other but unity? The unity of the object and the end being the essential difference, and yet the learned are not so content; they think it would be an occasion of quarrel, should they thus stand single, without any respect one to another, and therefore they have linked them

them together by subordination, that one might assist the other in the proof of their principles: Over all which they have set the Metaphysiques as a supervisor to examine, to confirme, to judge what shall be receiv'd for undoubted Truth. Whatsoever then man conceives, finds out, disposes, tends to unity.

I omit here that Grammer first requires Concords, Rhetorick unites disaffected mindes, Arithmetick beginnes with unities, the Mathematicks reduce all Diagrams to a single point, Musick closes every Lesson in a Diapason or Cords. For the Politicks are nearer for my purpose, in which I find a Monarchy prefer'd before all other kinde of Governments.

ἐν ἀγαθῇ πολυκρατίᾳ, εἰς ἑκατόν ἔστω.

Hom. II.

Multiplicity of Kings is not good, saith that wisest of the Grecians. God! nay, (tark naught, the occasion of that sedition and quarrel among them, and therefore let there be but one King. *τὴν μοναρχίαν ἀμαρτυρίαν συμβαίνειν.* But Monarchy is safe and inexpugnable. In Israel they had their *Sanhedrim*, yet all was out of square, as appears in the Theft and Idolatry of *Mirah*, in the Idolatry and Rapine of the *Danites*, in the abominable bestialities of the men of *Gibeah*, and the civil War of the *Benjamites*. All which enormities the holy Ghost imputes to the want of a Monarch. There was no King in Israel, therefore every man did that which was right in his own eyes.

Just. Martyr.
2d. ad Ellen.

Judges 17. 18,
19. 20.

'Tis Unity then that holds together the World, Heads all Arts and Sciences, preserves all bodyes, both natural and political, which fall to decay and ruine upon dis-union and separation. Now what can this speculation lead us to, but to set up one Monarch over all, who by his wisdom should direct all, and by his eye and care should provide for all, and by his hand and power govern all? So things of different kinds and qualities might be kept in peace; whereas without that one to set them a Law, they would fight with and destroy one another. It was so in the Chaos, saith the wittyest of Poets, *Et In Chaos antiquum confundimur*, we should be turn'd into the old Chaos againe, had not that One God that made all these—*Concordi pace ligavit*, knit them in peace.

Ovid.

To close up this point, judge in your selves, whether it be fit for man, who will admit but one Pilot in a Ship, one General in an Army, one Admiral in a Navy, one Master in a Family, one Mayor in a City, to suppose the world should have more Lords than One! And if reason hath taught us yet over all to appoint one, let the same reason teach us also, that it is as necessary to allow One God to Rule the whole. Be not more brutish than beasts: The Bees have their King, the Birds their chief, every Herd their Leader. Nay, be not worse than the Devils, for they have their Prince, *Beelzebub the Prince of Devils*. And his Eldest and best beloved Son Anti-Christ, will usurp that forme of Government which is most glorious, most divine, he will admit no competitor, *will exalt himself above all that is called God, or that is worshipped, &c.* Of these then learn that Monarchy is the best forme of Government. And deny flatly that there is a God, or else acknowledge that he must be the sole Monarch. Think not that he will admit of any competitor, which irrational creatures will not do in their little Common-Wealths, nor the Devil, nor Anti-Christ in their Kingdomes.

Luke 11. 15.

2 Thes. 2. 3, 4.

Do all Arts and Sciences teach unity of objects, and shall we conceive that Divinity alone should teach multiplicity of Gods? Heathenisme may, but Christianity will not; no, nor yet Judaisme, nor Turcisme. These

though differing in other things, yet in this principle they unite, That there is but *One Jehovah*, God blessed for ever more. Amen.

That in the Godhead be three Persons.

But it will be said, What is there but one God? how is that possible, since here we read of three? Three in heaven. Can one be three, and three one? Yes, it may be; it must be so, even so saith the Spirit; *These three are one*. Some tell us that they are one *consensu*, or *Testimonio*; in consent, in their Testimony; which is true, for all three agree in this, *That God sent his Sonne*. But this Interpretation is too cold; for so three hundred men may be but one, that is, agree in the same Testimony; and be but one Witness: Which yet by the way proves them to be distinct persons; for such they must be before they can agree: The person always having an existence before he can consent. Which clearly overthrows the end for which this answer was invented, and stops the mouths of those that serve themselves of it. But this shift is not it that can sustain the weight of these words; for in the Original the predicate is *is*, not *is*. *Unum*, not *Unus*: One in essence, not one witness, which must be referr'd to their nature and substance, not to their union in assent, which the following words seem to clear; for of the three following Witnesses on earth, the phrase is otherwise, *they three agree in us, to one purpose*. This then is but an evasion, and if true, did not enervate the force of the Text.

Justine Mart.
ad Ser. m.

To give you more light in this mystery; a thing is said to be one two manner of wayes; either in essence, in person or existence. By essence a thing is meant having being in it self; but common unto others; As the nature of man is to be a reasonable creature, which yet is not so restrain'd to any particular man, but all equally share in it. And thus the Deity or Nature of the Godhead, which yet is not so limited to the Father, but the Son and the holy Ghost equally partake of it. By person is meant a substance having existence in himself; intelligent, incommunicable, no part of another, nor sustained by any other. Thus we say *Peter*, *James*, and *John* are distinct, and intelligent persons; for though they all agree in the Nature of man, yet they have every one a particular existence. For *Peter* is not *James*, nor *John* the same numerically with either. To apply this to my purpose. Thus we believe and teach, that God is one in Nature and Essence of himself, subsisting by himself, *Al-sufficiens of himself; of whom, through whom, in whom are all things*. We nevertheless believe and teach, that this same infinite One is without any confusion distinguished into three Persons. The first called the *Father*, the second called the *Sonne*, the third the *Holy Ghost*: And thus three may be one, and one three. Three one in essence, and one three in existence.

Gen. 1. 1.
1 Cor. 8. 6.
Heb. 1. 10.

If any one then would conceive aright in his minde the Divine Nature, he must conceive of God or the Godhead absolutely; if any of the Persons, then he must conceive of the same Godhead, with the relation it hath to personal properties. Thus the Godhead consider'd with the property of Fatherhood or begetting, is the person of the *Father*. The same Godhead considered with the property of being begotten, is the person of the *Son*. And the same Godhead again consider'd with the property of proceeding, is the person of the *Holy Ghost*.

Hitherto I have shew'd you how one may be three, and three one. It remains, that out of the Scripture I demonstrate

1. That these three are one in Nature.
2. That these three are Persons, not qualities.

3. That

Serm. 7. That there is three Persons. Part I. 93

3. That they are three distinct Persons, not One.

1. These three Persons are One in Nature, Coessential, and Consubstantial.

1. Because the name of God agrees to all three. *The Father is God, Jet. 23. 6. Jehovah our righteousness. The Sonne is God. Of the fathers concerning the flesh Christ came, who is over all; God blessed for ever. Amen. Rom. 9. 5. The Holy Ghost is God. Acts 5. 3, 4. Thou hast lyed unto the Holy Ghost, that is, to God.*

2. The Divine Attributes are given unto all three, *The Father uncreate; for of him, and through him, and to him are all things, Rom. 11. 36. The Sonne Uncreate. All things were made by him, and without him was made nothing that was made. John 1. 3. The Holy Ghost Uncreate. The Spirit of God moved upon the waters. Gen. 1. 2. Psal. 104. 30. The Father eternal, 1 Tim. 1. 17. Unto the King eternal be honour. The Sonne eternal. Before Abraham was, I am. John 8. 58. The Holy Ghost eternal. Heb. 9. 14. Called the eternal Spirit. The Father Almighty, Gen. 17. 1. The Sonne Almighty; He shall raise our dead bodies by that mighty working, whereby he is able to subdue all things to himself. And the Holy Ghost Almighty. Who hath directed the Spirit of the Lord, or being his Counsellor, hath taught him? Isa. 40. 13.*

Phil. 3. 21.

3. The Opera ad extra, or the works which from the Unity issue as it were in open sight, are all in common works of the Deity. The first is that wonderful work of the Creation, which is attributed to all three persons. *Et him creavit. This the Crede attributes to the Father. But this also is attributed to the Sonne. Isa. 54. 5. Thy Maker is thy husband. The same to the Holy Ghost, Job 33. 4. The Spirit of the Lord hath made. The second work is Redemption, is attributed to the Sonne. The third of Sanctification, which is a work of the Holy Ghost, and yet all three are the works of one true God, and of God alone, and therefore there can be but one God.*

Gen. 1. 1.

Lastly, Baptisme can only be administered in the name of God, as is evident. Belief may not be fixed upon any but God; for creatures are no objects of faith; *cursed be the man, faith the Prophet, that trusts in man: Divine glory may be given to none but God; My glory I will not give to another. Blesse we may not in any other name but Gods. Since then we Baptize in the Name, and believe in the Name; and give glory in the Name, and blesse in the Name of all three, all three must in substance be the same God.*

1 Cor. 1. 14, 15
Jer. 17. 5.

Isa. 42. 8.
Num. 6. 24.
ad 27.

2. Trisquara, or three Persons.

And this self same argument will also prove that they are three persons, and not three qualities in the same Godhead. For, shall any man blesse, or baptize, or believe in, or give glory to an Attribute? These are acts, and specifically acts of a Divine worship, and therefore may not be given to any but a person really existent in the Divine essence. And of this argument Saint Basil makes this excellent use, *Quomodo baptizamus, ita & credimus; & quomodo credimus, ita glorificamus; & quomodo glorificamus, ita benedicimus.*

1. Then let us go to the Font, and consider how we are baptized. There, there is expresse mention of all three persons. *A. B. I baptize thee in the name of the Father, the Sonne, and of the Holy Ghost. We mean not I hope to renounce our Baptisme, and if not that, we must believe all three persons.*

2. And

Dr. Hammond.
Vind. of the
Liturgy.

Isa. 6. 2.

2 Cor. 13. 14.

Micah 5. 2.

Heb. 13. 8.

1 Cor. 12. 4.

Matth. 3. 16.
Acts 1. 3.

2. And as we are baptized, so we beleeve, and the Canon of our faith is this, *I beleeve in God the Father, &c. I beleeve in God the Sonne, &c. I beleeve in the Holy Ghost.*

3. Now all believers are bound to give glory to God; and as they believe, so to give glory. This the Catholick Church, and every part of it, hath done, till of late, to all three persons; The Conclusion of their *Psalmes* and *Hymns* being that *Doxology*, *Glory be to the Father, to the Sonne, and to the Holy Ghost*; which, (as there is for it good authority) was composed by the first *Nicene Council*, and appointed by them to be used in the Church, as a lesser *Crede*, against the *Arrians*. As if they had also learned of the Cherubims to sing; *Holy, Holy, Holy*, out of which *Anthem* the old Jewes prov'd the Trinity.

4. So it is in our Baptisme, so in our *Crede*, so in our Thanks, and is so yet in our blessing, and I hope ever shall be so. We end our service with the Blessing of God Almighty, the Father, Sonne, and Holy Ghost; and we dismiss you after Sermon with *The Grace of our Lord Jesus Christ, the love of God; and the communion of the holy Spirit*: 'Tis as if we said, God in nature one, in persons three, *blesse you, be with you, remaine with you*. These you see are no high speculations, nor far fet; You cannot remember your Baptisme, you cannot say your *Crede*, you can never be blest'd as you desire, nor depart with a blessing from this Congregation as you ought, but still you are put in mind of the three persons. And it must be confessed, that either the Catholick Church hath been very much out in their whole Service, or else the truth of this Article must stand immovable.

2. But I proceed. *Actions sunt suppositivum.* Individuals only, exist, and are alone active, especially about such works as the Scripture attributes to these three. To create is the work of a person. To take a body, to redeem, to reconcile, to govern, the work of a person. To sanctifie, to be Lord, to speak, to teach, to reprove, to comfort, to be a witness, to place Bishops, to make Decrees in Councils, are all personal acts; actions all of a person existent, working, living, endued with understanding and will. But all these are the actions of the blessed Trinity, and therefore it is necessary that there be three Persons.

3. Of the person of the Father, there is no doubt: it is the Personality of the Sonne and the Holy Ghost that is oppos'd. But no man who believes the Scriptures, can call that in question. Not the person of the Sonne, since of him it is written, *His going forth hath been of old, from everlasting, or the dayes of eternitie*. And again, *Jesus Christ, yesterday, and to day, and the same for ever*. Not of the Person of the Holy Ghost, since we read of him, and of his gifts and graces, as two distinct things, *There be diversity of gifts, but the same Spirit*; and then he and his gifts cannot be one and the same. Farther yet tis evident, that he appeared in the forme of a Dove, and of fiery tongues, which were substantial appearances, no qualities, and therefore he who was pleased to descend in those formes, must have an existence.

3. These Persons are distinct.

Persons then they must be, and one Person they are not, but three distinct.

1. Distinct in Number. For the Father is the Father, and not the Sonne. The Son is the Son, and not the Father. The Holy Ghost, the Holy Ghost, and not the Father, nor yet the Son. From which respect, that which we call distinction in the Trinity doth arise, which though it makes not *tres*, another thing, yet the person is *tres*, another person.

2. And this Number was represented thus distinct to sense at Christs Baptisme.

time. The Father in the voice presented to the eare. The Son in the blood presented to the hand. The Holy Ghost in the Dove presented to the eye.

3. Again this distinction insinuated in Christs promise; *I will aske the Father, and he shall give you another Comforter.* Where we meet with three distinct Persons, *Ege, Ila, Aluum*. I, the Son praying; He, the Father giving; Another third Person comforting, named here the Paraclete. A plain distinction.

This Trinity in Unity, and Unity in Trinity, the Fathers of the Church have found out many Similitudes to illustrate, though it must be acknowledged, that they are no more than Similes, which are *aluum*, in many things unlike. They have thought upon the soul of man, in which you have three principal parts; the Memory, Understanding, the Will, which all three yet make but one soul. Of the Emanation or effluence of water, in which you meet with the Springs, the Rill, and the River, three distinct names; and yet the water the same. Of a Tree, in which we finde the Root, the Trunk, and the Boughs, three different parts, but yet the same Tree, the Root depending of none, the Stock of the Root, the Boughs of both. Of Light, which the three hundred and eighteen Fathers of *Nice* made choise of, to the creation or production rather of which, we know there concurs the Sun, the Beame, and the Shine.

But these *Similes* were not produced by them fully to unfold this Mystery, but only that it might be some way shewed that it was not altogether absurd, or impossible that there should be one & one three, in different respects. And therefore I presse them no farther.

The Conclusion.

Thus have I with much fear and sobriety, opened unto you, what is to be beleev'd in this great Mystery; and if any man shall expect arguments more demonstrative, let him know, that this great Truth admits no other demonstration than we finde in Scripture. Had not God reveal'd it, man had been ignorant of it for ever; The sublimity of the Mystery being such, that it far surpasseth the capacity of mans shallow brain; in Revealed then it is, and it is far beyond our reach.

1. That our obedience to Gods Word may be the better tryed, our faith the clearer, and our reward the greater. To believe only that for which we have evidence of reason, is knowledge; not faith; and comes short of that reward promised by our Saviour, that being made to those who believe what they see not. *Thomaz, because thou hast seen, thou hast believed; blessed are they who have not seen, and yet have believed.*

2. That we might not worship him after our own imaginations, feigning to ourselves such a God as we pleased. *Trinity in Unity must be known of us. Trinity in Unity must be worshipped by us.*

3. That we be wise unto sobriety, not suffering our tongues and wits to riot; or our pens to be too jayish in the search and expression of all heavenly Mysteries; For though in these three is nothing against, yet there are many things above the reach of humane reason. How is it likely that the wit of man should ever measure out the immense essence of God; that could never yet dive fully into, and comprehend the nature of the poorest Emmer, a contemptible creature, as being little in body, very base in substance.

Hanc m. que intellectu suo. O ratione nostri, audei divina metire cadem mensura vel formam. O thou, who with thy vast reason and understanding presumest to measure Divine Mysteries, take the full view if thou canst, with the same measure of the nature even of one poor Pisimire, and satisfie these demands. For with such questions, as follow, doth that great *Basil* convince the prying eyes of meer natural men, who must have a reason of all things, or else receive no satisfaction.

Marth. 3.16.

John 14.16.

Tertul. cont.

Praxeam.

Eypr. in Symb.

Augustin.

Tertul. Cyprian.

Lactant.

Tertul. Cons.

Praxeam.

Symb. Nic.

Just. Martyr.

Cyprian.

Just. Mart.
1.2.4.15.

John 20.20.29.

Basil. epist. 168.

See the answer of the Angel to Esdras, Esdras 2. 4.9.10.11, 22. & cap. 5.36. 37.40.

Tell

Tell me, saith he, whether it breaths or not; or if that little Corps be upheld with bones? if those smaller joints be linked together with sinews, or chain'd with strings? and those sinews fortified with muscles? whether doth there run through the back a facile chaine, pliable and flexible to bend, and winde, and turne? where be the vessels in these bones to retain the whiter marrow? whether hath it a heart the seat of life, or a Liver the shop of blood, or a gall to draine the choler, or a spleen to empty the melancholy, or a bladder to receive the urine? where be the kidneys, the veins, the arteries, the midriff? Tell me, how long it lives; after what manner it is produced; whether by generation, or out of putrefaction; and by generation, how long it continueth in the womb. In a word; say, why all do not creep, but some mount upon the wing, and other foot it below.

In so small a vermine the wisest wit may be put to. Now this, and no dissection shall be able to inform what may give content. Now then we then think to satisfy reason in so high a Mytery, as is this of the Trinity? Excellently Saint Bernard; *Sacramentum Trinitatis Mysterium wisdom est; & quidem venerandum, non scrutandum; Servare temeris est, credere pietas est, nescire est, & adorandum.* The Mytery of the Trinity is a great Mytery, and worthy of veneration; but not to be curiously searched. To search it is rashness; to believe it is piety, to know it life, and that eternal. In this we confess our strength is weak, faith must be above reason; *docilis est opus est magis quam acutius*; we must be rather docile Scholars, than curious and sharp inquisitors. The *Unus est, ipse Dixit* of our Master must be enough; That direction of Calvin is worth observation, *Deum nunc quidem querimus: nisi in ipso verbo, aut de ipso cogitemus nisi cum eius verbo; aut loquamur nisi per eius verbum.* Let us never seek God except in his Word; we think upon him but in his Word, or speak of him but by the light of his Word. This is alone is the way in this and other Myteries to be freed from darkness, and kept from error.

With me admire that secret which you cannot comprehend; believe that which you cannot by reason prove; doubt not of that which God hath revealed; and in all humble reverence, reverent devotion, devout humility adore, and sing that mystery of which the words were, *Deo Patri, Deo Filio, Deo Spiritui Sancto*, ascribing the first *Deo* or holy to God the Father, the second to God the Son, the third to God the Holy Ghost. This Hymne was taught by Angels, and commanded by Theodosius the younger to be sung in all Churches of the Empire. Which also the fourth Council at Chalcedon chaunted aloud, as appears in the Acts. And let the wise judge, whether this be a time to cast out of the Church such Hymns as those, by which glory is given to God on high, and the Doctrine of the Trinity feared. If any man hath a months mind to revive the condemned blasphemy of accursed Arius, or with the *Macdonian* Heretic to fight against the Deity of the Holy Ghost, let him bring his Sponger, and wipe out of the Liturgy *Gloria Patri, Filio, & Spiritui Sancto*. But if he hear a good will to the blessed Trinity, let him be content to let it stand, since it will prove a great impediment to the growth of these new revived Heresies.

2. And yet farther make this use of this mytery, That since the Trinity agree in so sweet an Unity, Let us also who were baptized in the Name of this Trinity, endeavour to keep the unity of the Spirit in the bond of peace. It were a shame for us, who acknowledge but one Father which is God, one Elder Brother, which is Christ, one Comforter, which is the Holy Spirit, that are sons of one Mother, which is the Church, and were Baptized into one faith, through Schisme and Heresie to separate from the Catholick Church, and through hatred or private ends and grudges, to raise tumults and seditions in Gods family.

Shall

Lib. 5. de consp.
serm.

Nazian. serm. 4.

Calv. instit. cap.
de fide. Sect. 6.

Jo. Meurf.
de Expon. o-
Bap. B. vox rei.
cap. 10.
Codinus de orig.
Constantinop.
Deus fide de Or.
thod. fide. c. 57.

Ephes. 4. 1. 6.

Serm. 7. *That there is three Persons.* Part I. | 97

Shall these blessed persons in the Trinity be but one, and shall we murtherers on earth be divided by sides and factions? what is this else but to enervate Christs prayer for us, who earnestly near his parting with the world, thus Petitions his Father in our behalf, *Keep through thy Name, good Father, those whom thou hast given me, that they may be one as we are Unum sanctum nos.* One as we are; good God, how can that be! Such an unity in essence and substance cannot be expected in or among men: it is only required that we imitate this, not equal it. Many persons on earth cannot have the same Numerical Nature, but yet they may have the same love by which their souls may be, as it were, one. One then we may be, though many, in Love and Charity, as the Trinity is, by Nature, which is the thing our Saviour prayes for.

John 17. 11.

It is worth your consideration, how far God is a lover of Unity. He framed but one world, committed it to the care and Monarchy of one man, that in him as one common root all after-births should meet and joyn. In the Inferiour creatures also he observ'd this unity, creating only two (the next number to one) Male and Female of every kinde, which in specie are but one, that from this unity the rest might be encreased and multiplied. Yea, and when he destroyed the world again by water, his care was only for the preservation of as few as might be of every kinde. What should I tell you, that those whom he hath made choice of to save, cannot be out of danger, till they meet in one body which is the Church, according to that of Saint Paul? *We many are but one body in Christ.* As good children then it behoves us all to follow the steps of our heavenly Father, to preserve unity so near as may be. To love together, and live together, since we all serve one God, whose essence is but one, whose Attribute is love, whose command is love, whose Legacy is love, whose Spirit is a loving Spirit. His Doctrine is the Doctrine of peace, his Ministers are the Messengers of peace, his followers are the Children of peace, his Son is the Prince of peace: *As much then as in you lies, have peace with all men, but especially with those who are of the household of faith.*

Gen. 6. 19.

Rom. 12. 4, 5.

1 John 4. 8.

John 13. 34.

Wisd. 1. 6.

Gal. 5. 22.

Acts 10. 36.

Rom. 10. 15.

Heb. 12. 14.

Isa. 9. 6.

Rom. 12. 18.

Mat. 12. 25.

A house divided against it self cannot stand, or a Kingdome divided against it self cannot continue, no not that of the Devil; which that evil spirit knowing to be a great Truth, labours what he may to divide and distract you: Which endeavour the first and best Christians utterly frustrated by their unanimity. When they pray'd, they pray'd all together; when they heard, they heard all together; when they brake bread, they did it all together; At the receiving the holy Ghost, they were all together. All together ever; not one in one place, and one in another, but all *unanimiter in unum*, with one minde, in one place; with one mind, in that there is Unanimity; in one place, in that there is Uniformity. And again *in unum* all about the same business, how they might most set forth the wonderful works of God, how they might most advance the Name of Jesus of Nazareth.

Acts 4. 24.

Acts 8. 6.

Acts 2. 46.

Acts 2. 1.

Acts 2. 11.

This work will never be well done without the assistance of the Spirit; and there is no such barre to his assistance, as is discord and dis-union of mindes. He will no more informe divided hearts, than the natural spirit will dismembered bodies, or scatter'd bones. *At Salem is his Tabernacle, and Salem is peace;* and is it likely then he should come and dwell there, where there is nothing but Schismes, and jarres, and quarrels? 'Tis then but vanity of them who withdraw themselves, and yet boast of the Spirit, and monopolize the Spirit, and speak presumptuously of the gifts of the Spirit, since they are so rent, so divided, so separated, so torne into so many factions, fractions, divisions, and subdivisions. *For whereas there is among you envyings, and*

Psal. 76. 2.

Heb. 10. 25.

Cor. 3. 3, 4.

Jude Epist. ver.
19.

Cant. 8. 13.

Cant. 1. 6.
Bernard in loc.

1 Cor. 16. 3.

Judges 15. 3.

Luke 18. 19.
1 Cor. 8. 4.
Ephes. 1. 10.John 14. 17.
Psalm 34. 14.
Heb. 12. 14.

Heb. 13. 10, 21.

strife, and factions, are you not carnal, and walk as men? For while one saith, I am of Paul, another, I am of Apollos, are ye not carnal? Yes, Carnal, so saith Saint Paul. Sensual, having not the Spirit, so saith Saint Jude. You may vainly boast of, but the Spirit you have not: positively saith the Apostle, You have it not.

Returne, return, O Shulamite, returne, returne, that we may look upon thee: what shall you see in the Shulamite, but as the Company of an Army? Return to thy God which is but one; return to the truth which can be but one; return to thy former feelings of grace which proceeded from one Spirit; return to the unity of the Church, which is the one sole Mother of us all. And what shall you see in this united Church? even such an awful Majesty and grace, as in a well-marshalled Army, which under one General and one standard, is ready with one minde to fight the enemy. Corners beget Heresies, Heresies Scismes, Scisme hatred, hatred Alienation of mindes, and mindes that are Alienated are not fit to Engage in this Battel.

The complaint is bitter that the Spouse takes up. In the Canticles, *My mothers Sonnes have sought against me*. Mark against whom she lifts up her voice, *Mater filios suos accusat*; quia soli in culpa, she accuseth only her Mothers Sonnes, because they were only in fault. Her fathers children she complained not of. They that have one Father in heaven, will not fall out with their poor brethren on earth. They were her Mothers Sonnes that did her all the wrong, that were angry with her. They who are born in the same womb, that live in the same house, and eat of the same bread, and drink the same spiritual drink, these are froward children, and grow angry, and in anger arme, and fight, and disturb their Mothers family, and set all in a tumult. Such are all Ectious Novelists and Heretical Doctors; the one of which do labour *corrumpere fides dogmata*, To corrupt the principles of our faith; the other *disrumpere charitatis vincula*, to untye the bonds of love; both like Samsons Foxes, though severed in the heads, yet meet in the Tails, with Fire-brands at once to waite peace and piety.

In which if any man hereafter shall take delight, I shall not call him a son of our Father in heaven, who is but one; nor a Brother of Christ, who came into the world to make all things one; nor yet born of the Spirit, whose property it is to make men to be of one minde in a house. For my self I vow to be *Filius Pacifici*, to be a Child of the God of peace, praying that those fearful rents which are made in the seamless Coat of our Lord and Saviour Jesus Christ, may be once more rather made up, than by our uncharitable discords and contentions made wider.

For that peace which our Lord and Saviour going from the earth, left as a Legacy to his Church, and deposited in her hands to keep, is it which all Christians ought to seek, to pursue, to preserve. This is it which the Church hath prescribed to pray for in our Liturgy; that we beseech God to inspire the Universal Church with the Spirit of Truth, Unity, and Concord; and to grant that all they who do profess Christs holy Name, may agree in the Truth of his holy Word, and live in unity and godly love.

Now the God of peace thus brought againe from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ to whom be glory for ever and ever. Amen.

That

That God is our Father.

Rom. 8. 15.

But you have received the Spirit of Adoption, whereby we cry Abba Father.

THE Schools out of *Augustine* subtilly distinguish between believing God, believing in God, and believing on God: To believe that God is, is no great matter, since the devil believes so much, and trembles: or to believe that his Word is true, because he hath spoken it who cannot lye, is not much neither, since many a Reprobate hath confess'd it. A believer then must be endued with a higher degree of Faith, and profess as his Creed hath directed, *Credo ut in Deo*, or *in Deo*, I believe in God; or on God.

1. Which assent is sometimes accompanied with feare, which the Apostle here calls the Spirit of bondage; for this Spirit sets before us the Law, tells us we are servants, and ought to keep it, and threatens blowes for the breach of it. The Command is strict, and the effect fearful; *Do this, or dye*.

The Spirit of God is then call'd the Spirit of bondage unto fear; not as if it made men bondmen in whom it works, but because it first makes them fee the bond in which they were bound, the penalty if not perform'd; and upon conscience of the breach there follows a deadly fear; for it was in those Converts, *Luke 3. What shall we do?* and in those in *Acts 2. Men and Brethren, what shall we do to be saved?*

This is the first operation of the Spirit; and this the *Romans* had receiv'd in their first conversion. A great fear for that they had not kept their bond. And in all the Elect that are of discretion, the Spirit of God works by this feare, before it begets a filial assurance that all may know they stand in need of Christ and seek him; *The Law is our School-master to bring us to Christ*.

2. But this assent is again accompanied with love and comfort: A love of the Commands, and a comfort in the promises of the Gospel, when we remember that he that imposed the one and made the other, is our Father; whence with confidence we profess, *Credo in Deum Patrem*, I believe in God the Father, or as the Apostle here, *We cry Abba Pater*.

Abba is Originally Hebrew, *uncy. Grace. Father*; and the Apostle useth both tongues to animate both Nations, Jews and Greeks, by this honour of Filiation. For being both united in that one stone which is the Head of the Corner, there is no more distinction. Every one of both Nations who partakes of this Spirit of Adoption, may boldly approach the Throne of grace, and say *Our Father*.

The Apostle in the Verse before had said, *that we are the Sonnes of God*, and in this and the next he proves it by that fear and love that are in all those that receive the Spirit. That receive it I say; for it is a receipt; and therefore Saint *Paul* at *Ephesus* ask'd, *Whether they had received the Spirit*: And it is cleare, that without this Receipt we have no Seale to the Adoption.

Now with the Spirit we receive two things, which are the two severall ways of working in the Sonnes of God.

1. The first is feare, which the Apostle here calls the spirit of bondage, which requires strict service, as I said, and exact obedience, calling to us *Fear*

In Joannem.
traff. 29.
Credere Deum.
Credere Deo.
Credere in De-
um.
James 2. 19.
Numb. 23. 19.

Ver. 10, 12, 14.
Acts 2. 37.

Gal. 3. 24.

Psal. 118. 22.
Acts 4. 11.

Acts 19. 2.

fac vel timore pœne, Do it man, do as you are bidden, though it be merely for feare of punishment; And this is an excellent and necessary introduction fit for beginners in the faith. It is like the base Court, which a man must pass before he enters into the Palace. And it seemes the *Romanes* had pass'd through it; This againe in the Text intimates so much; They were not againe to receive this Spirit of feare, therefore they had once before receiv'd it.

2. The second is by love, which the Apostle calls *the Spirit of Adoption*. This speaks to them as to Sons, commands them to obey as before, but not out of a servile, but a filiall feare. As if he had said, That very Spirit which taught you at first as servants for terrors to keep and do the duties of the Law, now as Sonnes leads you to performe the same obedience, and to walk in newnes of life. The duties then are the same, the Spirit that enables you the same; but the reason whence they arise is not the same; for at first they sprang from feare, but now from love. The Apostle then in this place makes not here his comparison betwixt the godly, who had submitted themselves to that easie Yoke of the Gospel, with them who yet lived under the Law of *Moses*; But the collation is betwixt those who had given up their names to Christ within themselves, and in them he compares a second operation of the Spirit with the first. Within them it was not as it was before. Before no more comfort they could have, than their service could affoord them in doing their duties; and then feare must attend their best endeavours, as being conscious to themselves that the best work that they could do, was either polluted or imperfect. But upon their second receipt of great comfort they might take, in that God was their Father, and they his Sonnes. And therefore as a father pitieth his own children, so God would be merciful to those that feare him. This wrought upon them to do their service out of love. And that which wrought this love in their hearts, was the Spirit of Adoption which they had received.

Yes, but how shall it appear that they had received him? How? By feeling and experience. Of which

1. The first is the *clamour* here. That he hath poured upon us the Spirit of grace and supplication, by which with zeale and fervour of spirit, with contention of voice, and intension of heart, without intermission we call and cry to him. *Abba Pater*, *our Father*; *O God Father* heare us. No man with confidence and boldness can call God Father, but by the Holy Ghost. This you now can do. Therefore you have received the Spirit of Adoption.

2. The second experience is the *assent* in the next verse. For the same Spirit beares witness with our Spirit, that we are the Sonnes of God. Note here, that not our Spirit, nor the Spirit of God alone gives in this Testimony, but both concurring and meeting together. Our Spirit cannot alone make this Certificate, because mans heart is alwayes evil, and too too often deceitful. And Gods Spirit makes not this perswasion comfortably in any, without the witness of our Spirit. For if our conscience condemns us, God is greater than our heart; and knows all things: But if our heart condemns us not, then have we confidence toward God.

Then we may be assured that we have received the Spirit of Adoption. Then we may boldly say, *I believe in God the Father Almighty*. Then we may with comfort approach the Throne of grace, and pray, *Our Father*. Then we may lay our claime, and cry in all our distresses, *Abba Pater*. For if we be Sonnes, then are we Heirs, even Heirs of this God our Father, and co-heirs annexed with Christ, as the Apostle hath for our comfort concluded at the 17. Verse.

I. NOW

Psal. 103. 13.

Zach. 12. 10.
1 Cor. 12. 3.Gen. 6. 5.
Jer. 17. 9.
1 Joh. 3. 20, 21.

Heb. 4. 16.

1. Now two sorts of men there are that make use of this Certificate; the one too much; and the other too little. There be that live after the flesh, yet boast of the Spirit; such are carnal professors, whom Solomon hath thus described to us: *There is a generation that curseth their father, and doeth not bless their mother; There is a generation that are pure in their own eyes, and yet are not wash'd from their filthiness; There is a generation, whose lastest are their eyes; and their eye-lids are lifted up; There is a generation whose teeth are swords; and their jaw-teeth as knives to devour the poor from off the earth; and the ready from among men.* And yet notwithstanding their curses, their filthiness, their pride, their answery, they will be, I had almost said alone, their fathers best children: for which if you ask an evidence, presumptuously they will produce this place, *we know our own spirit*, The Spirit beareth witness with our spirit. The Spirit, what Spirit? the spirit of error, the spirit of seduction, the lying spirit, the spirit of pride; for God hath no Sonnes, but those who are like him. The Spirit of Adoption is the Spirit of Sanctification; first he makes a new creature, and then beareth witness. Pretend not then the Testimony of the Holy Ghost for thy Adoption, without the Certificate of thine own conscience; nor that of thine own conscience, without that of the Holy Ghost, for these must go together. As is thy faith and repentance, such is thy Certificate; so certain, so comfortable, and no more. Take heed then, and split not upon the Rock of presumption; for it is Pharisaism.

Prov. 30. 11, 12
13.

2. But as there be, who look upon this Certificate too boldly, so also there are, who behold it, and read it with too weak an eye, who for the most part are yet the best children. For none so apt to complaine of themselves, and the absence of their Father, and his Spirit, as they who are most spiritual. Gods Children are like covetous rich men, who think that they have nothing, because they thirst for more. But as the Carnal Professor may not presume, so let not the weak Christian despair, because he always feels not the witness of the Spirit in the same measure. In spiritual desertions, good it will be to have recourse to the former Comforts; Let such remember their joyful Songs, their devout prayers, their sharp combats; their thirst, their hunger after righteousness, their constant desires, their sincere studies and endeavours; and by these collect their estate. And this will keep them from the Rock of despair. All these are evidences of the Spirit of Adoption, and therefore they may yet with comfort cry *Abba Father*.

And thus have I given you an account for the sense and connexion of these words with the former, and the subsequent. And out of these I could raise many profitable Notes. As that

First, Prayer is a Gift of the Spirit of Adoption, in that it is here said, *In quo*. In whom, that is, in the Power of this Spirit we cry.

Secondly, That this our prayer ought to be zealous, importunate, fervent, a clamour, a cry. *Clamamus*, thus the Apostle; so our Saviour, so Moses, so David, so Jonah pray'd. Our Saviour with strong cries in the Garden, Moses at the red Sea, David out of the deep, Jonah from the belly of the Whale.

Heb. 5. 7.
Exod. 17. 4.
Cap. 14. 19.
Psal. 130. 1.
Jonah 2. 2.

Thirdly, That our prayer must be daily, constant, without ceasing; for *Clamamus* is the Present tense, which notes the present time; an action not to be delay'd or put off, but presently to be done.

Fourthly, That all good men joyn their forces, and combine in prayer. The Apostle that spoke in the second person before, *Respiris Spiritum*, yet when they came to cry, then he would make One. In whom we cry altogether, *Our Father*.

Fifthly,

Luke 15. 18.

Rom. 7. 14.

2 Tim. 2. 13.

Luke 15. 20.
Pfal. 103. 13.Pfal. 2. 7.
Marth. 3. 17.
John 1. 14.
Heb. 1. 3.Nax. ch. a.
ex Orpheo.

Deut. 32. 6.

Mal. 2. 10.

Marth. 5. 45.

5. In that there is Charity. But in that we reflect upon him in our petitions as a Father, and pathetically cry, *Abba, Father*, this is a seal of our faith, and gives us boldness, and confidence to approach him. Many impediments there may be, which may deter us from coming into his presence, and which may retard our supplications. But this one word, *Abba, Father*, may animate us, and quicken them. Say thou be a Prodigal; remember that he is thy Father; come then to thy self, arise and go to thy Father. Thy conscience tells thee, that God is a God of pure eyes, and that thou art carnal, and sold under sinne, and will he then look upon such a one? But again remember, that he is a Father, and he cannot deny himself. Cry with the affection of a sonne, *Abba, Father*, and *in my bowels*, his bowels will come upon thee, he will pity thee, he will hear thee, he will have compassion on thee, as a father pitieth his only sonne.

You see what a plentiful harvest I have of a little seed; but I cannot now stand to gather and thresh out every sheaf, and shall only then make choise of of the last, *Abba, Father*. Because it will serve me to make bread of that Notion of the Creed upon which I am fallen, *I beleve in God the Father*.

The Father.

This word is *Abba*. A word of Relation, and must then upon necessity carry our thoughts to its Correlative a Son. For *Relativum est mutuum iter*. Relative termes are always reciprocal, and terminate in the other. He is no father, that hath no son, nor he no sonne, that hath no father. So many wayes then God may be said to be a Father, as he may have sons, which being doubt, either by Nature or Grace, such must his children be also.

1. One son only he hath by Nature, upon whom he hath set a note of distinction. I have said, *Thou art my Son*. And again, *This is my beloved Sonne*. *Thou art*, that is, in such a manner as no other is, *my only begotten Sonne*, *in whom* *Alles*, *The brightness of my glory, and the express image of my person*. His essence being the same with his, though his existence be diverse. And this Son is our Saviour and Lord Jesus Christ.

2. That the whole world besides are his children by indulgence and favour. For as the Apostle tells the Athenians out of *Aratus*, *Forasmuch as we are all his off-spring*.

Σὺν ὡδὶν, μὴνός θεοῦ εὐαγγελιστῆς.

Omni in mundo, unum in Deo, evangelizans.

The meaning of the point is, that the power of the glorious and great God is effectual to the production of all things.

It is usual to call him the Father of the family, from whom all that family is derived, and by whose counsel and power it is guided and protected. And in this sense we call God the Father of the Universe, in that he makes, governs, and by his providence orders the whole. Hence is that question proposed by *Moses*, *Is not he thy Father that hath bought thee? hath he not made thee, and established thee?* But shorter in *Malachi*, *Have we not all one Father? Hath not one God created us?*

This is a favour imparted at large, even to the least flye, much more to the worst man; for he feeds, preserves, adorns, even Publicans and sinners; to him, those that every day blaspheme him, are more beholding for the expression of these paternal acts, than to their parents that beget them. Besides then this common favour, there must be one more peculiar, by which all the acts of a Father are performed unto sons, but in a farre higher and more

excel-

Serm.8. *That God is our Father.* Part I. | 103

excellent degree than unto other creatures, or unto other men. And such there be.

For to some he gives that power and honour to be, and to be called the sons of God: He is well pleased that some lay their claime, and call him *Abba, Father*: He hath ordained some to be Heirs, even Co-heirs annexed with Christ. These he begets by his Word and Spirit, which are the Principles of their New and Celestial life. These he assists with his Grace, which is able to continue and preserve what he hath begotten. No father can be more careful of his sons education, than he is of their breeding, and to that purpose he guides their feet, where the way is dangerous, and opens their eyes, where the path is dark; and prevents a temptation, when it is too powerful; and quickens them up, when they are heavie and dull, and have no mind to learn. But this is not all neither, when they are past their minority, which lasts as long as his life lasts; he hath provided an inheritance for them, not by the death of the Father, but by the Purchase of the Son, of which he hath given these his children an assurance of his Spirit, and will put them into possession in another world.

Me thinks it cannot satisfie to huddle up so many acts of Grace, and such inestimable indulgences, and to present them thus in grosse. It will not then I hope seeme tedious unto you, that I sort these particulars, and offer them to your view one by one, it must needs chear up the heart of every gracious child, to hear that he hath so good and munificent a Father.

1. I passe by here how out of a lump of red earth, and Virgin-clay he framed man to no other likenesse, than that of himself: Out of which pattern for succeeding posterity, when our enemy by temptation had prevail'd to blot Gods image, our gracious Father began to think how it might be restored as at first. And no other way being found to effect it, he that was the expresse image of his person, offered himself to become like man, that so man again might become like God.

2. And when He again test the world, and departed to his Father, He sent down his Spirit to dwell with us, to abide with us, to renew us, to reform us, to work all manner of sanctity in our hearts. The secret preventions, the inward and quick excitations, those sobbs and throbs of heart, those powerful assistances, those calls and motions to good, are to no other end, but that you put off the old man, with his deeds, and that you put on the new man, which is renewed in knowledge, after the image of him that created him. The Holy Ghost then does but the same work for which the Son of God was born, viz. That we might be reborn, and have the holy image of our Father once more stamped upon us, and look like our Fathers children.

3. And we, who are his Embassadors, make all our addresses to you for the same purpose. We employ all our studies, art, industry, we spend our spirits, and torture our braines, only to make you again look like God your Father. It hath pleased the great Lord that sent us, to honour us with the title of spiritual fathers; and what is now our desire? but to beget you again by the Gospel, that so Christ might be once again formed in you.

For I must tell you, you are by nature the children of wrath: Or, as Christ told the Pharisees, *Of your Father the Devil, and the lusts of your father ye did*: If it be now better with you, blesse the Spirit of God, who hath regenerated you by the Ministry of the Church. Among the chaffe you lay, 'tis the fan in our hand as under-workmen that hath purg'd you. You sometimes grew among the Tares, that you escape the fire, thank God who hath sent forth skilful Labourers to gather you: Rough, knotty, and unposshed timber you were, our axe, our plane, point and edge hath gone upon you, and fitted you for the building. Of this God, by *Hosee* minds the Jews, and I you. *Dedolavi per prophetas*. I have hew'd you by the Prophets, *Ego, per*: The work then

John 1.12.

1 Cor. 4.15.
John 1.13.

1 Pet. 1.3,4.

Gen. 1.27.
& 2.7.

Joh. 14.16,17.
Tit. 2.5.
Heb. 9.10.
1 Thes. 5.13.

Colos. 3.9,10.

2 Cor. 5.20.

1 Cor. 4.15.
Gal. 4.19.

Ehph. 2.3.
John 8.44.

Matth. 3.12.
Matth. 13.30.

Hos. 6.5.

1 Thes. 3. 2.

then is Gods, he hews, shapes, fashions, smooths you for his Temple, to dwell in; but yet it is by us, we are fellow-labourers, we are instrumental; the axe, the saw, the plaine, which it pleaseth God to make use of, is put into our hand; and I pray let it not offend, that as we see occasion, we use the one and the other; for till the knots and ruggednesse be chipt off, and the proud risings be taken down, you are not capable of your Fathers face, that image of righteousness and holinesse, the which to the life our desire and labour is to set upon you.

Ezek. 16. 28.

Hof. 2. 8, 9.

1 Sam. 25. 11.

Matth. 5. 45.

Job 38. 28.

Matth. 6. 11.

Ezek. 4. 16.

Gen. 1. 26.

Psal. 8. 1. ut.

3. And because want is oftentimes an hinderance to the undertaking of many worthy actions, that neither we be discouraged in the execution of our Embassay, nor you deterred from your filial obedience, like a good Father he hath furnished us with all temporal necessities. We may mistake our corne and wine, our cloaths and meat, and take it for our own, and of our own provision: But I know whose it is, and who hath provided it for us. The property is our Fathers, the use only ours; like an indulgent and wise father, he may passe over a Lease during pleasure of these temporals; but the right he still retains in his own hand. His Title you shall hear him plead; Thy Oyle is mine, thy Incense is mine, thy meat is mine, thy flower is mine, thy gold is mine, thy silver is mine, thy sons are mine, and thy daughters are mine. And upon the disobedience of his children, he threatens to make a re-entry. *Because she knew not that I gave her corne, and wine, and oyle, and multiplied her silver and gold; therefore I will returne, and take away my corne in the time thereof, and my wine in the season thereof, and I will recover my wooll and my flax given to cover her nakednesse.*

Lord how much mistaken was the Churle Nabal, and so are all other Churles with him, when they cry out My meat and my bread, and my water, and my shearers; for these things our bountifull Father in heaven hath only set out to his children on earth, and when they are behind with him for their rent of thanks, or else commit waste in his possessions, he may lawfully revcke his grant, and does often find another Tenant.

The Sunne that ripens our corne is his, the aire that we breath is his; not a shower that comes from heaven, but he begets it, for he is *Pater pluvia*, the Father of the raine: The bread also which we eate is his, ours only when we have begg'd it of him; and when we have it, it will not be the staffe of bread to prop up these tabernacles of our bodies, till he hath given the power of nutrition to. *Your heavenly Father feedeth you, Mat. 6. 26.*

And if this courtesie seeme too common, because all creatures share in it, (for even the Ravens eate of our Fathers meat as well as we) then behold a farther honour. Every one of us are beholding to him for our preferment. After he had laid the foundation of the earth, watered it with rivers and springs, erected the walls of the elements, clapped on the roof of heaven, and furnished it with lights from above; at last he brought in man, not to be a vassal or utensile, as the rest of the creatures, but to be a great Lord, to be a Superintendent, and to master all. *Dominari, To have dominion over the fish of the sea, and over the fowls of the aire, and over the cattel, and over all the earth; was there ever the like Patent! David is so amaz'd at it, that he cries out, O Lord our Governours, how excellent is thy name in all the world!* So he begins, so he ends the Psalm.

4. But I presse these temporals no farther, though I might do well in it; for most of us are too too earthly-minded, and think those our fathers white sons that have the largest portion assigned them on earth. But the Apostle calls me to a far higher contemplation: It being not so much his providence, by which God hath shewed himself a Father unto us, as in that he hath given us

1. The

1. The Spirit of Adoption.

Adoption is an act of Grace, found out for the comfort of those who have no children, or if they have, yet out of some deep dislike have cast them off. By this the person so chosen, is put in the place, and honoured with the title of a sonne, and intended to be the heire. This is the indulgence of men; but we finde the God of heaven far more indulgent in this act. For this spiritual Adoption far exceeds that which is civil, and with us usual.

1. The civil was found out by man. This proceeded from God. God the Father destinated us unto the adoption of children, &c. 2. The civil was brought in for the comfort of a father that wants children and heires; this for the comfort of a child, that wants a father. 3. In the civil no man adopts, that hath a son and heire, or that hath not for some enormity judged him unworthy of his inheritance: but in this, the father had a son and heire, and there was no dislike, nor no reason for it, and yet he adopts strangers to be coheires with his son. 4. The civil often hath its rise from some outward motive, either nearnesse of blood, or consideration of some rare parts in the person adopted, or blind affection: But this had no such cause, it was not from faith or works foreseene, nor for any mans righteousness, nor uprightness of heart, nor for any proximity; for we were aliens and strangers to him; It proceeded meerly *ex motu proprio*; he adopted us according to the good pleasure of his will. 5. Lastly, in the civil, the manners and conditions of the adopted is not chang'd; make choice of an Ethiop, and adopt him for your son, and he remains as black as before; whereas in this adoption the man becomes a new man, his life is bettered, his ways of another fashion; he is so sanctified, so cleansed, that should you compare him with what he was, and what he is, you would scarce take him to be the same man. And that you wonder nothing at it, at the instant of the Adoption, they

Ephes. 1. 5.

Deut. 9. 5.

Ephes. 1. 5.

2. Receive the Spirit.

Do not think it in vain, that the Apostle phraseth it thus. He might have said Adoption barely, but that he doth not, but puts us in mind of the Spirit that comes to our Adoption, and that for weighty reasons.

1. Because this Spirit transforms the man, and makes him walk not according to the flesh, but by the conduct of the Spirit. No sooner shall you finde a man admitted into this catalogue of sons, but you shall find him a new man. *Saul* is made a *Paul*; *Mary* the City sinner, or as *Ambrose* hath it, the Cities sinne, is turned into *Mary* the devout. Are thy wayes foul, vitious, sottish, profane, whorish? The foul spirit is yet in thee. Art thou humble, penitent, meek, circumspect? thy own spirit brought thee not to that; it was this Spirit of Adoption.

Rom. 8. 1.

Acts 9.
Luke 7.
Luke 10. 39.

2. Or secondly, because till he comes, there is none of our Fathers work done in any child of God; *The natural man perceives not the things of God*, the understanding is dark, the will perverse, the affections bent to evil. He, and He alone makes us partakers of the divine nature; Illuminates, renews, teacheth, incites, confirms, prays in us, and makes us do all the duties of sons; in one word, seals us to the day of redemption.

1 Cor. 2. 9. to 16

2 Pet. 1. 4.

Rom. 8. 27.
Ephes. 4. 30.

3. And that Sealing is to us the Spirit of Adoption. For Adoption hath to us no Spirit, life or heart in it, till it come to that. The name of a Father, and the inheritance made over unto us, are but like an Indenture fairly drawn, from which we have no assurance that we shall receive any benefit; till the scale be set. That being once done, then we may be confident that

P

what

Rom. 8. 16.
Eph. 4. 30.
Eph. 1. 14.

what is contain'd in the Deed, is made over to us. Very precious promises our gracious Father hath made to all his Adopted children; and that they nothing doubt of the enjoyment of them, he hath given them his Spirit to be a *Witness*, a *Seale*, a *Pledge*, an *Earnest* to secure the Inheritance. And all who are his Sonnes have receiv'd this Spirit; not Adoption only, but the comfort of Adoption, which at one time or other is brought home, and laid up in their bosome.

1 Sam. 18. 18.

Isa. 45. 9.

Psal. 116. 16.
James 2. 23.
1 Kings 20. 33.
John 1. 3. 7.

Rom. 8. 8. 10.
Eph. 2. 12.
Gen. 18. 27.
John 15. 15.
John 20. 17.

Acts 17. 18.

2/tes.

Mal. 1. 6.

Eph. 6. 2.

Luke 15.
Rom. 2. 24.
Isa. 52. 5.

When David was offer'd Sauls daughter to Wife, he thought himself too mean for that Honour, in humility he disparages his birth, and blood; he labours to put it off with, *who am I, that I should be a Sonne in law to a King?* And I pray what are all we? from what Race are we sprung? *are we not pasteards of the earth?* how comes then this about that we should not only be sons in law, but adopted sons? not to an earthly father, but to the King of all the earth? It had been a great favour to have been reckoned in the number of his menial servants; David boasted of that Title, *I am thy servant*; a greater to have been the friend of God, as was Abraham; To be a Brother so great an honour, that one King greedily catcht at it from another. Thy Brother Benhadad. *Qualem ergo charitatem*, I ask you what kinde of love this was? reach me I pray, for I know not of what quality it is, or how to expresse it; I ask againe, what kinde of love is this, that we who were *Enemies*, *Sinners*, *Ungodly*, *Impotent*, *Aliens*, *and Strangers*, the highest that can be said of us but men; and men are but dust and ashes; That we I say, should be admitted, not for servants, but friends; not only servants and friends, but brethren, nay Sons, Sons and Heirs to our Father in heaven!

Had this been the first hour that these Titles had been sounded in your eares, I feare that would have befallen me, which happened to Paul at Athens, I should have been taken for *extraneous* for some vaine babler; It so far passeth Humane reason, that a finite man should be thus dignified. Admired it would be, that *Tantus tantillo*, *tantum*, that so great a Majesty should ever love such *Minims* as we were, so much, as of enemies to entertaine us for servants, of servants to make us brethren, from brethren to adopt us sonnes, and of Sonnes to make us Heires, yea while his own only Sonne the Heire of all was yet alive. But this is now become the common Report of every Evangelist, of every Apostle, there is not a Book extant, in which we finde not the Original Indenture betwixt God and man running in these termes of Relation: The Inheritance being passed in a Fathers Name to his adopted Sonnes: Which because it is stale News, we slight, undervalue, and little regard.

Well then, be the esteem what it will, yet I will be bold to minde you of your duty; and teach you what obedience the Name of a Father imposes upon you, and what comfort you may reap from it. It may be you may grow wiser by it, and value this Inestimable Indulgence at a higher Rate.

1. If I be a Father, saith God by the Prophet Malachi, *where's my honour?* as if it were not possible for any man to acknowledge God for his Father, who doth not yield him the obedience of a Sonne. Honour thy father and mother, is the first Commandment with promise; the Law of nature binds to that duty; and therefore if we will be accounted the Sonnes of our Father who is in Heaven, like good Sonnes that would alwayes please, we must do what we can to honour him. Nothing so much grieved the Prodigal, as that he had *offended his father*; this also must be our grief, that our Fathers Name should be blasphemed by us, and for us, that he who hath ado-

adopted us for his Sonnes, should be so vi.ified by us. No dishonour then for a Fathers sake.

2. But rather affection and imitation; for it behoves children out of love, to tread in their fathers steps. *Ἄγαν ὃς τὰς ὑποεῖς*, For it is absurd for Painters to set out to the life the fairest proportions of common creatures, and for children not to imitate their fathers vertues. Are you persecuted? pray for them who despitefully use you, that you may be the children of your Father which is in heaven. Have you abilities? be pitiful, be merciful, be a father to the fatherlesse, a husband to the widow, eyes to the blinde, feet to the lame, a father to the poor. For these distressed people are your Brethren; and to a Brother you owe *Consilium & auxilium*, Alms and counsel. In all things labour to be perfect, as your Father in heaven is perfect.

Ifoc. ad Dem.

Mar. 5. 45.

Job 29. 15, 16.

*Οὐ μὲν εἶμι δὲ πατὴρ υἱοῦ
Ἀρχιμ. πατέρων ἱερὸν γὰρ.*

2 Calaber.

A more evident sign of a Bastard Brood there cannot be, than to degenerate from, and shame the blood of our Progenitours. If therefore you be Sons of so great a Father as God is, dishonour not your Royal descent by a base and vicious life.

3. Lastly, If God be your Father, then you must learn to suffer patiently under his hand, if it please him at any time to afflict and cross you. For he hath not a Sonne whom one way or other, at some time or other, he doth not chastise; so it must be; for should it fall out otherwise, we were Bastards and not Sonnes. Will you heare the most terrible words that ever fell from the mouth of God? it is that in *Hosea*, *I will not punish your Daughters when they commit whoredome*: Or that in *Ezekiel*, *My jealousy shall depart from thee, I will be quiet, I will be angry no more*. Bernard confesseth that he could never read this Text without extream horror. *Contremisco solo audiu*, I shiver, saith he, to heare that God will not be angry, that he will not punish, that he will not visit; I will none of this mercy; *supra omnem iram est hac miseria*, this pity is beyond all anger: For how can I ever be assured that I am his Childe, if I never receive any correction from him? What father can you name, that gave not, or caused correction to be given to his childe? I never read of any but one who scaped the Rod, and he proved a Traytour. *Adoniah* was the childe that *David* never displeased at any time, or said so much to him as *Why hast thou done so?* and he would needs be in his fathers Throne, before his fathers head was laid up in his grave. A dangerous indulgence then it is in a father not to frown, and miserable mercy in God not to punish. Sometimes to shew his anger, is a greater evidence of his love; which when this our kinde Father doth toward his untoward children, if they beare it patiently, no surer Argument of their adoption. For whom he loveth, he chasteneth, and scourgeth every Son that he receiveth. Frown and fight he may, but cast off and hate he will not. And therefore it becomes us to be patient. In regard then of your adoption, and his Fatherhood, do the duties of Sonnes. Take all things in good part that come from his hands; tread in his steps, and readily and heartily obey his commands (which three are the true properties of good children) and upon the performance of these, there will arise to you divers consolations and solid comforts. For as a fathers name is a memento for duty, so is it also a stay and ground-work of hope.

Heb. 12. 6, 7. 8.

Origen. Hæren. Hof. 4. 14. Ezek. 16. 42. Bern. Ser. 4. in Cant.

1 Kings 1. 5.

1 Pet. 2. 21.

Heb. 12. 6.

First, Upon the endeavour to walk in your fathers steps, his love will beare with, and pass by many wants and imperfections in a childe. For as a father spares his own Son, so will God spare them that feare him; and a

Psal. 103. 13.

Mal. 3. 16. 17.

Jer. 13. 23.
Deut. 32. 5.

Numb. 23. 21.

Jer. 31. 3.
2 Sam. 18. 5.

33.

Isa. 1. 24. 25.

Isa. 49. 13. 14.
15. 16.

1 King. 2. 26.

2 Sam. 1. 26.

Job 13. 19.

Psalm 27. 10.

gaine you may read in *Malachi*, That a Book of remembrance was written before him, for them that feared the Lord, and thought upon his Name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my Jewels; and I will spare them, as a man spares his own Son that serveth him. It is not for nothing that we read of a distinction of spots; the spots of the Leopard, and the spots of Sonnes; those are the spots of a beast, these of a childe. 'Tis not the Herb Borith, nor Fullers sope can purge the first, for their spot is not the spot of children; but our brothers blood will purge the last, so that God will not see iniquity in *Jacob*, nor see it to impute it, nor see it to punish it; no more than a father will the distorted Characters and blots in his childs Copy, when he is fully perswaded of his utmost endeavour.

Secondly, Father yet, a strong hope we have from this name that we shall not lose our reward. It cannot be denied, that for our untowardness we deserve to lose our Inheritance; but the comfort is, that if we returne, our Father will not disinherite us. For the childe he loves once, he loves for ever. Though *Absolom* were an ungracious childe, yet in the very height of his Treason, *David* his father loved him still, he commanded the Captaines to use him kindly for his sake; and upon the Relation of his unlucky death, be took him to his Chamber, and wept, and cry'd, O *Absolom* my sonne! So it is with our gracious Father even at the instant of our Rebellions, though our Treasons make him pursue us, yet he loves when he strikes, and sighs when he punisheth any of his. Ah, I will be avenged. And his work then is to purge away the drosse, and take away the thine.

Sing O heaven, and be joyful O earth, and break forth into singing O Mountaines, for God hath comforted his people, and will have mercy on his afflicted. But *Zion* said, The Lord hath forsaken me, and my Lord hath forgotten me. So pusillanimous and diffident a childe of God sometimes is. To which our Father might have answered, I have not forgotten thee, I have not forsaken thee; but he returns his answer in more powerful and effectual words, Can a woman forget her sucking childe, that she should not have compassion on the sonne of her womb? Let one of the Harlots that pleaded before *Solomon* decide that doubt. But put case such a thing happen. Tea, they may forget, yet I will not forget thee. His love to us is wonderful, passing the love of women. Behold I have graven thee upon the palms of my hands, thy walls are continually before me.

The comfort of this place is beyond expression. Thou cryest sometimes perhaps, The Lord hath forgotten me, my father hath forsaken me; but it cannot be, for the memorials engraven, not barely written, in his hands; the memorial in his eyes, the love of a mother which contains all loves in it, are against it. Lay to heart this his fatherly affection in the greatest of thy temptations, when the world, the devil, and thy own heart shall endeavour to perswade thee, that thou art cast out of the eyes of thy Heavenly Father, Say yet with *Job*, Though he slay me, yet will I trust in him; for I know he can no more forsake me, than a mother her sucking childe. When my father and mother forsake me, yet the Lord taketh me up; as if he had said, Though Parents here sometimes do, yet my Father in Heaven will never put off that Fatherly and Motherly affection he beares me. Into his displeasure his children may fall, but Totally and Finally they never shall lose his Love.

Thirdly, This name brings them home when they are gone astray, this name animates their petitions, this name conveys their soules to Heaven. God is a Name of Majesty, Lord of power, both may deter us in our approaches to him; but Father is a Name of mercy, that calls us into the Mount.

The

The Kings children may come into his presence, when others in contemplation of his Majesty and greatness, must stand without.

When you petition, *Our Father* is to be the first word; when you confess your finnes, *Pater, peccavi*, is a good forme to begin with; in your intercessions, *Pater ignosce, Father forgive*, hath authority from our Saviours lips. When you part with the world, *Father, into thy hands I commend my spirit*, is an excellent ejaculation to end with: So that Praying, Confessing, Repenting, Interceding, Dying, we finde comfort in this Name.

I shall repeat it over againe while we are here; if we cry *Abba Father*, he is ready to receive our prayers while we are here; if we acknowledge, *Father I have sinn'd against heaven, and against thee*, he is ready to receive our confession: While we are here, if at any time we repent, and say with the Prodigal, *I will arise, and go to my father*, he is ready to receive us to grace; and when we go hence, can we but say with our Saviour, *I go to my Father*, he is ready to receive us to glory. Grace is from God the Father, and mercy is from God the Father, and peace is from God the Father, and glory is from God the Father. *There is no gift, or perfect gift, but comes down from this Father of lights.*

Fourthly, I see I must break from this point, or else I shall never get from it. For I confess I have found an honey-comb, and I could be content to suck it for ever. But I have one Use more to make of this Name, and so I will end. To shut up all then, is God a Father? then without question he will provide for his children; *for the children lay not up for the fathers, but the fathers for the children.* Many things are necessary for our bodies, many things for our souls; but our Father provides his of both; food and cloathing the two principles for the body; his Word and the Sacrament the nourishments for the soul; When we profess to believe in God the Father, we also believe his providence.

Our Saviour would not have his followers over careful *what they should eat, or what they should drink, or wherewith they should be cloathed*; fortifying his counsel with this reason, *For your heavenly Father knoweth wherof you stand in need*; and therefore *put yourselves*, be not anxious, distract, divide not the minde about it; for this is a shrewd signe that we do not believe as we ought, that God our Father who gives us life and bodies, will allow us means to sustaine the one, and cloath the other; or at least that we do *μὴ τρεῖς ἡμέρας*, hang betwixt two opinions, not knowing on which to resolve, whether our Father will do this for us or no, which our Saviour calls want or littleness, or defect of faith. To remove then this little Infidelity, let every good childe use prayer, labour, and thirst, as his Father in Heaven hath directed, and then never doubt but he shall be provided for. That God who fed *Elijah* with Ravens, will never starve a childe, that great Provider who cloaths the Lillies, will never suffer a son to go naked. If men will yet be solicitous and careful, a matter there is of more weight; and he puts Gods children to be careful of that, *viz. That they be careful to seek the Kingdome of God, and its righteousness*; which either they must gaine, or be unhappy for ever. This is that same one necessary thing, without the purchase of which all other things are but loss. First seek that then, and other things *οὐρανίου*, shall be cast in over and above.

Now such is the love of our Heavenly Father, that he hath provided us sufficient meanes to attaine this Kingdome, to gaine this righteousness. *They have Moses and the Prophets*, said *Abraham* once from Heaven, *let them heare them.* But you have, say I, *Moses* and the Prophets, and over and above, the Evangelists and Apostles, let all these be heard; for this is the

Mat. 6.9.
Luke 11.21.
Luke 23.34.
Mat. 6.12.
Luke 23.46.

John 16.10.
Col. 1.2.
John 1.3:
Gal. 1.3.
Ephes. 1.17.
James 1.17.

2 Cor. 12.14.

Mat. 6.30, 31, 32.

Luke 12.29.

1 Kings 17.6.

Mat. 6.33.

Luke 16.29.

Luk. 14. 17, 18.

Cant. 5. 1.

Col. 3. 1.

1 Pet. 1. 3, 4.

Jonah 4. 7.

1 Pet. 1. 3, 4.

Luke 15. 18, 20

Verse 6.

Verse 32.

the provision your Heavenly Father hath made for you. *Parata sunt omnia*, All things are ready; invited you are; make no excuses upon pretence of the Wife, the Oxen, and the Farme; come to your fathers great Supper, *Eat, O friends, drink, yea, drink abundantly, O Beloved.*

To care for the world I need not exhort you, for that you are so solicitous already, as if you did distrust your Fathers providence. It shall be then my Petition at this time to you, that you would depose some of these worldly thoughts, and instead thereof entertaine Heavenly; that you would *set your affections on things above*, where Christ your Elder Brother sits on the right hand of God. There your Heavenly Father hath provided for you also, yea, and far better things than these transitory vanities, a Crown, a Kingdome, a Throne, *an inheritance incorruptible, undefiled, and that fades not away, reserved in heaven for you*; For if we be Sonnes, then are we Heires, and co-heires to such an Inheritance which earth cannot afford. Ours here, the greatest are subject to three foule inconveniences, Corruption, Soyle, and Fading. They corrupt in the substance; are defiled and full of soyle in the quality; and fade in the beauty. Whatsoever we can inherit here below, is subject to one, nay to all these. It corrupts, takes soyle, fades. But that Inheritance which our Father hath prepared for us, is in danger of none of these. It is uncorrupt, and will hold its being, none ever shall disherit or disseize us of it. Undefiled, and shall hold the rest, none ever shall embase it with any mixture. Fade or decay it will not; *Jonahs* worme shall not bite it, but it shall hold out its prime perfection and beauty.

Now blessed be God, and the Father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us (which is the act of a father) to a lively hope of this Inheritance: And blessed be our Elder Brother Jesus Christ, who hath purchased this Inheritance for us: And blessed be the Spirit of God, who hath set to the Seale, and given us security, that this Inheritance is reserved for us in Heaven.

Kept for us it is, and kept in Heaven, which is well for us; for had it been kept on earth, it might have gone the same way that Paradise did. Now since that is kept for us, let us also keep our selves for it, keep from all disobedience, keep from all wilfull contempts of our Father, as little as we can transgress any of his Commands; and when that falls out, fall down at his feet, and cry, *Pater peccavi, Father I have sinned.* For upon our submission, confession, and amendment, still the Inheritance shall be ours. While we are yet a great way off, our Father will see us on the way, he will have compassion on us, runne and make haste to meet us, fall on our neck and embrace us, and give us a kiss, a sure Token of our Reconciliation. *He will call together his friends and neighbours, Saints and Angels, and say unto them, It is meet that we should be merry, and be glad; for this my son your brother was dead in trespasses and sinnes, but he is alive againe; he was lost, but is found.*

Of

Of Gods Power, Omnipotency, Providence.

Psal. 78. 20.

Behold he smote the Rock of Stone, and the waters gushed out, and the streams flowed; but can he give bread also, or provide flesh for his People?

THIS Psalm is a brief Record of Gods goodness to Israel, and of Israels untowardness to God: that with them he established a Testimony, and appointed them a Law; the first Act of grace: that for their sake he did wonders in Egypt, that he divided the Sea, that he led them with a Cloud, fed them with Manna. Reade the Psalm, you may see what he did; every verse almost being a memorial of his favour. Notwithstanding all which, they were a stubborn and rebellious generation, that set not their heart aright, and whose heart cleaved not stedfastly to God.

Now this Report was not made that it should be barely read, and so passed over as some other story, for it was written for our instruction. The Title of the Psalm is *Maschil Asaph*, a Psalm to give instruction, and the Lesson is set upon the file at the 8. verse, *Ne fiant sicut patres eorum*, that we should not be as this people, and their fore-fathers were, a crofs, and a crooked generation, ready to provoke the most High; forward to tempt God in our heart, to ask meat for our lusts, to speak against him.

To this *Ne fiat*, this obstinacy and infidelity, there be no such Retentives as the consideration of the goodness of God, and his power; of both which the first Article of our Creed puts us in minde; of his goodness, in that he is a Father; of his power, in that he is Omnipotent; the first intimates that he will, for who so ready to do a good turne to his childe as a father? the second, that if he will he can; for being Almighty he wants no power. And therefore if we ask and have not, let us never question with the *Israelites* here, *Can he?* or speak against God, saying, *His arme is shortened that he cannot help.* But rather that we are Rebellious children, and deserve no such courtesie from him, or else that he is a good Father, and will not for bread give a Scorpion.

Of his good-will I have spoken sufficiently in the last. The Name of a Father is a Seale for that. At this time I shall speak of his power, here impiously call'd into question by his own people. Of which that we doubt not, taught we are thus to profess, *I believe in God the Father Almighty.*

Πάντοκρατορ, Omnipotent, Almighty.

Power then and Dominion he hath over all. And because this his power is a Transcendent, therefore we joyn *Omnis*, or all to it. Other great Princes in the World have had swelling Titles added to them; as the *Assyrian* was stiled *ὁ μεγας*, The great King; and *Alexander*, and *Pompey*, and *Cesar*, and *Charles* were called *Magni*, The great. High and mighty Princes they were, and much, and great things they did, and were able to do; but as mighty as they were, their power was circumscribed and limited. Almighty not one of them was. For they must all cast down their Crowns, and stoop their Scepters in the presence of him who is *King of Kings*, and *Lord of Lords*. Let him then have his Title alone, *παντοκράτωρ*, for he hath power over all. Let him enjoy this Attribute alone, *Omnipotent*; for he doth whatsoever he will in heaven and earth.

Ver. 5. 12, 13, 24.

Ver. 8.

Ver. 17, 18, 19.

Iſa. 59. 1.

Luk. 11. 19, 21, 22.

Rev. 4. 10. and 19. 16

Psal. 134. 5.

Every

Rom. 4. 19, 20, 21.

Rom. 11. 23, 25

Mat. 3. 9.

Pſalm 118. 23.

Mark 2. 7.

Ezek. 36.

Rev. 1. 18.

Luke 1. 49.

Gen. 18. 13, 14

2 Kings 7. 18, 19.

Num. 11. 4, 13.

Gen. 4. 24.
2 Kings 2.
Gen. 7. 23.

Every where in the Scripture this powerful Word is set as a Bar to all diffidence and distrust. *Abraham* was promised a son, he was old, and his Wife past children, but he considered not his own body now dead, nor the deadness of *Sarahs* womb; he stagger'd not, but was strong in faith; why so? what kept him from wavering? what? Gods power. He was fully persuaded, that what God had promised, he was able to performe. The rejected Jews (*Saint Paul* opens to us that mystery) shall be called and ingrafted againe into the natural Olive. This the Gentile it seemes was not apt to believe. The Apostle commands us never to distrust it upon this reason, For God is able to graffe them in againe; Nothing may be thought impossible to him *who is able to raise of stones, children unto Abraham.*

So that it is not without reason, why omitting the other Attributes of God, mercy, justice, &c. in the beginning of the Creed, the Apostles made choice of this. For many particulars follow here; which could no otherwise be brought to pass, but by a mighty hand.

To Create the world of nothing, to Redeem from hell, to make a Mother remaine a Virgin; to descend and to triumph over the infernal powers, to arise from the grave, to ascend far above all heavens, to come againe in the Clouds to judge quick and dead, are all Acts of power. These things are *marvellous in our eyes*, yet credible they are, believe them we may and must, for he that is Almighty hath done them. When any thing is impossible to God, then let these seem impossible to you. Farther yet, to forgive sins is an Act of power; for *who can forgive sinnes, but God only?* To raise the body of a dead man, whose very ashes have admitted of various formes, causing each bone to come to its bone, sinew to unite to sinew, and to call for a cover of new flesh, and a fresh skinne: yea, over and above to this flesh to quickned to indolge eternal life, can proceed from none but from that Almighty hand, *who hath the keyes of hell and death.* Since then all these are without the verge of human capacity; since flesh and blood cannot conceive them feizable, and yet must necessarily be believed by every Christian: God himself to stay our infirmity, and settle our wavering mindes when we heare of such miracles, hath in the front of our Creed acquainted us who it is that doth all these great and wonderful things. It is *Deus*, *qui potens est*, he that is mighty: It is *omnipotens*, he that can do whatever he pleaseth in heaven and in earth. Impossible that cannot be, which God, that is Almighty, hath done, and means to do.

The demand of the meer natural man in things unprobable is *quid*, how can this thing be? Let an Angel from heaven tell *Sarah* of a Sonne to be born to her in her old age, she smiles at it as an impossible thing, saying, *What, after I am waxed old, and my Lord also?* but what saith the Angel? *Shall any thing be impossible to the Lord?* Let the Prophet foretell of the incredible plenty in famished *Samaria*, that two measures of Barly shall be sold for a shekel, and a measure of fine flower for a shekel, to morrow about this time in the Gate of *Samaria*. Some Lord upon whose hand the King leans will answer, *Now behold, if the Lord should make windows in heaven, could this thing be?* But the Prophet will tell him, *Thou shalt see it with thy eyes.* When these Murmurers in the *Palme* fell a lusting, and wept, and ask'd, *Who shall give us flesh to eat? Can God prepare a Table in the Wildernes?* See how God answers their question with another, *Is the Lords hand waxed short?* *Thou shalt see whether my word shall come to pass or no;* and upon it this Almighty sent them meat for a month together, till it came out againe at their nostrills. Who is able sufficiently to speak of the wonderful works of the Lord, or to set forth the miraculous effects of his power? *Enoch* translated, *Elijah* taken up, *Noah* saved in the Ark, and saving

saving a seed for the world; that it might be peopled with better inhabitants. The unexpected ruine of the impious by a shower of fire and brimstone, and of pious *Lot* the more unexpected deliverance. The Pillar of Salt. *Joseph* made a God to *Pharaoh*. The plagues of *Egypt*. The Sea divided with the rod, and coming together with a word. The Pillar of a cloud sending forth a coole shade by day, and the Pillar of fire giving light by night. *Amalek* beaten down with a prayer. The Sun commanded to stand still, and the Moon to stay her course. The earth and the fleece interchangably dried and moistned. The power of the haire equal to a whole army. *Corah*, *Dathan*, and *A-biram* swallowed up. The Lions mouths stopped, and the three children in the midst of the fire delivered, with many more, are all effects of this Omnipotency. Whethersoever we cast our eyes, either upon the strange punishments inflicted upon his enemies, or upon the miraculous courtesies and preservations of his servants, we must confesse that he is Almighty; and sing with *David*, with his own right hand, and with his holy arme he hath gotten himself the victory.

Of some of these, these Israelites had heard; of many of these they had experience, and yet like Infidels they aske in scorne, *Can he give bread also?* &c. In the words I commend unto you these two generals.

1. An open Confession of his power. *Behold he smote the Rock, and the waters gushed out.*

2. A distrust of his help at present, and a questioning of that power they confest'd. *But can he give bread also?* &c.

1. In their Confession observe

1. The Action. *He smote the Rock.*

2. The Miracle, Or Consequent of the blow: *Waters gush'd out, streams overflow'd.*

2. In their Murmur or Distrust, take notice of

1. The calling in question his power and providence, *Can he give bread? Can he provide flesh?*

2. What they murmured for, *bread and flesh.*

3. Their fortitude, that they should acknowledge themselves his people, and yet doubt of his provision in so small a matter as *Victuals*.

3. Both which, that it may come the warmer to your heart, is ushered in with an *Ecce*.

1. *Behold.*

This word calls for our eye to see, and for our eare to hear, and be attent to what is spoken. It is never set by the Holy Ghost, but before matter of more than ordinary note. So it is here; Set it before the first clause, and it presents to your eye a Miracle. *Ecce percussit rupem, Behold he smote the Rock, and the, &c.* Set it before the second, and it shewes a Wonder, an untoward disposition of a stubborne people, asking in a geering way. *But can he give bread also, &c?*

He smote the Rock, that's confest; *But can he give bread?* that's question'd; and which is the greater wonder, is hard to judge; either his smiting, or their doubting; for to confesse his power in giving water; and with the same breath to question his power in giving bread; is matter of wonder, since the experience of the one, should have staid their diffidence of the other.

That then which I shall call you to behold first, is the forward nature of man, who is never well pleased, nor full nor fasting; if God do not for him as he would have it, he is presently discontented;

Hesl. 14. 6.
Gen. 19.

Exod. 7. &c.

Exod. 14.

Exod. 13. 21.

Exod. 17. 11.

Josh. 10. 12.

Judg. 6. 37.

& 16. 17.

Numb. 16. 31.

Dan. 6. 22.

Tit. 3. 16; 27.

Psal. 98. 1.

Theognis.

Lec

Q

Jonah 4. 6, 9.

Num. 11. 1-6.

Ruth. 1. 20.

Phil. 4. 11.
1 Sam. 3. 18.Job 1. 21, 22.
Job 2. 9, 10.

Num. 20.

Num. 20. 8, 11.

Let *Jupiter* shine, or not, he cannot please all. Of one whom thou sawest yesterday, thou mayest ask the next, Who is he? he is much chang'd in his thoughts. This was true in *Jonah*, who is quickly angry, and quickly pleas'd, and all for a poor Gourd; the herb came up over his head, and he was exceeding glad; the same withers and he is exceeding sad. The *Israelites* I doubt not were wonderfully pleas'd with the streams flowing from the Rock, but being a little starved for bread and flesh, they murmur, and prefer *Egypt* before their present condition. But to take off this untoward passion, or else to abate it, know we should, that the condition of our lives is such, that there are many things that must happen to us, while we are in our journey to the celestial *Canaan*, for which we may change our names, and say with *Naomi*, Call me not *Naomi*, that is, beautiful, or pleasant; but call me *Marah*, for the Almighty hath given me much bitterness, dealt very bitterly with me. But if we remember withal that this is the work of our Almighty Father to humble us, it may teach us patience, and submission. For to whom do we owe the subjection of our spirits but to him, who loads us with benefits, to inform us how easily he can bestow them, and take them away, that we may know how little we deserve them.

Upon this ground *Saint Paul* learned to want, and to abound; upon this old *Elia* to be content, *Ye* is the Lord; that thought quieted his soul, and put to silence all that might be objected. Were it an enemy, possible it were to hide our selves from him; Were it the son of man, possibly some resistance might be made against him; Were it any creature of God, means perhaps might be used to redress our sufferings; but if it be the Lord that doth it, submission is our duty, patience our shield. This holy *Job* took, and how many fiery darts did he repulse with it? *Satan* expected that he should have cursed God to his face, and his wife another *Satan* in his bosom tried to perfwade him to it; but there fell from his lips no other besides these gracious words, *Blessed be the name of the Lord*. The witness is true which is there given, *In all this did not Job sinne, nor charge God foolishly*. I conclude this observation with that of *Tertullian*, *Tantum licet seculum pira, dum patientiam lucrifaciunt*. Let me lose all, so I may retain my patience; for I am sure to be a gainer by it. *He smote*.

And that which may confirme us in our patience, is, that as he brings his people sometimes into want and necessity, so he knows his time of help and succour. *Israel* in the Desert shall not perish for want of a little water; rather than so, he will do a miracle. *He smote the Rock*.

He, saith our Psalmist, *He smote it*, and yet if we look into the story, we shall finde that it was *Moses* his servant that gave the blow. But Almighty God oftentimes owens those actions which are done by his especial instruments. If there be an obliquity in them, as was in this, we must be charged with that; but the power by which we do ought, proceeds from him; The fault and error is ours, the action as natural is his. And there is reason for it; For if an instrumental cause have no power in it self to produce an effect; but by the virtue of the Principal, especially when the instrumental depends upon the principal both for its essence and ability to work. Let God then have the honour both of the action and effect, so that while it is a misse in it, and erroneous, be charged upon his servant *Moses*. For if we survey the story, finde we shall, that it was he that smote, and not God.

He smote; And in that he passeth his Commission, *He* was commanded to speak only to the Rock, and he gave it two blows; he was charged only to call for water, and he would as good as force and presse it out of the stone.

The

Serm 9. Omnipotency, Providence. Part II. | 115

The best of Gods servants have their imperfections; even *Moses* that meek man hath his bag of gall, and when it overflows, he goes beyond his Warrant; In this action of his there were these obliquities.

1. A distrust of Gods Word and Providence; with that God chargeth him and his brother *Aaron*, *Ye believed me not.* Numb. 20. 12.

2. Then his impatience, *He spake unadvisedly with his lips.* This was his saying, *Hear now ye Rebels, shall we bring you water out of this Rock?* Psal. 106. 33.

Tantum apud se ceperat indignationis, ut placide Dei mandatum non audiret. Numb. 20. 10. Moller.

So angry he grew, that he could not execute Gods command with an even and composed Spirit: The hesitation of his heart was fault enough; but so far to give way to his passion, as to suffer it to break out upon his tongue; heightens the offence. This is, *ac si fator stomachi aperto ore profundatur*, as if a man should vomit what offends the stomach at his mouth, and bring up and out the sin that is conceived within. Musculus in loc

3. The dishonour by this his rash and unadvised over-choleric expression done to God; for thereby his Name was blasphemed, as if *Moses* rod and blow had done the miracle, and not Gods immediate hand; with this also God chargeth them, *Ye did not sanctify me in the eyes of the children of Israel.* These were the errors of *Moses* and his brother *Aaron*; and the punishment follows in the same verse; *Therefore you shall not bring this Congregation into the Land which I have given them.* And hence we may collect the greatness of the offence, that God for it did not spare his choicest servant. That we are to make of it, is this. Numb. 20. 12.

1. To beware we transgress not our Commission, and do that for which we have no Warrant. Even actions in their own nature good, change and alter, become stark naught, and offend God in a high degree that cannot be warranted. The self-same action, that is commendable in one, is sinful in another, being done without a Vocation. To offer sacrifice is in it self good, but it was punished in *Saul*, and in *Uzziah*, because they would invade the Priests office, and for a Scepter take a Censer. The Sword is allowable in the Superiours hands, not so in *Peters*, for he is commanded to put it up, having no warrant from his Master to draw it. And so must all that are in *Peters* case, keep the sword in its place, and never drawn but upon commands; for in that place it is cursed, when otherwise taken forth. *Ex officio*, upon a warrantable call men are bound to do what they do; and then again not *exilire limites*, not to transgress their authority. 1 Sam. 13. 8, 9. 2 Chron. 26. 19.

2. For secondly, we must take heed that anger and choler transport us not, no not in Gods cause. Zeal doth well, so it be regulated; but mixt with our own passions and interests, it drives on like *Jehu*; Fury it is: rather than zeale, and God dislikes it, nay punisheth it. *Ye know not saith Christ, of what spirit you are;* he would not have his disciples to be any of the Jewish zealots. Those were to be out of date in the time of the Gospel. True indeed; it is good to be zealous in a good matter, but the matter must be good for substance and circumstance, or else the zeale is stark naught. So it was here in *Moses*. 2 Kings 9. 20. Luke 9. 15. Gal. 4. 18.

3. Lastly, *Maxima illi: cebra peccandi spes impunitatis*, hope of impunity is the strongest motive to offend; that this fasten not upon any, see here *Moses* the favorite of God not spared; *He smote the Rock*, and he is smitten. But what and if this Rock be Christ? as the Apostle teacheth us, is, then we have a fearful example not to give him a blow; For those who smote him, have been smitten ever since. *Gnanimi* they were, but for the blow they gave him, they are become *Le-gnanimi*; of his people, not his people; nay scarce a people. To chastise one, is to shew mercy to many; since though the stripes fall but on one mans back, yet the terror and fear may be upon others. 1 Cor. 10. 4. Hof. 1. 9.

Deut. 34.1.

And yet here admire the bowels of our heavenly Father, who ever punisheth *citra condignum*, not according to our deserts, but in judgment remembers mercy. Moses is not presently snatcht away in anger, but is delayed, and brought to the top of mount *Nebo*, whence he might see the land, into which he might not enter; and though not into that *Canaan*, yet into that which is above he might. Thus God deals with his servants, presently he takes them not away upon their sinne, but delays them, and gives them a time of repentance; yea sometimes debarreth them of their milke and hony, that they may see and confesse what they have deserved to lose; yet upon their return, for an earthly *Canaan* which they have deserved to lose, they shall enter into a celestial, of which that was but a type.

3. He smote the Rock.

Verle 16.

But now to the Rock I come. A dry, stony Rock, whence a man would rather look for fire than water, especially in that Countrey, which for the stony mountains, is to this day call'd *Arabia* the stony. For be it, that out of great Rocks fall forth flocks of lively streames, yet these rather drill down by the sides of them, than issue out of the matter and substance of them. This was *de Petra, non per Petram*, out of it, not rilling down by and through it. A miracle then here was done, that no man dreamt of a natural cause; whether it were by conversion of the substance of the Rock into water, or by giving passage there to some river before inclosed and streaming in the bowels of the earth, I dispute not. A miracle I say, God to content his people did, and then too, when they had little care to content him.

At this time they were sojourners in the Wilderness of *Zin*, where they began to mutiny; the mixt multitude began first, and the *Israelites* followed, as if they meant to obey no longer than their turns were serv'd. Flat Rebels *Moses* calls them. It repented them of their chang'd estates, and grieved them to remember those lost delicacies, Garlick and Onions, and flesh to boot while they were in *Egypt*: where they rather contented themselves to be full fed, and beaten after the manner of beasts, than to suffer a little necessary want in expectation of the Promise and freedoms of Religion.

What Boasteries would not here call for fire from heaven to consume them, or an opening of the earth again to swallow them! But behold the tender mercy and long-suffering of God: In stead of fire to consume, see here water to coole their unquiet appetite: In stead of opening to swallow, the earth opens, and that in the hardest part a rock to fill their mouths. To fill I say, for they might drink their fill, the waters came forth in such abundance.

4. Waters gushed out, and streams overflowed.

Numi. 20.11.

Such was the bounty of God the giver, that he proportions his bounty to their wants. Had some little rill drain'd out of the Rock, or some few drops followed upon the stroke, the stone might have seem'd rather to have sweat a little, and distill'd them, than that it had been an act of divine power: And then again they might have doubted that they should not have enough to quench their thirst. But that nor his power should be question'd, nor his care thought to be lesse than their wants, the Psalmist saith not that the waters dropt down the Rock, but that there were full spouts of them. They gushed out, they overflowed. The water came out abundantly, and the Congregation drank, and their beasts also.

1 Cor. 10.4.

Saint Paul tells us, that the Rock followed them. Some of the Jewes take this literally, affirming that the Rock became movable, and of its own accord removed whither they removed, and staid still where they rested. Others that

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it became so little, that *Adriam*, *Moses* Sister carried it in her bosome, that so oft as they pleased, they might go to her and fetch water: But these are Jewish fables. That which is most like to truth, is, that these waters that flowed out of the Rock did not presently dry up; but being derived into many rills and streams, accompanied the *Israelites* wherever they pitched their Tents, untill they came into another Land of waters, by which they might be supplied. Thus *Tertullian* understands the words, and therefore calls it *Petra aquarum sequelam*; which sense may well be warranted out of the Psalme, *He opened the Rock, and the waters gushed out, so that Rivers ran in dry places.*

*Tertul. de pati-
ent. cap. 5.*

Psal. 105. 41.

And now give me leave to ask you, *Amici, ad quid venistis?* my friends, wherefore are you come? only to hear of *Israel* thus plentifully satisfied with water? only to reade a miracle how great streams gushed out of a Rock? This were to see other men cooled, and your selves to remain in a flame still. And therefore drink you also and be satisfied; for *this Rock was Christ*; not in substance, but in signification; and the water that came from thence, a type or shadow of our Saviours blood.

1 Cor. 10. 4.

This Rock was smitten, and so was he. *Moses* smote the Rock, and it was the Law that gave him the blow. In *Moses* Rod was the hand of God, and in his sufferings Gods hand was also; for thus it was done to him in the fierceness of his wrath. Out of the Rock there gushed water, and streams overflowed; and out of his side there issued a flow of water, and a streame of blood, that we might have *Copiosam Redemptionem*; not only Redemption, but Redemption in abundance from all the enemies we stood in feare of; from sinne, from the grave, from hell, from the devil: Water enough to refresh our thirsty souls, and blood enough to bath and wash away our pollutions: Water enough to quench the fire of Hell, and blood enough to deliver us from the power of darkness.

*Lam. 1. 12.
John 19. 34.
Psal. 130. 7.*

With one mouth Interpreters after the Apostle teach us, that this Rock was the Type of Christ, a Rock that upholds the whole Fabrick of his Church; and he was smitten by the Jews, of whom *Moses* may be a figure; and upon the blow he received at his death there sprung a fountaine of grace, with which his Church hath been refreshed ever since. What word is that which hath slipt my mouth *Ever since*? I must recall it; for I said too little of this Fountaine; they that lived before it was opened, as well as we who have lived since the Water and Blood gushed out, have been the better for it.

Zach. 13. 1.

The Covenant made with them and us the same, the person in whom it was made the same; the Sacraments by which it was Sealed in substance the same, the conditions on which it was to be made good the same, *viz. Repentance and Faith*, which had the same object, *the seed of the woman*; to them foretold, to us performed; so that their faith and ours in this may be said to differ, That they believed in Christ to come; we, That he is come. But to return back againe to the Rock, this very place of *Saint Paul*, were there no other, doth signally shew the concord of the Old and New Sacraments, and consequently, the truth of all I said.

*Gen. 3. 15. 22.
18.*

1 Cor. 10.

For the Sacraments of the Old Testament, circumcision and the Paschal Lamb did signifie Christ, as well as ours; Theirs obscurely, ours more plainly. Of ours there is no question; of theirs the Apostle in this place affirms, *that they all eat the same spiritual meat, and they all drank of the same spiritual drink, which was Christ*; so that in both Sacraments, Old and New, Christ must be *res significata*, the thing signified. Neither can there be given any other reason, why the Holy Ghost doth so fit the Old to the New, and the New to the Old, except on purpose he intended to shew the mutual

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Col. 2. 11, 12.
1 Cor. 5. 7.

concordance betwixt the Old and the New in the thing signified, and the Agreement and Harmony in the use of both. For as he saith here, *the fathers were baptized; so elsewhere he saith, that we were circumcised; and as they did eat the same spiritual meat, and drink the same spiritual drink, so Christ our Paschever was sacrificed for us.* Why so? except his purpose had been to informe us that the old Patriarchs had the same communion with Christ, which we believe; and that there was one faith, and one Church, both built upon the same Rock, and both refreshed, cleansed, sanctified, and satisfied with the same water.

Isa. 55. 1.

To come to this Fountain he calls us by his Prophet *Isaiah*, *Ho every one, that is, that is thirsty, come to the waters and drink.* Thither they that thirsted before us came, and thither we that come after them must come, if we meane to cool our heat. Enough there was for them, and enough there is for us; it flows; and if we draw it by a lively faith, a Well it will be in us springing up to eternal life. *Lord, evermore give us of this water, that we faint not in our greatest thirst.*

John 4. 14, 15.

And so much be spoken of the first General; I now come to the second, for which I made choice of this Verse; In which I finde the *Israelites* to question Gods power.

But can he give bread also? Can he provide? &c.

A malicious question; one would think at the next word they should ask, *Whether he were?* It being as possible for God not to be, as not to be Omnipotent: Not to be their Father, as not to give bread. They then in effect deny the Conclusion of the Lords prayer, *Thine is the power.* They fall from the first Article of our Creed, *I believe in God the Father Almighty;* and so do as many who with them ask, *Whether he can give bread, or provide flesh.*

Tertul.

And yet such is the froward nature of man, that the least wants prove strong Arguments to perswade him to ill thoughts. If God do not follow the torrent of our humours, then we apprehend him anxious, spiteful, or weak; never as a Father, but alwayes as a Judge; seldome bountiful, but for the most part close-handed. Then we are at the *Israelites Quare*, *Can he do this? or Can he do that? Donec Deus homini placuerit, Deus non erit,* God shall be God no longer than he pleaseth man.

Isa. 36. 20.

This is a doubt fit to be proposed by none but a *Rabshekah*, *Is your God able to deliver you?* And it may receive an Answer from one of his own Nation to one in as desperate a case as a man might be, to one in a Lions Den, *The God whom thou servest, is able to deliver thee;* and deliver him he did, for he sent his Angel, and shut the Lions mouths: The Prophet returning from thence as whole as he descended thither.

Dan. 6. 16, 22.

Jer. 2. 11.
Isa. 46. 1, 2.

Go to the stocks and stones, the Gods of the Heathen (which indeed were no Gods) and the question is proper, *What can they? Nebo is fallen, Bel is bowed down; their Idols are upon the beasts; Gods and all are gone into captivity, they could not deliver.* Go to the Gods of the earth (for such they are upon Gods esteem, how basely soever man thinks of them) and the question is proper againe, *Can they?* One among them acknowledged it; for being sent to cure a sick man, *Am I God,* saith he, *to kill, and make alive, that this man doth send to me to cure a man of his leprosie?* Mortal Gods they are, *their breath is in their nostrils,* and they must breath it forth like other men. Their power how great soever, is circumscribed, and they can only do what this power permits them. The Quare had been right of *Moses*, *Can he give bread?* and as true of the Rock, *Can it give water?* or of all other crea-

Psal. 82. 6.

2 Kings 5. 7.

Isa. 2. 22.

creatures, *Can they give, or be food?* But to fasten it upon the Creatour, who is able to do whatsoever he will in heaven and in earth, that can turn staves into bread, and multiply leaves and fishes, and convert elements into flesh, is a spiteful and malicious question, much like his that ask'd, *If God should make windows in heaven, could such a thing be?*

Though then these stubborn *Israelites* made a doubt of it, yet never let any good Christian move it more. For Gods words are words of power and authority; whatsoever he calls for, must be done without delay. *Dixit & facta sunt.* He calls for famine, and behold famine appears; he calls for plenty, and behold plenty crowns the earth; he calls for pestilence, and behold the plague; he *bissath* for the *flie* of Egypt, and the *Bee* of Assyria, and they come up, and trouble, and sting a Nation. All men, beasts, and Angels, are at his beck; they are his creatures, and they must obey.

His power you see; and learn then first to submit to it; next, never to despair in your greatest pressuress. Our feare ariseth both in sinne and danger, that we look to ourselves, and leave our God: Then we enquire, *Whether he is in the midst of us or no?* Indeed there is some reason to suspect it, when we look upon our wayes and doings. We live as if there were no overseer of our actions, no Censor or Revenger of our misdoings, or manners. If then you would have him be with you, you must be with him; if to be with you to save you, you with him to serve him, with him in your obedience, with him in your prayers, with him in your praises; it holds reciprocal as in all duties of love, God with you, and you with God. And if God be with you, you need not feare, for he will be a *Sanctuary*; the avenger of blood shall not overtake you; he is an umbrage, a shadow; the heat of the fiery Trial shall not scorch and consume you. God (say the Philistims) is come into the Campe; *Who unto us, who unto us; who shall deliver us out of the hands of these mighty Gods?* The pot of Manna, Aarons Rod, the two Tables, signes only of Gods presence, gave courage to Israel, occasion of feare to the enemy; and though at that present he hid his face, yet it was not long but he shewed his power; The head and stump of *Dagon*, the sore disease in their Cities, the plague of *Emerads* forced them to send back the Ark with shame and sorrow, and confess that the owner of the Ark was a mighty God indeed.

Feare not then little flock, for though you be destitute of all outward help, yet his promise we have, *that he will be with us to the end of the world;* and if he be with us, what matter is it who be against us? As if he alone with one *Ego sum*, one word of his mouth, could not blow them all down, could not make them all, as the tiales of a couple of fire-brands that smoke a little, spend themselves, and so go out. Nay, nay, if he be with us, we need not fear what these two, nay, what all the fire-brands of hell can do against us.

And sure it is, that the Saints of God have taken great courage and comfort from the assurance of Gods presence with them. Go, saith *Esay*, *take your counsel, but it shall be brought to naught; pronounce a Decree, but it shall not stand, for God is with us.* And upon this confidence the Apostle enters into the lists, as it were, with his ghostly enemies, and gives a challenge to them all, *to heights, to depths, to things present, to things to come, to all; professing, that none of them should be able to separate him from the love of God, &c.* And this out of an assurance that God was with him; in whose power he was fully perswaded not only to conquer, but *ut vinceretur* to be more than a Conquerour.

Split not then your faith upon this Rock, *Can he?* for he both can and will give, if you trust to him, what shall be for your good. *Si non ad voluntatem,*

Psal. 135. 6.
Mat. 4. 3.
Mark 6. 41.
2 Kings 7. 2.

Gen. 1. 3. 6.
Jer. 29. 17, 18.

Isa. 7. 18.

Exod. 17. 7.

2 Chron. 15. 2.

Isa. 8. 14.

1 Sam. 4. 7, 8.

Cap. 5. & 6.

Luke 12. 32.
Mat. 28. 20.
Rom. 8. 37.
John 18. 5.
Isa. 7. 4.

Isa. 8. 10.

Rom. 8. 37, 38, 39.

Gen 45. 4. 5.
John 14. 1.

tamen, tamen ad salutem, If not to your minde, yet to your eternal salvation, and let that content you. Though God afflict his people, and long delay his people to shew them any comfort, yet at last he will clear up all, and shew himself in as kind words as Joseph did to his brethren, *It is I, I your brother Joseph, that hath imyrisoned you, be not afraid.* It is I, your Father Almighty, that hath afflicted you, brought you into distress and want, *but not your heart be troubled.* Never ask with the Israelites the second question,

2. *Can he provide?*

Propose this question to the Lillies, propose it to the fowles of the Aire, and the beasts of the earth. Ask the Lillies of the field how they come by their glory, the young Ravens how they come by their meat, the Lions how they come by their prey. The answer will quickly be return'd, *Deus providit*, God hath provided for them their rich attire, God hath provided for them several nourishments. Whence Providence is represented to us in the Medals of *Probus*, by a Lady in a rich Robe, bearing in her right hand a Scepter, in her left a Cornucopia, resting her self upon the Globe of the earth. His meaning was, That the eye of Providence with one hand guided, and with the other bestow'd her gifts, and in that various manner, as the earth and creatures in it had need of.

Mat. 6. 25. ad
finem cap.

Job 38. 41.
Psal. 147. 9.
Gregor.

For man then endued with reason, to ask, *Can he provide?* is to descend a step below the Creatures, or at least not to consider what his provision is for them. To them it is that our Saviour sends us. A Sermon he preacheth on this Commonplace, that for Gods care for them, our heart be not disquieted. *Shall not he who cloaths the Lillies of the field in more various and more curious colours than ever Solomon carried in Robes, much more cloath you, O ye of little faith? Shall not he who feeds the young Ravens that call upon him, give meat to man, to whom he hath given a tongue to call in sobriety and modesty? Qui diem dedit, non dabit que in diem necessaria?* He that hath given the day, shall not he give necessities for the day? Therefore be not in suspense, or over thoughtful, saying, What shall we eat, or what shall we drink? where shall we have bread, or where shall we have flesh, or how shall we come by water in this dry Wilderness? for your heavenly Father knows that you have need of all these things. Go on, and pray, and labour in an honest Vocation, and never doubt of his providence. Be not so base-minded as to think, that he who bestows such liberal gifts, and provides such large sustenance for all other creatures, will leave man (the Lord of these) neglected, as if he were the only creature in disgrace and contempt with his Maker. Is not the life of man (their Lord and King) worth ten thousand of theirs? Had men acquired but as much Religion, reliance, and dependance on God, after so much preaching the Gospel, as nature teacheth the young Ravens after they are hatcht, the *Idol* would soon fall, and all those jealous trayterous feares that betray us to the world, and instead thereof a cheerful and comfortable dependance on heaven would be erected with an obedient submission to, and prosecution of the meanes he direct; and then if *we perish, we perish*; which yet we need not suspect, since we have his Word and promise for it that needful things shall not be wanting.

Esther 4. 16.

Exod. 16. 19.

Take no thought then for to morrow, because the time to come, for which we desire to lay in before hand, will be able when it comes, to take care and make provision for it self. Your heavenly Father that provided Manna for this day, will cause it to fall to morrow. Every day it descends, on the proper day then go out to gather it. The same providence of God which hath brought you in a present store, will (upon your labour and industry which

must

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must be subservient to his providence) be ready to do the like for the remainder of your lives. The trouble, the labour, and sweat that belongs to every day for the maintenance of it self, is sufficient for that one day; it were but folly to load it with the burden and toyle of another, and so lay a double weight upon it, to provide for it self, and the next also, which may divert us from the duties of piety to these baser and inferiour drudgeries.

3. Bread and Flesh. Can he provide bread and flesh also?

For when all's done, all this toyle, all this labour, all this carking care is for little more than for what these Israelites here longed for, Bread and flesh. No great matter certainly, and yet for this they murmur, about this they mourn. They first wanted water, now bread, and flesh to their bread. Before this they had Quails sent them, and eat till it came out at their Nostrils; *usq; ad vomitum*, till they spued it up againe: At this time they had Manna, bread from heaven to sustaine them, but that (which was able to content every mans delight, and was agreeable to every taste) was in their esteem but light bread. There is, say they, nothing like this Manna before our eyes. Besides they had store of Herds and Cattle which they brought out of Egypt; wherefore then did they yet lust? wherefore did they yet murmur? Doubtless out of that extravagant desire of man, who never thinks himself well dealt with, except God bestows upon him over and above his necessities, somewhat to revel and riot in excess. And this appears out of their own words, *who shall give us flesh to eat? but remember the flesh that we did eat in Egypt freely, the cucumbers, melons, and the Becks, and the onions and garlick; whether had we all land variety of fowles, but now our soul is dried away; there is nothing at all, but this Manna before our eyes* 3. a little light bread, one and the same dish, and that continually, day after day; and who would not loath to be thus dyeted?

But Israel might have remembered, and we with them, that bread and flesh were ordained for nourishment, and not merely to please the palate; to repair the decays of nature, and not to pamper it. God hath not given to man the gullet of a Crane, which the Gutton *Philargus* wished for, but a shorter passage, that he should quickly chew and let down his meat, and not melt it into pleasure upon his tongue. This is lust and wantonness, no act of temperance, with which God here chargeth Israel. They were not estranged from their lusts. Lust then it was in them, that caused this murmur; and though there were over and above for their necessities, yet there was not enough for their lusts.

Now when our desires thus degenerate, they provoke God to plague us with sundry kindes of diseases, as it did him to punish this murmuring people, that had these dainties with a vengeance; for while the meat was yet in their mouths, the heavy wrath of God was put upon them, and he slew the wealthiest of them, and smote down all the chosen of Israel, that were in Israel.

Learn then hence we may, to bottom our desires, not upon lust but reason; to beg of our God what nature requires (which is not much) nor what our appetite suggests. Let us be sober in asking, sober in using, for sobriety is a kinde of progress and step to other vertues. It always teacheth a man to be content with what he hath, and not to urge God farther than he is content to bestow. And he that thinks otherwise, let him consider in what relation he stands to God, that he is one of his people; a Title that Israel in their greatest murmur would not omit. His people they would needs be for all that.

R

2. But

Exod. 16. 13.

Wild. 16. 20.
Num. 11. 6.
Exod. 12. 38.

Numb. 11. 4

Psalme 78. 30.

Verse 38.

Phil. 4. 11.
1 Tim. 6. 8.
Heb. 13. 5.

Verse 18.

Verse 19.

2 But before I come to their Claime, I will give you one note more which heighens their sinne. At ver. 18, we read that *they tempted God*, and of this temptation we have a manifest in the next; *They spake against God, saying, Can God prepare a table in the wilderness?* A Table, 'twas dainties you may see they would have, and their impiety proceeded so far, that what was in their heart, floated upon their tongue. They first thought, then spake it openly, impudently, *Can he?*

But about this temptation Interpreters are divided; for some expound it of his power, others of his will; *Basil* conceives that they doubted of his power, as if they had said *sumus ei egrediens*, &c. it is easie and facile for him to cause water, which is hid in the bowels and caverns of the earth to issue out of any rock. No great wonder this, of which it is possible to give many instances. But to give bread, the materials of which must have time to grow, and to bring flesh, which starts not from the ground in an instant, this we doubt whether he can do or no? Especially in such a place, in a Desert, where there is nothing but penury; Especially in such a quantity, as might suffice such a multitude. Hear what *Moses* saith; *The people are six hundred thousand footmen, and thou hast said I will give them flesh that they may eat: a whole maneth. Shall the flocks and herds be slain for them: or suffice them? or shall all the fish of the Sea be gathered together for them to suffice them?* To which the Lord returns this answer; *Is the Lords hand waxed short?* which is an evidence, how grosse soever the temptation seemes, that yet they doubted of his power.

Numb. 11. 21.

Musculus.
Mollerus.

Deut. 1. 27.

And yet some Modern Interpreters incline rather to think that they doubted of his will. As if they had said, we confesse indeed that he brought waters for us out of the Rock; but we may well doubt whether he will give us bread and flesh, for he bears us no good will at all. He hates us. Such was their diffidence. Of what kind this temptation was, whether of the first sort, or the last, or both, I will not contend; this I am sure, to have an experiment of one or both, they desired.

March. 13. 38.

So that this temptation seemes to me to be very like that of the evil and adulterous generation that came to Christ, and said; *Master, we would see a sign from heaven.* Signs they had seen enough before, miracle after miracle; a dumb man cured in his tongue, a blinde man in his eyes. So had these men seene a sign before, water flowing out of a Rock, that I name not all the wonders in Egypt; and the miracles ever since. Those yet would have a sign from heaven, and so would these, bread on a sudden rained from thence, and flesh to descend out of the sky, or else nothing would content them.

2 Thes. 3. 2.

What shall we say to this? but as the Apostle doth; *all men have not faith.* God sent his Patriarchs, and found not faith; his Prophets, and found not faith; last of all his Son approv'd to the world by great works, wonders, and signes, yet found no faith; *And when the Son of man comes, shall he find faith on the earth?* A man would judge, that the time of his coming cannot be far off, since faith hath taken her wing, and left these lower regions. Sure the most men beleve not that the presence of God is over their actions, they speak so loftily, and encourage themselves in mischief. They beleve not their Fathers providence, they trust so much to their own wits and armes of flesh in provision for themselves. They beleve not his power, they so little leane to him, and rely upon him in their distresses.

Luke 18. 8.

Psal. 51. 1.
and 94. 20.

1 Sam. 12. 22.

Of you, my brethren, I hope better things, and that I shall not need to exhort you, that you speak not against God, that you never aske *Can he, or Can he?* For I presume that you beleve he Can, and I hope you are perswaded of his good will also, that he never will forsake his people. Beleve his Word that is already written; beleve the Miracles written in that Word; seek not after

after new and airy signes; run not after new and strange lights, here is enough to ground your faith, to confirme your faith, to crown your faith. Happy are they who are of the number of his people.

4. For his People.

From this hold Israel would not be beaten; even in their highest rebellion they thought themselves the people of the Lord. They that the earth swallowed, were forsooth the people of the Lord. Nothing more frequent in their mouths than *the people of the Lord, the people of the Lord*. But whether they were truly such or no, let Moses be heard to speak, for he knew them better than any man. *'Tis a foolish and unwise people saith he*. And his brother Aaron seconds him; *'tis saith he* a people *set upon mischief*; and if their word may not be taken, God himself I hope may be beleev'd; who calls them *a people of a stiffe neck*. Moses people, and not his, after their Idolatry. Go, get thee down, for thy people, whom thou hast brought out of the Land of Egypt have corrupted themselves. And yet notwithstanding all their folly, foolery, mischief, stiffnesse, no way but they would be his people still.

Not this people only, but all other is a strange creature, whether they rebel against heaven or not; whether they obey God, or obey him not, pull down his Altars, kill his Priests, *slay his Prophets with the edge of the sword*, yet angry they will be if any man say, that they are not Gods people, they not the godly, they not the Saints, they not the meek on earth. But as our Saviour told the Jews, *If you were the children of Abraham, you would do the works of Abraham*; so also I say to such, if they were the people of God, they would do the works of Gods people.

Is it for any of Gods people to murmur against Moses and Aaron, to tell them, when they do their duty, *they take too much upon them*? Is it for any of Gods people to take a flesh-hook in his hand, and fasten it to the consecrated thing, and look what ever comes up, to take it for his own? Is it for any of Gods people to drive the woman clothed with the Sun into the Wilderness, and to stand by till she be delivered, and devour her children? Is it for any of Gods people to make the lowest of the people Priests to the most high? Is it for any of Gods people to fast, *that they smite with the fist of iniquity*, to seize upon mens inheritances, to drive them from their habitations, to oppress, to defraud, to dissemble, to swear falsely, by right or wrong to acquire possessions?

Judge not according to appearance, but judge righteous judgement. Either forbear these works, or give over the Title; *from mens names*, a bare name is but a boasting and lying witnesse; For to such God will say, as he did to Israel, when he did revolt, *Call his name Lot-amoni, for ye are not my people, neither will I be your God*. And upon this they shall want bread and flesh; want it I say; for they shall want content. *For the wicked shall not rest what he got in hunting*. While the meat is yet in their mouths, the heave wrath of God shall fall upon them. *Their very table shall be a snare*. Hear what God hath said by his Prophet Habakkuk; *Woe to him that coveteth an evil covetousnesse to his house, that he may set his nest on high, that he may be delivered from the power of evil. Thou hast consulted shame to thy house, by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it*. And yet there is another Woe, and another, and another, and these woes must come; for the mouth of the Lord hath spoken it.

Boast not then of the bare Name, without the properties that belong to it.

Numb. 16.

Deut. 32. 6.
Exod. 32. 12
Exod. 33. 3.
Exod. 32. 7.

1 Kings 19. 10.

John 8. 39.

Numb. 16. 3.
1 Sam. 2. 13, 14
Rev. 12. 2. 1.
ad 7.

1 Kings 13. 33.
Isa. 58. 4.

Jer. 92. 4 ad 9.
& 7. 9.

John 7. 24.

Hos. 1. 9.

Prov. 12. 27.
Psal. 69. 22.

Hab. 2. 9, 10.
11.

12.

17.

18.

Mark 12.30.

Psal. 34.10.

Isa. 46.3,4

Levit. 26.26.

Psal. 105.16.

Ezek. 14.13.

Joh. 6. 51,58.

Rom. 8.32.

1 Cor. 2.9.

Jer. 17.9.

1 Sam. 28.14.

Verse 14.

Verse 2.

Verse 15.

This title ought to be operative, quick, and lively; and imposes a Duty, nay many Duties. The people of the Lord ought to be obedient to their Lord, to serve their Lord, to fear their Lord, to love their Lord with all their soul, with all their heart, with all their strength; to submit to his command, to resign themselves to his will and wisdom, to believe him, and to rely upon him. These Duties being done, or endeavoured to be done, will justly entitle us to the Name, really shew we are of that People and Society, who live under that law by which his People are to be guided.

Which being observ'd then there is no doubt, but as he can, so also he will give meat; he can and will provide flesh. For the Lions, a ravenous beast, do lack and suffer hunger; but they that fear the Lord shall want no manner of thing that is good. Behold what comfortable words he hath left upon record! *Isa. 46.3,4. Hearken to me O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb. And even to your old age I am he, and even to hoar hairs I will carry you, and I will deliver you.* There is bread, and there is the staff of bread. By bread a man lives not alone; that it be a staff and a stay to us, upon which we may lean from the womb to our old age, his assistance must be sought. His blessing must come to our bread, or it will never nourish.

Do then your duty, and he will performe his promise. He that hath given us this *Sow*, that living bread that came down from heaven, how shall he not wish him give us all things? All things necessary for our pilgrimage, while we travel through the Deserts of this world, and all things that are necessary in our way to the celestial Canaan; which is not a Land flowing with Milk and Honey, but with such pleasures, that not ears hath heard, nor eye hath seen, neither hath it entered into the heart of man to conceive. Be then truly of his people, and besides his blessing here, you shall not want those there. These are reserved for him, of which number if you be, you shall be happy.

That God the Father Almighty is to be served.

Joshua 24.15. But as for me, I and my house will serve the Lord.

His resolutions of a dying man are most weighty, and of most regard: Because however the heart of man being deceitful above all things, may in the time of youth, health, and prosperity, put on *Samuel's* mantle, and act a part; yet when it draws toward the *Even*, at the sight of Gods Tribunal, off the mantle goes, and it discovers it self barely and really to the view of man.

Joshua was now old, and going the way of all flesh, he had acted fairly all his life, and being now come near the *Plaudite*, he calls the Elders, the Heads, the Officers of all *Israel* together to hear the Epilogue: He acquaints them what God had done for them, and therefore mindes them what they were to do for God; To fear him, to serve him in sincerity and truth, and not to serve any other God. Not the God that *Terah* and *Nabor* served in old time on the other side of the flood, nor yet the Egyptian, nor any Amoritical Idol. And if this good counsel should seeme evil to them, by a bitter Sarcastime he puts them to their choice; *Choose you this day whom you will serve, whether the Teraphims,*

phims, your fathers, gods, or Jehovah the God of your fathers: whether the gods of the Amorites in whose land ye dwell, or the God of heaven who gave you their land, and dwell in heaven.

However, should you be so impious and foolish to make an ill choice; yet be it known to you, that not I, nor any of mine will do it. Shake off your yoke you may, and serve what flock or flocks you please; But as for me, I and my house will serve the Lord.

In this pious resolution there is not a word, which is not *verbum vigilans*; and it were an argument then of too much sloth, to be either drowie or asleep when they are recited. Or if you had rather apt and fit words; for they will make your faith Practical; and to that purpose I have choien them; that you may serve that God whom you believe to be your Father, whom you confesse to be Omnipotent, and maker of all things! *Solomon* tells us, that such words are spoken upon their wheels, and then in their turning they will turne to us one good lesson or other. That then these wheels turne not too fast, and so the lesson be turned away too; I will endeavor thus to stay them. For *suffraganeus est noster Joshua*; this our *Joshua* is to be trigg'd. Let then the first stop be at

Prov. 15. 11.

1. At *But*, the Adversative particle, *sed*.
2. The second at the chief person, *I*, that noble *Joshua*.
3. The third at his family or household. *Domus mea*.
4. The fourth at that which unites them; the copulative, *&*; *I and my house*.
5. The fifth at the *As* upon which the maine weight lies, *I and my house will serve*.
6. The last at the object of his service, *The Lord*. Without which *Joshua* and his house might have little thanks for his labour.

The speech then, though very compendious, is exceeding rich; and that you view and prize it as you ought; and bring it into practice, I will more fully open unto you the particulars.

1. But as for me.

And here we must make the first pause; for *But* is *particula adversativa*; ever a note of discretion, or else distinction, and adviseth us to put a difference betwixt person and person, thing and thing; somewhat that is said or done before, and somewhat that is to follow after. It doth so here; notice out to us a manifest resolution in *Joshua*; in case the Israelites should revolt from God, not to be like them. Possible it was, that they and their posterity might fall away from the true service of God; as indeed they did; But he and his would never do it. Let them run their own course; another way he was resolved to take. They theirs; He his. That way they, *But as for me and my house, we will serve the Lord*.

Yea, but what folly was this in a wise man, and what want of policy? What, one *Joshua* wiser than a whole Nation? What one single tribe or family more precise than a whole State? Yea, than the whole world; when it leaves the world to serve God; For the fear of the Lord is the beginning of wisdom; with that a man must begin, or else they may be witty, but never wise. Witty to finde out many inventions, not so wise to follow *via recta* *παραμυρμη*, the beaten, but strait and narrow way that leads to life. The broad is not the way to heaven, and yet in it most run; But he that leaves it, and turnes from it to the strait, is wiser than a whole Nation.

Who had the wit, *Elijah*, or the ten Tribes, when he stuck to God, and they revolted to *Baal*? Who wiser, *Ferobeam* that set up his Calves, or *David*; who served his God with an upright heart? Who was the greater Politique, *Noah*;

Psal. 111. 10.
Prov. 1. 7.
& 15. 13.
Rom. 1. 30.
Math. 7. 14.
1 Kings 9. 19.
& 12. 28.
2 Sam. 22. 34.

or

or the whole world? they who perished, or he who was saved in the Ark? The Sodomites that were burnt up, or Lot that was one of the ten righteous persons in those wicked Cities? Let the matter then be well examin'd, and Religion will be found to be the best policy; and constancy in and to the Truth, the strongest foundation for security, peace, and prosperity.

Mar. 26. 33.

Saint Peters resolution then was very commendable, *Although all men shall forsake thee, yet will not I*; of which minde the rest of his fellows were, for likewise said they all. For let it be granted, that out of weakness they stood not to it when the time came, yet their purpose was praise-worthy. Now the same minde ought to be in every one of Christs followers, never to follow a multitude to do evil, but to be resolute in the old and good way, firmly resolving within himself; Though all men forsake the truth, and worship their own imaginations, yet will not I. *My foot shall not be removed from off the rock, nor to their assembly mine honour shall not be added. My foot shall stand upon the rock, I will praise the Lord in the great Congregation.*

Exod. 23. 2.

Gen. 49. 6.

Psal. 26. 8.

1 Cor. 4. 9. 13.

Be it, that for this thou be esteemed *of the world, a spectacle to men and Angels*; be it that thou be the musick of a prophane eare, and hooted at as some strange thing. Be it, that they which sit in the gate speak against thee, esteem'd as Saint Paul, a pestilent fellow, or as Elijah, a troubler of Israel; yet having put thy hand to the Plough, look not back, but hold it thy greatest honour to be dignified and stiled with *Joshua, Servus Domini*; Verse 29. *The Servant of the Lord.* Binde it as a Crown to thy head, to be singled out for a good man, and to make conscience of those duties which other men never shrink at, or think on; as to be hot in Religion; to be zealous in good works; to walk circumspectly; to pluck out the right eye; to make the Sabbath a delight; to take heaven by force. For God exalts his children an excellency beyond other men; and that they hold a strange counter-motion to the courtesies of the World; They are the precious separated from the vile; and therefore must differ from the course of this World, *from the lusts of men, and from the corruption of the times.*

Psal. 69. 12.

Acts 24. 5.

2 Kings 17. 18.

Luke 9. 62.

Job 31. 36.

Rev. 3. 16.

Tit. 2. 14.

Ephes. 5. 15.

Matth. 5. 29.

Isa. 58.

Matth. 11. 12.

Jer. 15. 19.

Ephes. 2. 2.

1 Peter 4. 2.

Rom. 12. 2.

Gal. 4. 18.

Christians ought to be men of singularity; singular I say in holiness, in purity, in charity, in meekness, peace, humility, but not in faction, schism, and furious zeale. And here the counsel of Saint Paul is of singular use, *It is good to be zealously affected in a good matter.* The thing must be good, or else the zeale will be stark naught.

Num. 16. 12.

1 Tim. 6. 20.

Now zealots there be too many, who, let authority command what it may lawfully, start aside with rebellious *Coah*, and cry, *We will not come up.* God forbid that we should obey man. *Ego & domus mea servimus Domino.* Live and dye we will, that's sure, with a cleare conscience. But Science is the ground of conscience; and if that knowledge may be nick-named, and so no knowledge, indeed much more may conscience, which applieth that knowledge to particular acts. A polluted and defiled conscience there is, which begets a vaine and defiled Religion. There is *Astina conscientia*; there is *Lupina*. The conscience of the Ass, and the conscience of the Wolf. A conscience so simple, that it will straine at a gnat, make a scruple at every thing indifferent in it self, especially if commanded by a Superiour. Then there is will-worship, or else superstition, or I know not what in it; away with it; others may, but I will not come neare it. By the help of God, *I and my house will serve the Lord.* The Lord, and not man; for whether it be fit to obey God or man, judge ye. Another conscience there is, that no Wolves Throat is wider, any thing enjoyn'd, be it right or wrong, will down with it. The worship of *Baalberith*, the Calves in *Dan* and *Bethel*, *Nebuchadnezzars* golden Image, *Judas*'s thirty pieces

Acts 4. 19.

Judges 8. 33.

9. 4.

1 King. 12. 28.

Dan. 3. 5.

Mat. 26. 15.

of

of silver, the Pharisees *Corban*, what you will shall be swallowed. And here indeed, and none but here, is the right Application of this Text, and this example; that, command who, will, upon a certaine evidence of conscience, that God commands otherwise, refuse we may, nay must; For *Si aliud Deus, aliud imperator iusserit, contempto hoc, obtemperandum est Deo*, If God commands one thing, and the Emperour the flat contrary, we must despise man, and obey God.

Mark 7. 11.

August.

And such was this present case, not a dispute of Rites and Ceremonies, not a matter of decency and order, of Unity and Uniformity in the worship of God; but in effect whether *Jehovah* should be God; and as God worshipped, or the Idols of the *Amorites* be set up. Now in such a case not to be stout and zealous, were either flat Apostacy, or at best Neutrality. Both impieties that God hates. *Joshuah* in such a case was too stout to yield. A parry he shew'd himself, being zealously bent to stand it out single, yea, though it were against all *Israel*. Desert me if you will, choose another God if you please, resolv'd I am, that the Lord of heaven shall be my God. Come on't what will, *I will serve him*.

But as for me. *I, Ego.*

As I am the first man in the State, and the chiefeft man in my family, so I'll be the formost man in the service. And will you mark me one thing by the way? and mark it you shall do well; for it is almost a miracle, that *Ego* should meet together with *Serviam*. For it is a wonder that so great a person, and such a duty should kifs each other. Usual it is not with such an *I per se*, as *Joshuah*, such a Grandee, so Valiant a Captaine, so mighty a General and Conquerour, to entertaine a thought of this service. They, with the great *Alexander*, will be Gods themselves; or with the *Romane Augustus*, suffer Altars and Temples to be erected to their Deities forsooth, be adored and not adore, served and not serve,

Arrian, Sueton, Tacit.

*Raro conveniunt & in una sede morantur
Majestas & honor Domini.*

For such with *Pharaoh* ask proudly, *Who is the Lord, that a people should be let go to serve him?* or with that eloquent and bitter-tongu'd *Rabshakeh*, *What's the God of Israel more than the Gods of other Nations, that such high and mighty things as they should fall down and worship him?* Christ is no more with them than a bare *Galilean*, the Carpenters Sonne, and his Gospel a gainful story. For Popes can blaspheme, and Princes can be prophane, and these earthly Gods, scoff at the God of the whole earth. This they can do, and some of them have done; But not one of them but had cause enough to repent it. The hand of this mighty Lord was upon the proudest Sy of them all, and force them to confess, that it had been far better to have been his servants.

Exod. 3. 2.
Isa. 36. 20.

The time came when the proud *Pharaoh* himself is glad to put his mouth in the earth, and speak in a low voice, *God is righteous, and I am wicked*. And when haughty *Senacharib* shall lie with a hook in his nostrils, and write for all posterity to read, *eis ius servum servus iscu*, Let a man look upon me, and learn to feare God. And that great Conquerour of the East when he sees his blood, confesses it to be *zima*, not *ixep*, blood, the very same for substance that flows out of other mens veines, not that thin and serous distillation that was wont to flow from the wounded Deities, as the Poets feign'd, and his flatterers would make him believe. To be brief, that *Renegado*

Exod. 9. 27.

Herod. lib. 2.

Hom. 11.

gaddo Julian may end with this desperate acknowledgement, *Vicisti Galilee*, O *Galilean* thou hast overcome, with the same breath professing his own malice, and Christ's power. His inveterate malice by the scorn; but the power of this *Galilean* in his victory over him. At which time, had you been by, when these fearful plagues fell upon these proud monsters that would be none of Gods Servants, you might have seen their Servants and Sycophants that were wont to glory in these great Lords, and more to serve them than God, perhaps to curse their King and their God, and look upward.

Better it is to do that for love, to which a man may be brought for fear. Though men be the greatest Potentates and Grandees upon the earth, yet with *Josua* to write themselves *Servus Domini*, and with *David* to acknowledge, *I am thy servant Lord, I am thy servant*; and with *Saint Paul* to subscribe, *The Servant of Jesus Christ*, and day by day to do him homage. Conceive what you list, shame it is none, nay, 'tis the greatest honour to be an Honourable Personage honouring God upon his knees. For this is the Triumph of Religion, to bring down the greatest Lords, and make them Servants.

2. And God is best pleased when he sees the great man at his service; for the meanest will be sure to follow him; Honour they will him, that their Master honours; and despise him, whom he despiseth. Great reason then there is, that as *Ego, I*, stands in the Text, so he go before *Domus, the House*; that he be first in his service, as he is in his place.

First, And that first in respect of his Receipt; more he hath received than any of his family, and therefore is richer in Obligations. Oblig'd for more wealth and for more honour, bound for the fat of the earth, and the dew of heaven conferr'd upon him *Centuplum*, an hundred to one more than any of his household; and is it reason then that his payment of thanks, and return of service be less? Somewhat proportion'd, questionless there would be; More acknowledgements, where greater blessings are bestow'd.

Secondly, More in respect of his Accompt; for he that hath received much, must give an accompt for much; for no less than five Talents, who hath received five. Now suppose that these are laid out for that use they were given, in the service of God, and the advancement of his glory, then the accompt shall be with joy. But if upon his own lusts, at the General Audit no *quietus est* will be had, the accompt will be with grief. Out of his Lords mouth whom he should have serv'd, he will hear, *Ab serve me quam*, O thou wicked servant! Thus I bid by thee, and thus and thus thou deal'st with me; his reward will be stripes, many stripes, for the mighty men shall be mightily tormented.

Thirdly, To return to what I begun this point with; first in respect of his Family; for they'll all be the better if he be the first, and all be the worse when hee's the last. As then *Josuah*, or any in *Josuahs* place is chief in the House, so it becomes him to be the chief example in the House: The first Servant of God. *Philo* the Jew tells us, that God placed the fifth Commandment *as in novella*, as it were, in the Confines of both Tables; because the practise part of both Tables did much depend upon it; the service to God, and the service to man. *Jeroboam* sinned, and he causes all Israel to sinne with him. *Hezekiah* did that which was good and right, and truth before the Lord his God, and in his time judgement did run down like waters, and righteousness as a mighty stream. The Lacedemonian Souldiers being ask'd, Which way they, who being wont to live by forrage and spoile, became on a sudden so honest and abstemious? answered, We are the same now and heretofore, *appetitus est par vis, animus se non mutavit*, but we have now another General than we had before; for instead of a thievish *Thymon*

Isa. 8. 22.

Psalms 116. 16.
Rom. 1. 1.
Tit. 1. 1.

Gen. 27. 28.

Math. 25. 16.

Heb. 13. 17.
Math. 25. 26.Luke 12. 47.
Wisd. 6. 6.
Rev. 18. 6.1 Kings 14. 16.
2 Chron. 31. 20
Amos 5. 24.Xenoph. 3. grat.
his.

on, we have a just and modest *Dercyllus*. For too true it is, the example of the Master is the Servants Rule; the Lords life, his followers Law.

— *Non sic inflectere sensus*
Humanæ edicta valent ut vita regentum.

For whether this be done out of flattery or no, it is not certaine; For by assimilation he hopes to strengthen himself in his Masters affection, without which he knows that love cannot long last; for *Idem velle, & idem nolle ea demum firma amicitia*. Hence it is that his Masters life is his glasse; and he assures himself to please most, when he most resembles him: Or whether it proceed out of a presumption of great wisdom and judgement in those they follow, that direct them, as they conceive to make the best choice; or else, which is most likely, a feare to displease. For, for a poor Servant to dislike what his Master loves, and practice what he hates, were to upbraid his course and choice, cast him out of favour, and pull upon himself what was laid to *Josephs* charge, though falsely, *The Hebrew servant that thou broughtst in unto us, came into to mock us.*

For some of these reasons, or all these, the poor servant will be observant of his Masters way; *ait, aio; negat, nego*; say what he sayes, and unsay what he denies; depend upon his Masters tongue, his Masters eye, his Masters nod, shape himself wholly to his Masters Religion and fashion,

Ut trahitur nervis alienis mobile lignum.

Tell me now, whether *Ego, Jothnah* the Lord of the Land, had not need be at service, when the good life and Religion of his family depend upon his example and devotion?

To what then shall I liken such a man, or to what shall I compare him? To me he seems to resemble the brazen Serpent set up by *Moses* in the Wilderness, that heal'd, being only beheld. Conceive you saw a great multitude thronging about that exalted picture, some healed, some to be healed, others wondering which way this could be, that the sight of a piece of bras raised upon the top of a pole, could heale a mortal wound, and yet blessing the Name of God, when they saw (without any torment of the disaffected party, or help of Art, or length of time) the malignity of the venom in a moment to abate, the sting pull'd out, and the languishing man cured. Be pleased to compare every great personage with this Brazen Serpent, and you shall see greater things than these; except you suppose it a lesse matter to repaire the sores of a vitious soul, than of a wounded body. Look on him all you that are under him, and you shall see a living salve set on high, which without any cost or long study, Art or Rule, will cure by the sight, and heal by an insensible motion. In the face and practice of an eminent person, there is such force and vertue, that he heals where he is but seen; and more miraculously, in an instant works upon an invenom'd and a poisoned soule, than either the strictest prohibition of the wisest Law-givers, or the studied Rules and Precepts of the gravest Philosophers, or the Thunder and Lightning of the most powerful Divines. Where he comes, he dashes sinne out of countenance, and gives life to Religion, *Odium peccandi non metum facit*, his followers more hate sinne, than feare it. And when he enters in o the Temple, *αὐτοῦ οὐκ ἔστι κανὼν*, a Canon and Rule goes in with him, and example teaches how they ought to behave themselves at their devotions. That by his reverence they learn to enter in a reverent manner, fall upon their knees and bless God, when they see him humbly on his knees, and hear, and learne

Claud.

Plutarch.
Cicero de amicitia.

Gen 39. 14.

Terent.

Horat.

Num. 21. 9.

Seneca.

Naz. de Basil.

Xiphilin. in Severo.

their duties, when they behold their Master attentively to learn his. That will fall out, what the Senate with one voice in a publick acclamation profess'd to *Severus*, Πάντες πάντα καλῶς ποιοῦσι, ἐπειδὴ σὺ καλῶς ἀρχῇς. All will do all things well, because thou dost begin well.

3. My House.

Let then *Ego* the Master be sure to serve the Lord. But all the service must not lie upon him. *Domus* the family must do its part also. Serve they must as well, nay indeed better than before their Master. For the Master and the man have both dependance on a higher Lord, and in Relation to him the homage must be done by both. The great Lord must not omit, nor the menial servant must not be behind; *Japhna* enters the Covenant not for himself alone, but for his house too, *I and my house will serve.*

But because the servant is very like to follow when the Master goes before, I shall need to say the less of it; and yet a word in their ears will not do amiss. For first,

1. What is the house? what save a little Kingdome containing all the Societies of Husband and Wife, and Father and Sonne, and Master and Servant in it? Or if you had rather, a body compacted of many members, of which the Master is the Head, the rest the parts, an eye, an ear, a hand, a foot, in a higher, in a lower place, as their worth is; for by these names the *Persians* were wont to call their servants.

Now if the eye be evil, you know what will follow; the head will have but a dimm and a dark light to see by; or if the hand be wither'd, or the foot lame, the service will be according. The endeavours will be lame, and the obedience blind, where the Inferiour serves with eye-service, and not from the heart. Let the man then serve a Lord above, as well as a Lord below, and be taught, that he hath a duty to do out of conscience as well as feare, or else he may wait at the Table, and hang on for his meat, but he will fall off, or be shak'd off, as a leaf from a Tree in the downfall of Winter, when there is most reason to stick fastest on. I will never be perswaded, that he will ever be a true servant to man on earth, that is not a devout and Religious servant to God in heaven. If he be false to his God, how can it be expected that he should be true to his Image? Religion and conscience must make him what he should be, or else with *Judas*, he may bring an *Ave* in his mouth, when he harbours villany in his heart.

2. Besides it stands every Servant upon, that his Masters business be promoted, and thrive well under his hand. Now what can his diligence do without Gods blessing? *The diligent hand makes rich*, saith *Solomon*; *And the blessing of God makes rich*, saith he in the same Chapter. Diligence with Gods blessing; with both these the work may well go on; but without either, very slowly, and without the last never. For exclude the blessing, and 'tis but in vain to rise early, and so late take rest. And I pray which way can a blessing be brought upon our labour, but by falling on the knee and asking it? God being serv'd, he will serve them and their Master; whereas if they disserve God, their Masters necessities may for their impiety receive a check from heaven. Take notice of it, you shall find how God blessed the Master, when the Servant pleased God. *Laban* was the better, when *Jacob* was with in his doors, though a very churle; yet he had learn'd this by experience, *That the Lord had blessed him for Jacobs sake.* How was *Pharaohs* estate improv'd by the wise service of *Joseph*? I forbear more examples. Let then every servant that bears any good-will to his Master and his prosperity, first serve God. So what he undertakes may prosper, not otherwise.

3. But

Obsequium ajorum.

Ephes. 6. 6.
Col. 3. 22.

Mat. 26. 49.

Prov. 10. 4. 22.

Psalm 127. 2.

Gen. 30. 37.

Gen. 47. 20.

3. But if he love not his Master, yet let him love himself. God hath made him of the same mould that he made his Master, though he raised his Lord to be a vessel of honour. His Lord a vessel, and the man a vessel too, and therefore both for service. In his degree and place then, he, as well bound to serve as his Lord. A soul he hath to save, and an accompt to make for his time, his duty, as well as the greatest Potentate on earth. He shall be no more past by and forgotten, than those great ones; and therefore he must be diligent to do his duty. A Vision Saint John had, and in it *he saw the dead* *gr at and small stand before God.* Look upon those at the Bar, and you shall not only finde the Grandees there. You that stand and waite now, must await your doom then. The meanest person must appear; the small as well as the great; the man as well as the Master; He at the Table, and that other in the Stable must then stand forth, and give an accompt how they have serv'd this Lord. Your own accompt, your Masters prosperity, your *δουλοδωμια*, or eye-service which then must be answered for, will I hope, be sufficient motives to you of the family, that you serve God.

Rev. 10. 12.

4. I and my House;

Hitherto have I consider'd the Lord and his Servant single and apart. Now I come to speak of them joyn'tly; for in Gods publick service disjoyn'd they must not be. The Commandment runnes in this form, *Thou and thy Son, and thy Daughter, thy manservant, and thy maid servant, &c.* When the Sabbath comes, and the service to be done out of the house, the Master must not appear alone in the Church, and the servant left to his corner. Nor when publickly in the house, the Master must not petition in his Closet, and the servant apart in his Chamber. It is as it should be, when both meet, and joyn their force. This same *Et* is *copulative*, a Conjunction Copulative, and it knits them both together.

Exod. 20. 10.

And together they would be kept united in Gods house, as they are hous'd under one roof. For as in the body natural it fares betwixt the stomach and the head; a Rheumatick head marring the stomach by continual distillations; and a cold stomach fills and offends the head with raw vapours: So is it here; the Master neglecting to serve God, as the head, distills a neglect that marring and cools the whole house; and the house by him disaffected, sends up most ill-favour'd vapours, that too often disquiets and distempers his brain. Great quietness, content and ease there is in the family, when they both joyn in divine service. The father of the faithful may be in this case a pattern to the faithful. A peremptory command he layes upon his children and his household to keep in Gods way, and to be just and upright; and God takes notice of it, and upon it makes him *a secretioribus*, of his Privy Council, *I know Abraham that he will command, &c.* and therefore shall I hide ought from him that I am to do? He will not hide my wayes from his, and therefore I will not hide my wayes from him.

Gen. 18. 19.

Josuah was for his house as well as himself; *Moses* for the whole people, *Thou shalt teach, whet, or sharpen my Statutes upon thy children.* *Pauls* care was to instruct all the Churches. *Dauids* call general; *Come, let us kneele, &c.* *Come, let us go together to Gods worship.* That permission of *Pharaoh* will work coldly, *Go ye, go to Church, and serve the Lord.* *Dauids* call is of more power, *Come with me to serve God; come my Wife, come my Son, come my Kinsman, come my servant, go along with me, and joyn with me in Gods service.* This, this is it which will add much life and heat to our publick devotions.

Deut. 6. 7.

2 Cor. 11. 28.
Psal. 95. 1, 6.

Exod. 8. 25.

And here will I sing unto you of mercy and judgement, being a Psalm

Psal. 101.

Verse 2.

Verse 3.

Verse 4.

Verse 6.

Verse 5.

Verse 8.

Verse 7.

Psal. 133. 1.

Cicero, de Senec.

Rom. 6. 18. 22.

1 Cor. 7. 23.

Luke 1. 74.

Job 31. 27.

Set by David to tune his household, and if we learn it, and give good care to it, it will keep our families in tune too. First, for *Ego*, the Master.

1. That he behave himself in a perfect way, *verse 2.*

2. That he walk in his house with a perfect heart.

3. That he set no wicked thing, or of *Belial* before his eyes.

4. That he hate the works of them that turne aside, never cleave to them.

5. That wicked persons be not known to him, no dealing, no acquaintance with them, no counsel to be taken from them.

Thus wary he ought to be over himself, and after let him reflect upon his family, to which he is to extend his mercy and his justice; For those are the other two straines of the *Psalme*.

1. Mercy and favour to be extended to him that deserv'd it. Could he but hear of a faithful man in the land, his eye should be presently cast upon him, that he might dwell with him. He that walk'd in a perfect way, he was a servant for him. Thus favourable would he be to good men.

2. But as for the naughty persons, they were like to taste of his justice.

1. Were any retainer of his a pickthank, one that privily slandereth his neighbour, he was resolv'd to cut him short.

2. Were a man of a proud look, and a proud heart, one who would not obey, and submit, he should not be endured: I will not suffer him.

3. Did he work deceit, he must seek him another Master; for he should not dwell within his house.

4. Were he a liar, out of his sight he must, under his roof there was no staying for him.

This was the Musique that David sung to his family, and if you would be pleased to call for the Song often, and put every straine thereof in practice, you might finde far better harmony within doores, than perhaps you do; there would not be such jarting and discord in the house. For these tell-tales and high, proud, surly servants, these deceitful, bloody men and liars, set all out of order. Set then your families to the tune of this *Psalme*. Let the Master as it were the Base set himself in tune, and to himself tune all the lesser instruments. The truer strings let him winds up to a just height by rewards and mercy. The false and uneven let him break or cast aside by severity and justice. O then *quam bonum & jucundum*, how sweet and pleasant will be that Musique which he and his family will make in the ears of God, and unexpressible is that content which he will take in it himself; when his servants fear him, his children reverence him, old and young respect, love, honour him. Deare he will be to all, because he is deare to his God. This, this will be the effect of his piety. 'Tis wisdom then to put on *Jesse's* resolution, and to perform what he here undertakes, *I and my house will serve the Lord.*

5. *Servimus Domino. Serve the Lord.*

All this while I have only prepared the men, but now I shall set before them their duty. Bring down the Lord and make him a servant; and raise the servant, and make him a little Lord, a free-man at least; for *Servus huic Domino liberus*, To serve this Lord is the sole liberty. He is no drudge to the world, no slave to the Devil, no captive to the flesh, which is Gods servant. The Law of Jesus Christ hath made him free. *Liberati servimus.* Being then freed, let us serve.

Serve with true and religious service; for fashionable and complemental this Lord cares not for. Would that be taken, he should have as many servants almost as men, dissemblers good store, that would come and crouch, and make their mouth kisse their hand; ready to subscribe, engage, and professe, your servant

servant Lord, you servant, *I am the servant of the Lord Jesus Christ.*

With such complements men may be deluded, but Jesus Christ will not; for not every one that saith Lord, Lord, shall presently be inroll'd in his service; as the planter expects from his tree more than fair blossomes, or green leaves, so doth he expect from his servants more than specious word. Works he calls for, and real service; which whether it be for or no, necessary it is, that it be examined according to the Act, the Rule, the Fountain, the Object; the very act that we do, the rule by which it is to be done, the fountain whence it flows, and the object upon which we reflect in the doing of it.

Matt. 7. 21.

1. In one word the Acts are the whole worship of God; begun and continued within, expressed and performed without. The service of the heart, the service of the ear, the service of the knee, tongue, hand; Faith, Hope, Love, Feare, Trust, Honour, Humility, Obelience, Patience, Prayer, Thanksgiving, Almes, Fasting. And all these exhibited sincerely, entirely, constantly. Sincerely, and so not polluted with carnality, nor blended with hypocrisie, entirely, and then not choosing in what we will serve, in what we will not serve; and constantly, and then not waiting upon him to day, and falling off to morrow, as pleasure or profit call upon us.

2. The limbs only, and lineaments of your work I have, as it were, with a black coale, set before you; I must leave it to you to fill up the empty spaces; which that you may the easier do, I next present you with the rule you are to work by: Which is not one of your own making, but made to your hand. We setting light by the rule of God, thinking it a goodly matter to be witty, and to finde out things of our selves how to serve him; This maketh men not to forbear even in things that pertaine unto Gods worship, but every day to devise new tricks, opinions, fashions, newly and freshly taken up, which their fathers never knew of; or else to revive and renew the old imaginations, and mingle and card them with Gods commands, that men may fall down, adore and worship them.

But God hath taken order to the contrary, *For shall we do every man what seemes good in his own eyes, nor findes out in his own braines, but what I command you, this only shall you do.* Nay, Moses himself the Law giver, who brought an order for this service, might do no other; *secundum formam in monte*, according to the patterne in the Mount he was to prescribe and do all things; and shall any man then dare to forge another? There were indeed some who attempted to bring in a new forme; to fear the Lord, and serve their own gods also; but God sent Lions among them to destroy them: For that was not the manner of the God of the Land. Served he will be, and only so served as he hath prescribed in his Word.

Deut. 12. 8.

Exod. 25. 40.
& 26. 30.

1 Kings 17.

3. Now the fountain from which this service must spring is Devotion; which makes a man quick and ready to piety, and waketh him and disposeth him to do his duty with facility and easinesse. The greatest hindrance in our service, is the corruption of our nature, from which there proceeds a great inclination to be obstinate and rebellious. This makes every command of our Lord difficult, and to our apprehension impossible. Now against this difficulty and heaviness, our good Lord hath provided a most fit and convenient remedy, to wit, the verue and assistance of devotion. For even as the North wind scatters and dissolves the clouds, and leaves the air bright and clear; so true devotion shakes off from our soul all this heaviness and difficulty, and leaves her afterwards ready and disposed to do any thing that our Lord commands. *Non super laborem in precepto.* It talks not of a Load, nor I know not of what penurious beast in the way, it goes on though there be a great stone at the mouth of the Sepulchre; alham'd it is to confesse that any command is too hard for it, and therefore it sayes with Saint Paul, *Lord; what wilt thou have*

Thom. 3. 2. 7. 82.
Art. 1.

Prov. 26. 13.
Mark 16. 3. 4.
Acts 9. 6.

Psal. 119. 32.

have me to do? How fit devotion makes a man to work, appears in one of Gods best servants, that thus professeth before his Lord, *I will run the way of thy Commandments; when thou hast set my heart at liberty.*

Jer. 2. 36.

4. But nor the alacrity, nor the service is to any purpose, if it be placed upon a wrong object. Better a great deal forborne, than exhibited, for the more zealous any man is, the more officious in the service of a false God, the more trayterous, the more false to his true Lord. That you gad not then about so much to change the way, listen to *Joshua*, he will tell you whom you must serve. It is the Lord.

Math. 6. 24.

Phil. 3. 19.

Rev. 16. 2.

Rev. 17. 14.

Ezech. 30. 8.

Dan. 9. 27.

1 Chron. 15.

Jer. 50. 38.

Isa. 45. 16.

Hof. 10. 15.

Hof. 1. 9.

Deut. 32. 11.

Hof. 10. 13.

Hof. 8. 10.

Exod. 20. 2.

A Lord then, that is, every Lord that comes in your way, you may not serve: Nor *Baal*, nor *Asteroch*, nor *Milcom*, nor *Dagon*, nor any of the gods of the Nations; nor *Mammon*, nor your belly, nor the image of the beast, later erected Idols. But you must serve the Lord, The Lord, *who is the King of Kings, and Lord of Lords.*

Them, why should you serve? for they are no gods, see what names of shame and scorne this Lord hath put upon them, *Gelims*, gods of dung, *Shikufim*, or *Sham'yuam*, abominations, loathsome pieces, that defile the conscience, and are of as much account in his eye, as dung and excrements is in ours. This they are in themselves; but to their followers and servants they become *Emin*, gods that fright them into their duties; for *Zirm*, *Tormina*, such as are upon women in child-birth, to their servants they bring nothing but sorrow. They that serve them are guilty of folly. *Loamm*, no people, or at best a foolish people, foolish indeed that eat the bread of lies, foolish that put their trust in the Spiders web; for such their confidence is a net which the wind breaks, or broome sweeps down. Such gods then, you must not set up nor serve *coram eo, equal panis*, before his face, so long as he lives, so long as he is, you shall choose no other God. For in opposition to these it is, that *Joshua* makes here his protestation.

Deut. 10. 20.

Math. 4. 10. 11.

He remembers what *Moses* had left upon record, with which our Saviour chased away the Devil; *It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.* Him, and him alone. For though the Heathen gods were good fellows, and could be content to share in each others services; yet our Lord is a jealous God, and will have all or no part of our service; he never made any deed of gift, by which he set over any parcel of his honour to another.

Scaliger in Var-
ronem ex Gu-
risconsultis.

Exod. 1. 14.

Verse 6.

7.

8.

9. 10.

11.

12.

And to my understanding, two motives are couched in these two words, to quicken us in his service. The first is in the Act, *Servimus*, the other in the Object, *Domino*. 1. *Servire* is by Grammarians derived from *servare* to save, from whence comes *aservum*, or *aservando*; For they were first called *Servi*, who were *Servati*, being taken by the Soldier, had their lives saved, in regard of which favour servants they must be to that man who saved their lives. In respect of which favour *Joshua* might very well covenant for himself, for he knew what it was to be a bondslave; he was one of those that burnt the brick. This Lord had saved him, and then he had reason to serve him. And in his delivery, the liberty of his posterity was purchased also, and the freedom of the other Israelites in the setting at large of their fathers. Being then saved from *Pharaohs* fury, and the Egyptian power, saved since from *Og King of Bashan*, and from *Sihon* the Amorite tyrant. Sav'd from *Balaaks* craft, and *Balaams* curse; Sav'd again at *Jericho* from the confederacy of seven Princes; Sav'd only? nay enrich'd too by a gift of land, for which they did not labour, and of Cities which they never built, and Vineyards and Olive-yards which they never planted. And what shall we make of all this? tell me, can it amount to lesse than a bond or an obligation? Would not every weak understanding draw *Joshua's* conclusion out of such premises?

Now

Now therefore serve the Lord. *Servati* you are, therefore it is fit you should be *Servi*. Sav'd, and therefore by the Law of equity and Nations, to be at his command that sav'd you.

14.

That the same argument concludes us, I need not doubt, who were sav'd as many wayes as ever *Israel*. Our ignorance in times past was beyond that darknesse of *Egypt*; sav'd we were from that; sav'd again from the powder you know where; and sav'd from the Armado, you know when; and yet we expect a day of redemption. But all these deliverances laid together are nothing to the *Suprema Salus*, A safety promised to *Israel*, but purchased and conveyed to us by the blood of Christ. Servants we were of sinne, and sav'd we are, and made servants of righteousness. In captivity we were to Satan, taken by him at his will; but Christ hath preached deliverance to the captives. Children of wrath we were, but saved from that, and become sons of his love. Prisoners we were, tied with the chains of our sins, and with the bonds of iniquity, and sitting in the darknesse and shadow of death. But he hath knocked off the chains, and broken these bonds, dispelled this darknesse, and brought us into his marvellous light, and therefore *servati serviamus*, being so miraculously saved, and from such and so many dangers, let us vow to bestow our whole lives in the service of that Lord who hath out of meer mercy and love saved and delivered us.

Rom. 6. 17, 18.

2 Tim. 2. 26.

Luke 4. 18.

Ephes. 2. 3, 4.

Luke 1. 79.

1 Pet. 2. 9.

2. Bound we are to serve then, so oft as we reflect upon his goodnesse, yea, and bound to serve again, when we consider his greatnesse. *Dominus est*, It is the Lord, of whose greatnesse there is no end, and why then should there be any end of our service? So that in this word *Lord*, there is, as I conceive, a second motive couched to perswade our homage: Adoration being due to Lordship and Dominion. In earth we serve none, either with natural, moral, or civil reverence, except a Superiour, him whom the Law styles father, one to whom this grand Lord hath imparted some of his power.

Psal. 145. 3.

That we serve these with a civil and humane honour, it is because they are Representatives of this Lord, some in full and well proportion'd Statues, as Kings, others in pictures down to the middle, as greater Lords; others in lesser meddals to the shoulders only, as all inferiour Magistrates. To these we must submit, to these we must bend, because they are higher powers; which shewes evidently, that where no Lordship, no service is due, but with the title the duty is annexed.

Nazianz.

Rom. 13. 1.

Inseparably annexed I say, it is, and to be paid, not upon courtesie, but upon due debt. Due to all those earthly Lords after and under God, because their Dominion is not absolute, nor their Lordship supreme. It is a *Dei*, *sub Deo*, in *Deum*. But due to this Lord absolutely without any limitation, because he is the Lord Paramount of heaven and earth. Even Angels and Saints may not be sharers in this service; and why so? because though they have Grace and Glory above men, yet Dominion they have not; ministering Spirits they are; Ministers then, not Lords; brethren and fellow-servants, not Masters and Commoners, and therefore incapable of divine honour. For no man ever offered such a service to a y, *quem non aut Deum se vit, aut putavit, aut finxit*, whom he thought not, or knew, or fain'd not to be a God.

Heb. 1.

Rev. 19.

Weigh then the strength of this last reason, God is the Lord, the Lord absolute without any condition, the sole Lord without compare: Lord of men and Angels, Lord of death and Devils, *Dominus dominorum*, Lord of all earthly Lords and Subjects; and therefore as is his Lordship, so let his service be, absolute, sole, supreme. No other serv'd in stead of him, no other serv'd together with him.

The

1 Tim. 3. 16.

The Conclusion, 'Εἰς ἁλεγγὺν, ἐπαγούριον, παιδείαν, for *Reproof*, *Cor-
rection*, *Instruction*.

Mal. 1. 6.

Deut. 5. 1.
Luke 9. 35.

And of this we will soon agree, that this Lord is to be served, and solely to be served; I would to God, that men would as easily do it, as agree that it is to be done. Were it perform'd, our good Lord would have no reason to complain to this day, as he sometimes did, *If I be a Lord, where's my feare?*

Two duties he calls to us for. First, *To heare his voice*; and his voice will direct us in all duties of piety, and charity. Now with him for that we will not much stick: For an houre, or two, or three, as the Preacher is longer or shorter winded, we can be content to lend him our eare, supposing then that we are of his most dutiful servants. This I condemn not; yet I would not have any servant mistaken, to take that for sole service, which at the best is but the rule of his service. For Preaching is *doctrina cultus*, not *cultus ipse*. It is only a doctrine that teacheth, and the way that leadeth to the service of God, but not properly the service it self. This was necessarily to be noted, because that many now think that they have sufficiently serv'd their Lord, when they have heard a Sermon, which gave occasion to the Adversary to scoff, that the Religion of the Hereticks (for so those of Rome stile us) was a meer preach.

James 1. 22.

Acts 9. 6.

Luke 6. 46.

Mat. 7. 21, 22,
23.

Psalm 99. 5.

137. 7.

2 Chron. 29. 29.

August. in Pla.

98.

A second service then there is, and it consists in *doing of our Lords will after we have heard it*; to which Saint Paul was so inclineable, that immediately upon the voice, he ask'd, *Lord, what wilt thou have me to do?* what service is it your pleasure to command me? It is service that denominates the Servant, and doing his will that honours the Lord. And it is so absurd a matter to think otherwise, that Christ in admiration asks, *With what face any man could call his Father Lord, and not do as he was bid?* *How call you me Lord, and do not as I will you?* As much as to say, which in another place he expresseth, 'Tis to no purpose to say, *Domine, Domine, Lord, Lord. Lord in thy Name we have cast out devils. Lord, Lord, in thy Name we have prophesied: Lord, in thy Name we have done wonderful works.* All I say is in vain, if yet we be workers of iniquity.

Well then, how goes our service? What it is in our Closet, I ask not. For it is in secret, and he that sees in secret can best judge of it; I pray God it be daily and not intermitted; fervent, and not interrupted. The Lord God add to our prayers, how many soever they be. What it is in publick we see. In old time *Moses* bowed before the Ark, and *Hezekiah* worshipped and bow'd the head in the Temple; and in the purer times *nemo manducabat nisi prius adoret.*

1 Cor. 11. 4.

But now the indecency of the place first shews that we are like to be slovenly servants. Next our approaches are very irreverent; in we come, our hat is not moved, and down we clap, and dishonour our head, our Head Christ more; we seal not our prayer, for our Amen is silent, the lips scarce move, nor the knee can be got to bow. Homly God wor, and familiar our behaviour is, it cannot be called service, there is so little of a servant in it.

Asham'd I am to insist longer upon this; it were to upbraid you with your whole service. For very shame then out of the Church I go, to view your lives abroad; And there I feare me, I shall find you too loose, when your service in your Lords nearer presence is so profane. It saith with us, not as if God were the Lord, and we to do his Will, but as if we were the Lords, and he to do ours. May he not renew his old complaint taken up against a people

people that he had entertain'd for his menial servants ? *Then hast made me to serve with thy sinnes , thou hast wearied me with thine iniquities.* 'Tis a homely word , but I cannot forbear it , that you may forbear to do it , we make him lacquey to our vile affections.

Isa. 43. 24.

There be that lay the whole burden of their sinnes upon God , and make his Name serve for their own ends. In his Name they speak , and would be reputed his best Servants , that they may gaine repute and credit. 'Tis old , but true , *In nomine D mini incipit omne malum.* They would have men believe they are drawing h's Will ; when it is their own. It was forsooth the will of God that *Jehu* was doing , when by the blood of *Ahabs* Sonnes , he was thirsting after a Crown. It was the will of God that commanded *Abso- lom* to *Hebron* , to pay his vow , when he stole the hearts of the people , and meant to dethrone his Father. No such great mischief ever attempted , perfected , as that which hath had the Name and Will of God affixed to it.

2 Kings 10. 13.
2 Sam. 15. 7.

The covetous *Pharisee* comes in the Name of God , and fools the poor Widow into a belief , that God hath not such another devout servant upon the earth as he ; under which colour he creeps into the silly womans house , and with a long prayer , and a leaven'd face , devoures her. Said it is , that the Romish Jesuite , and the preciser brother , are cozen Germans to this old Hypocrite ; the one making as good a Market of his dirges , trentalls , and hallowed graines ; the other of his groans and sighs , and Oh Lord God , and good Father , as ever that Viper did of his tedious Orizons. The leud Strumpet too , she looks as demurely as the chaste *Susanna* , who would conceive no less upon a groan ferch'd at a Sermon , but she were at least the hand-maid of the Lord , when she is *Mary* the City sinner , or rather the Cities sinne , making this Religious Face to serve her turne , and her Lord to serve her lust.

Mat. 23. 14.

And as if this were a small matter thus to counterfeit our Lords Name , there be that reject him , as if he were not worth the serving , and professedly set up another Lord ; in their lives I am sure , by their words what they will. Ever since *Our Father which art in heaven* hath been cast aside , *I believe in God* hath been banished with it ; and that which makes me think so , is , because 'tis evident that the greatest part of the godly fall low in the wedge of gold , and devoutly worship : Though Christ tells them , that it is *advant* impossible , *Te cannot serve God and Mammon ; be godly , and covetous :* Let the Catalogue of Gods Servants be call'd over , and though you may brand many of them for foul enormities , yet you cannot say that one of them was a Mammonist. Again , there be that serve their sense and appetite , whose God is their belly , their Kitchen is their Temple , their dainties the sacrifice , their Cook their Priest , and their Paunch the Altar. Every where sin is a great Lord , and hath a long train of Servants ; This same *Agrestis & furiosus Dominus* , as *Sophocles* calls him , raigns and wears a Crown , makes Laws , and is obeyed in every Corner. Though there is an *advant* for that too ; *If you be the servants of sinne , you cannot be the servants of righteousness.*

Mat. 6. 24.

Phil. 3. 19.

Rom. 6. 18, 20.

And heare you ? Our *Joshua* is at his *Non potestis* also , You cannot serve the Lord , for he is a holy God , he is a jealous God , he will not forgive your trespasses and your sinnes. How ? not serve the Lord ? No , not the Lord and *Baalim* , other Lords , for that is his meaning ; not the Lord and your belly , not the Lord and your purse , not the Lord and your sinne , not the Lord with a mask and a visour on. For he is

Verse 19.

1. An holy Lord ; What should he do with unclean , impure , unholy , and voluptuous Servants ? His purity will not away with their impurity ; his Sanctity with their pollutions. If the belly and sinne , *Bacchus* and *Venus* be

T

Masters,

Masters, he scorns your offer of service to him. Down these must, where he is set up.

Isa. 1.

2. And as he is holy, so is he jealous too; *his glory he will not give to another*. No Husband more impatient of a corival in his bed, than he of a Co-partner in his Service. *Βαλυσσιν*. He abominates that the dirty Lord *Mammon* should be served with him, much more preferr'd before him. Down this Idol must, and all other false Gods, or else no Servants of his.

Isa. 28. 21.

& 27. 4.
Bern. Sermon. 5. de
natali Dom.
Tertul. ad Mar.
lib. 2. cap. 11.
Et de Resurr.
carnis. c. 14.

3. And from his jealousy proceeds his fury. This puts him into such a rage, that he will not forgive. It forceth him to do his work, his strange work; to bring to pass his Act, his strange Act. In the former Chapter of *Isaiah* he tells us, *that anger is not in him*. That his nature is to pardon; this is *ingenita*, proceeds from his bowels; to that other he is contrain'd; and therefore the effect of his Justice is *opus alienum*, call'd a *strange work*. *Ita prior Dei bonitas secundum naturam, severitas posterior secundum causam*, So then the goodness of God is first in him according to his Nature, his severity is after according to the cause that he findes in us. For when once his Servants come to this, that they dissemble with him, carry a double heart, use his Name, and abuse his service, he will not forgive, he will not pardon. Holy he is, and he will not be prophaned; jealous he is, and he may not be comforted; severe he is, and he will not be hypocritically served; for such a *Laodicean* he will spue out of his mouth. The Jews have to this day this Saying commonly in their mouths, *Non tibi O Israel accidit ulla ultio, in qua non sit uncia de iniquitate vituli*; i. e. O Israel, there is no punishment which befalls thee, in which there is not one ounce weight of the Golden Calf. So it is not; however in their judgement it justifies *Joshua's* word, that he is a jealous God, and he will not pardon.

Jer. 42. 20.

James 1. 8.

Isa. 2. 9.

Jer. 18. 23.

Rev. 3. 16.

And now I put you to your Option, as *Joshua* did these *Israelites*, *Eligite vobis*, choose you whether you will serve this great Lord or your selves; this Father Almighty, or your own imaginations. And methinks I hear you reply as they did, *Abstine*, God forbid that we should serve any other. Nay, we will serve the Lord by all means. Servants of the Lord we will be. *Ob* that there were such an heart in you alwayes! for this would be your wisdom and understanding in the sight of the people with whom you live. But if this be your minde, then this day renew the Covenant, which you made when you became Gods servants.

Deut. 4. 6. & 5.
29.

A bond you gave at your Baptisme to forsake all the enemies of this your Lord, and to serve him; and of this, that Stone, the Font is a Witness; and Surety you gave for performance of this Bond. Pay therefore what you have vow'd, serve this Lord, obey this Lord whom you have chosen to be your God; for to your obedience are the promises made; The blessing in the City, and the blessing in the field: The blessing to the fruit of your body, and the blessing to the fruit of your ground; the blessing to your Kine, and the blessing to your Flock. These I after *Moses*, propose as good powerful motives only. There is a blessing promised beyond all these, purchased and assured by the blood of Christ, to every good and faithful Servant. Serve then out your time, and your Lord will surely pay you better wages than any earth can afford. He will call unto you, *Engage*, Well done thou good and faithful servant, enter into thy Masters joy. His joy it will be to Crown thee, thy joy to be Crown'd at that day; when with the rest of thy fellow Servants, he shall call unto thee, saying, *Come ye Blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world*. Which God grant, &c.

Deut. 28.

TO



To the Noble and his much Honoured Friend

THOMAS LOWE, Esq.

WILLIAM NICOLSON prayeth happiness in this
World, but especially in the future.

Noble Sir,

I So much presume of acceptance of what I offer to your Candour, that I do not beg it, but enjoyne it. For it is your and my Fesus in the bosome of his Father, in the womb of his Mother, in his Cratch, on the Cross, in his grave so low, and in his Throne of Glory so high; In a word, it is our common Saviour; Him I here present you, because I know, notwithstanding your vertues, you need him. And with the same hand I reach him to you, I take him back againe, because I need him more than you; being one to whom God hath lent more yeares, and therefore consci-
~~ous to more sinnes; One placed in a publick Office, and therefore~~
to answer for other mens deficiencies as well as my own. Where-
as therefore others who present gifts, freely part with all unto him on whom they bestow their free-will offering: I cannot on other terms resigne my Saviour into your hands, but that you be content I share with you. His Name is an Oyntment poured forth, and it may very well sweeten us both, because it is sufficient to perfume the whole world. Other sweets must be set aside in comparison of this, because they are indeed dung to this.

The ill hap is, that this sweet Name hath of late past through some slovenly hands, who have exposed it so rudely, that it caused too many to nauseate. For when husie fyes fall into the Oyntment of the Apothecary, they cause it to stink. Thus then this precious balme be return'd to its prime worth, esteeme, use, I have endeavoured according to that measure of Grace which God hath bestowed on me, to set it forth as it was at first, before it became sullied by their sluttish fingers. If I have done well, and as fitting so precious a subject, it is that which I desired; but if slenderly and meanly, it is that I could attain to.

T 2

Your

Your ingenuity, affability, courtesie, condescension, hath been alwayes such, that it hath wonne upon the hearts of all that know you, and among others hath made me, the least of many, one of your Votaries, on whom you have alwayes cast so kinde an aspect, that you made old Cato's observation good, That old age is not odious to young men, Bonâ indole præditis, enobled with the tincture and seeds of vertue and goodness. These of your Noble and excellently endow'd Father yet live in you; which that they may ripen, and in you bring forth the fruits of true piety, I thought good to moisten with the blood of my Saviour; than which there cannot be a better Manure to the practice of piety. In this my prayers are that you thrive and grow, till you come to be a perfect man in Christ Jesus. So I take my leave, and remaine one

Who is ready to do you true

Christian service,

WILLIAM NICOLSON.

These following Sermons are applyable to the second part of the Creed, concerning that great work of mans Redemption by Christ Jesus.

A N

A N
EXPOSITION
 OF THE
Apostles Creed.

The Second Part.

The Ardent desire of the Patriarchs, Prophets, and holy men of God, that Christ would appear in the flesh.

CANT. I. I.

Let him kiss me with the kisses of his mouth.



Strange beginning of a Book you'll say, and with Solomon unusual. His Proverbs beate his name. The Proverbs of Solomon, the Son of David, King of Israel. His Sermonis set forth the Authour. The words of the Preacher, and his Text on which he preacheth, *Vanity of vanity, all is vanity; upon which one hath thus descanted;*

Prov I. I.

Ecclef. I. I.

*Cum vanitas sit vanitatis filia
 Quæ vanitati vanitatem procreet:
 O vanitas, quid vanitate vanius?*

But for this Book, had not the Inscription been added by some old Rabbins, we had been to seek the Composer.

Without all question it is of his Composure. Who as in his Proverbs he reads us many Lectures in the Ethicks, Politicks, and Oeconomicks, and in Ecclesiastes in the Physicks; so in this Book he is Metaphysical, and Treats upon a Subject beyond both, to wit, of the indissoluble conjunction of Christ and his Church, whose longing desires he presents to us in these words, *Let him kisse me.*

A passionate expression! and at first it is hard to say of whom, or to whom; The Pronounes, *Him* and *Me*, are so indefinite. But be they spoken by whom they will, certainly it is of one deeply in love; for she desires a kiss, and kiss after kiss; kisses doubled, if not trebled; *Let him kisse me with the kisses of his own mouth.* And this is indeed the Solacisme of love, which thinks

thinks that every one is bound to take notice of whom she is enamoured. She says only here, *Let him kiss me*; and supposes all the world bound to take notice who this *He* is, whom she meanes, though she discover not his name, nor say one word more. *Amor, quem ipse cogitat, nomen puri ignorare.* This is Loves own Dialect; that spends more upon desires, than words.

Were you then affected as you ought, I should not need to name who the persons are; nor *He*, nor *She*; nor the Bride, nor the Bridegroom; nor her that desires a kiss, nor him from whom it is desired. But *Heare you* are too earthly-minded; I must therefore raise your thoughts. Never was there so high an extasie, never so passionate intercourses of love. And yet *abi Venus*; For whatsoever is here expressed, is wholly Spiritual and Divine. *These words are Spirit and life.* The deepest things of God being involv'd in Allegories, and shadowed in Riddles, which who so will understand, must be in love, as the Spouse was here.

The enamour'd soule was here the Church; the object of her love Christ, which takes upon him the person of a loving Husband, to enrich his Spouse with what is his. This she well knowing, longs, and sighs, and wishes for the Marriage day, which was (to speak truth) the day of his Nativity, and apparition in the flesh. And against that day, *Solomon* moved by the Spirit of God, composed this *Epihalaminum*, or wedding Song.

Which is stiled *Canticum Canticorum*; as if he should say the most excellent of all his Songs. Five hundred he composed, but none like this. No nor ever any Song made like this. *Moses* Song is extant, and *Deborahs* Song is upon record, and *Annahs*, and *Dauids*, and *Asaphs*. These were all sweet Singers of *Israel*; but not any of those yet it seems, to be equall'd to this. They bare *Cantica*, *Psalms*, *Hymns*, *Songs*; but this as having preheminance of all the rest, *Canticum Canticorum*, *The Song of Songs*. Sung they were by particular persons most wise for some benefit receiv'd; as put case, that of *Moses* for *Israels* safety, and *Pharaohs* overthrow, of *Deborah* for her victory over *Sisera*, *Annah* for her Son, &c. But this was a Song penn'd to be sung by the whole Church to God; for the Redemption of the World by his Sonne. For look whatsoever God had promised, the Prophets foretold, the Patriarchs expected; the Evangelists wrote, the Apostles preached, either for the building up of our faith, or confirming our hope, is fully, though darkly comprehended in it; *Eloquio jucundo, figurato tamen.*

Here indeed is a vaile, as sometimes over *Moses* face; but time hath removed it; and the mystery, hid from the beginning of the world, is now opened, since God is manifested in the flesh. What those old Fathers had in *Spe*, that we have in *Re*. What the people of God then expected, we enjoy. The Church then desired, *Oh that thou wert as my brother, sucking the breasts of my mother.* But we behold that our brother an infant of a spanne long, drawing those milk-white breasts. The kisses which she desired, have been sealed upon our lips; and those lips that gave them, have by himself spoken unto us.

Tertullian said it long ago, *Christianus nihil aliud nisi Judaeus reformatus*, That a Christian was nothing else but a reformed Jew. For the Doctrine of Christ was no strange thing in the world; It began not 1654. years ago, but was from the beginning. A Doctrine first made known by God, *The seed of the woman shall break the Serpents head*; and all Sermons since, are but rehearsals and explanations of that old Text, and old Truth. For Christ was that *Lamb slain from the beginning of the world.* He was that common hope of the Fathers, and us their Children. *He was yesterday,*
and

John 6. 63.

1 Kings 4. 26.
Exod. 15.
Judges 5.
1 Sam. 2.

Exod. 34. 33.
34. 35.
Ephes. 3. 9.
1 Tim. 3. 16.
Cant 8. 1.

Heb. 1. 2.

Gen. 3. 15.
Rev. 13. 8.
Acts 28. 10.
& 26. 6, 7.
Heb. 13. 8.

and to day, and the same for ever. To all the same spiritual meat, and the same spiritual drink. They that went before, and they that follow'd after, cryed, and yet cry, *Hosanna to this Son of David.*

The Apostle witnesseth that they pleased God; and was God ever yet pleased with any but through his Sonne? The voice from heaven assures us that it was no otherwise. *Thou art my Sonne in whom*, it is not with whom *I am well pleased.* Pleased with him, but in him pleased with us too. There never was, there never shall be but one Catholick Church; there never was, nor never shall be but one Communion of Saints; and of these Saints one Christ is the Redeemer, and of this Catholick Church one Christ is the Head. The Fathers that lived before, and they who lived at, and we who have lived since the time he took these lips to kiss us, are all but members of this one body. Though they were forward as *Jacob*, and put forth their hand, and laid hold on the promises before their brethren, yet they were joyn'd to the body by this head. And that which united them, was their faith; which was one and the same in respect of the object, *the seed of the woman*; expected and desired by them, performed and exhibited to us: They believ'd and hoped for salvation by a *Messias* to come, we believe and hope for salvation by the same *Messias* that is come.

Which that it may the better be conceiv'd, you shall do well to consider Faith in these respects.

1. *Quoad internam illuminationem*, by the light of knowledge, which is the first ground of faith; and thus their faith was not the same with ours; for our light is greater than ever theirs was. For what they in general believed of the *Messias*, that we have unfolded, and digested into particular Articles. Mans life is compared to a day; and by the parts of a day, this truth may be best known. Some there be that are up betime before the day spring, or the Sun hath scatter'd the clouds and mists, and what such men see, they behold darkly as in a Fogg. Thus the old Patriarchs (that lived before the day-spring from on high came to visit us) saw the *Messias*; They saw only a shadow and a glimpse of him breaking through the darkness of Prophecies, and the mists of Sacrifices, Types, and Ceremonies. Some other walk abroad at noon-day when the Sun is in the Zenith, and what they see, they behold clearly. Thus they saw the *Messias*, that conversed with him, which caused them to contend for the faith so earnestly, so constantly, so faithfully. But whosoever since have seen him, are come nearer to the evening; and therefore though the object be the same, yet the Medium is darker, misted with Heresies, errors, profane life of the professors, which makes the apprehension the weaker by much. In regard of the light then faith hath its degrees. The Fathers that had less light saw less, but in the other respects, their faith was the same with ours.

2. *Quoad obiectum*; In regard of the object, as I said but now; for *οἱ παλαιοὶ χαίματα ἀνασπείροντες*, &c. they who lived under the old Testament, had a firme hope that God would make good his promise, and bless all nations in the seed of *Abraham*, and a lively faith in the Redeemer to be revealed in the fulness of time. *Jacob* thus speaks to God on his death-bed, *I have waited for thy salvation, O Lord*; or as some read it, *Jesusum tuum, Thy Jesus.*

3. *Quoad assensum*, for they assented, and yielded no less to this way of Salvation than we do. *Abraham saw my day, and rejoiced.* Just as a man that sees but with one eye, equally believes, and is pleased with the object he sees, as he that perfectly beholds it with both.

4. *Quoad applicationem*, In regard of application; and so the Fathers by Faith receiv'd the promises of the *Messias* to come, and applyed them to themselves.

1 Cor. 10. 4.
Mat. 20. 15.

Heb. 11. 39.

Mat. 3. 17.

Gen. 25. 26.

Jude ver. 3.

Justine Martyr.

Gen. 22. 18.
Gal. 3. 23.
Gen. 49. 18.

John 8. 56.

Heb. II. 13.

Job 19. 25.

themselves for their own benefit; No lesse shall I say? nay, I feare me, much more than we do: ἀσπάζονται ἡ ἀπαγγελία, They gave them a kinde embrace. This was *Jobs* stay, he took it and put it in his bosome next his heart, *I know that my Redeemer liveth*. A Redeemer would not serve his turne; He never was at rest, till he knew that he was his Redeemer; till he had taken hold of him, and applyed him, even by faith made him his own; and made, as I may so say, a kinde of Monopoly of him, *My Redeemer liveth*.

Their faith then was true, but not so cleare. True, for it had for its object the *Messiah*. True againe, in that it did assent and rest in the promise. True lastly, in that they did apply to themselves the Redeemer, and expected to be saved by him. But not so clear, because all the particulars of this Redemption were not made known to them.

And now perhaps you will say, What needed this waste of time? what use of this long preamble? you may judge it superfluous, but I say 'twas necessary, and could not well be spared; For had not the Church believed all this, to what purpose should have been those ejaculations, those fervent petitions of the old Patriarchs and Prophets that desired to see this day? how could we have understood what the Spouse here intended, when she passionately thus breaks forth, *Let him kisse me: with the kisses of his mouth*. Out of which I shall commend unto you these three Points to be considered.

1. The earnest desire of the old Church.
2. The Object of her desire, to see Christ in the flesh.
3. The end that she desired it; viz. that peace might be made betwixt heaven and earth; of which a kiss given and taken is a token and pledge.

1. The desire of the old Church earnest.

The prayers of the old Church were neither *Trepida*, nor *Tepide*; boldly they came to the Throne of grace; for they were arm'd with faith, and fervently they sent up their petitions from thence, for they were wing'd with Love. Where the love is cold, the prayer is cold; whereas from a heart warm'd with this passion, the petition is earnest. Heate a man once with the fire of the Spirit, and he will speak to God in sighs and groans that cannot be uttered; as the old Saints did in this case. *David* fetcheth one gone about it, *O that thou wouldst give salvation to Israel out of Sion*. *Isaiah* another, *Oh that thou wouldst rent the heavens*. And the Spouse a third, *Oh that thou wert as my brother*. And this here, *Let him kiss me*, is no faint desire.

Rom. 8. 26.

Psal. 14. 7.

Isa. 64. 1.

Cant. 8. 1.

James 5. 16.

Gen. 32. 24, 26

Luke 18. 3.

When you pray then, pray thus. Thus as the Spouse with heat and love; be earnest and serious with God; and conceive not that God will heare you, when you heare not your selves. True it is, that the prayer of the righteous man prevails much; but it must then be fervent; for if cold, it freezeth in the Clouds, and comes not to heaven; whereas a zealous prayer mounteth higher, wrestles with God, and will not let him alone. It is an Argument that a man is not much touch'd with the sense of what he wants, or wanting asks, when his suit is heavily commenced; for every one that truly feels his own necessity, will be importunate, he will press his friend even after a denial; So it was with the poor Widow, which cried, and cried still after the unjust Judge, till she made him heare; an example that our Saviour hath left upon Record, that we should be earnest, importunate, and zealous in our prayers, and not petition as if we cared not much whether what we ask'd were granted or not; so did not the Spouse, for she was transported with the

love

love of what she wanted and sued for, and would not be satisfied without she
 iped. *Let him kiss me.*

2. There be that observe here again her humility and reverence in her suits,
 in that she said, *Let him kiss me with the kisses of his mouth*, not with the
 kisses of *thy* mouth; that phrase she thought too familiar, homely and unman-
 nerly; which will check their impudence, that take upon them to command
 God, when they should intreat. Thus I have seen their Petitions printed, Thou
 Lord shalt do this for us, Thou must do it, We command thee to do it; ground-
 ing their bold pride and confidence upon that place of the Prophet *Isaiah*;
And concerning the work of my hands command ye me; which is an Ironical
 Sarcasme to the *Babylonians*, that thought they might lay an interdict upon
 God, and stay his Decree for the return of the captivity, and no warrant for a
 brazen-faced prayer. Sure I am, that the cream of Gods servants have peti-
 tioned, not commanded, and thought it a great happiness, if upon a suit ten-
 dered with all submission, humility and reverence, they might be heard, and
 dismissed with *Be it unto thee as thou desirest*. Familiarity begets contempt,
 and contempt draws on anger; and in anger I deny not, but a Petition may
 be signed; but better it were for him, it were denied; for it proceeds à *Deo*
irato non propitio; and what is so granted, is given as the *Israelites Quails*,
 far better be without it. Faith, though it be confident, yet it is not impudent;
 it blusheth when it asks; though it desires a kiss, yet it shall be modestly, sub-
 missively done, approaching not as a bold Whore, but as a chaste Spouse, being
 prepared rather to receive, than to command a kiss.

A kiss, or kisses: And that was a great matter, as I shall by and by make
 evident to you. This teacheth us, that so often as we approach the Throne of
 Grace, we sue not for Trifles; it becomes not the Majesty of heaven to attend
 such Suits: *Tu cum oras, magna ora*: When you pray, ask for great things.
First seek the Kingdom of God, and the righteousness of that Kingdom, which
 are the kisses the Spouse sues for in this place, and then for other matters: For
 one temporal ask five external; this is the method by which we are taught to
 pray, in which we have but one single petition for daily bread, but five for this
 one, for those things that concern Gods honour, and our souls wealth. Tran-
 sitory things then would be put into our petitions, as they stand in our *Pater*
noster, not too oft repeated, nor too much insisted on; as for heavenly and
 spiritual, they cannot be too frequently, too earnestly pressed, because they
 properly concern our happiness. And among these, this especially, which the
 Church here asks to be reconciled to God through his Son, a work that could
 never have been done, had he not become the Son of man; for how should
 he ever have given a kiss, that had no lips? how should he speak peace, that
 had no mouth? when then she desires a kiss, or kiss from his mouth; her
 mind no question was, that he would appear in the shape of man, which was
 that same *Magnum* I hinted to you, and to that now I come.

2. *The object of the Churches desire, which was, to see Christ in the flesh.*

Long before such a kiss was promised, or else she had never presumed to de-
 sire it. What did God else mean by the seed of the woman? What else by
 the blessing to come from Abrahams seed? What by Jacobs Scepter? which
 was not to depart till he came. Infinite it were to insist upon all the Prophe-
 cies of him; for to him give all the Prophets witness. *Balaam by a Star*:
Moses by a Prophet: *David by a son*: *Ezay by a child*: *Jeremy by a just*
God, *Jehovah our righteousness*: *Ezekiel by a Pastor*: *Daniel by the Messia-*
ah: *Micah by a Governour*: *Zachary by a branch*: So that the testimony
 of Jesus is the Spirit of Prophecie; this is the light that shines in a dark place,
 to which he that gives heed must needs be brought to Christ.

Isa. 45. 11.

*Fun. & Trem.
 in locum.*

Mat. 15. 28.

*Ambrose in
 Psal. 118.
 Mat. 6. 33.*

*Gen. 3. 15.
 Gen. 12.
 Gen. 49.
 Acts 10. 43.
 Numb. 24. 17.
 Deut. 18. 18.
 Psal. 2. 7.
 Isa. 7. 14.
 Jer. 23. 5.
 Ezek. 34. 23.
 Dan. 9. 25.
 Micah 5. 2.
 Zach. 3. 8.
 Rev. 19. 20.
 1 Pet. 1. 19.*

And

And to him again give all the Types and Sacrifices witness; the Paschal Lamb, the Brazen Serpent, the Scape-goat, the Red Cow, and I know not how many more of them, so that the testimony of Jesus are the Types of the old Law. But all Prophecies hang in suspense till the fulfilling of them; and all Types are but shadows, empty things, till the substance be exhibited. And yet this was all the light that the old Church had; a Saviour rather shadowed out darkly, than clearly expressed; and therefore she is desirous to know fully what those darker Prophecies aimed at, and what those obscure Types intended; petitions to God to open them, and fulfill them.

Exod. 4. 10.
Isa. 6. 5.
Jer. 1. 6.

'Tis as if she had said, *Quo mihi semiverbia illa Prophetarum ora?* What comfort can I take in those half and cloudy expressions of the Prophets? I'll hear *Moses* no longer, he is a man of a *stammering tongue*, and no way eloquent. *Isaiah's* lips are polluted. *Jeremy* is a child, and knows not well how to speak. As for Visions and Dreams, and Types, I wot not what to make of them; and therefore *ipse loquatur, quem loquuntur*, let him come himself and speak of whom they speak so much, and speak to me, and kiss me with his own mouth; so may the mystery that hath lyen hid from the beginning of the world be made known to me.

Micah 4. 3.
Isa. 9. 6.

But it was not curiosity only that made the old Synagogue to be so earnest to see the promise fulfilled; a farther matter there was in it. God and the world for mans disobedience were fallen out; God was become angry with man, and man was an enemy to God; and betwixt both fore-told it was, that there should be a peace concluded by the lips of the womans seed: *Micah* said it, that when he came, peace should be in our Land. *Isaiah* before him, that he should be *Sher-Isaiah*, the Prince of peace; the first that should take that burden upon his shoulders.

Psal. 144. 5.
Isa. 64. 1.
& 41. 8.

This was the promise; but where's the performance? some mockers there were which said, You Prophets cry peace peace, but we find no peace; How long do you torment our souls? If he your Child, your Messias will have us persuaded of his good will so often signified by you his servants, then let him come down and make the peace, make your words good, and pacify all in heaven and earth.

Numb. 24. 23.
Luke 2. 25. 38.
Numb. 6. 25.

Upon this *Angeli pacis amarae stabant*, those Messengers of peace began to weep bitterly; and as well to stop the mouths of these mockers, as to assure their own peace, they were very earnest with God. *David* would have the heavens bowed: *Bow the heavens O Lord, and come down.* *Isaiah* would have them rent and broken: *O that thou wouldst break the heavens;* rather those celestial orbs suffer violence, bow and rend; and dissolve to dew, than he should not descend to make up their and our peace; nay, such was the earnestness of *Daniel*, that he was still *Vir desideriorum*, a man of desires; and whether think you that *Balaam* had not a months mind this way, when he passionately laments, *Alas, who shall lips when God doth this?* those that lived near his coming, as *Zachary*, *Simon*, *Amin*, were always looking and expecting this day. Considerable also it is, what the Jews meant by that common salutation, *Ostendat tibi Dominus faciem suam*; the Lord make his face to shine upon thee; for what was the face of God, but the Son of God, the very Image and Character of his brightness, whose appearance and manifestation they prayed for, by this form of speech as is conceived?

2 Kings 4. 31.
Bery.

But what speak I of particular men, when I have here the request of the whole Church? *Osculetur me; let him kiss me, &c.* All the kisses given before were but in words only, this real; they in hope, this in truth; they but like the Prophets *stuffed* sent by *Gehazi* a servant, and laid upon the face of the child without effect, without virtue. There was no voice, no life in the child; as yet he breaths not, moves not, looks not up. That great Prophet himself must come in person, he must put his mouth upon our mouths, and his hands

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hands upon our hands, and his eyes upon our eyes, or else we shall never recover. *Nam quod tactus baculi non potuit, tactus carnis mirabiliter perficit.* For what the cold touch of the staffe could not do, that the touch of his flesh will in a wonderful manner bring to pass.

3. The end why the Fathers desired the Incarnation of Christ; it was, that he would kiss hir.

And now let us see what those kisses were which the so much desired, for many they were; *Oscula*, a plurality of kisses; which when we know, confess we shall that not one of them could be spared, for we stood in need of them all.

1. The first kiss he gave to our nature whereby he took the seed of the woman, and join'd it to his Deity, so of two making one, of two natures, that of God; and that of man, one person. By this there was a stay made of that pollution or birth-sin that defiles our nature. By this an infusion of that purity and holiness which was requisite in a Mediatour; for had he been any way defiled with sin himself, he never could have reconciled God to sinners.

In his person there was the grace of union, and the grace of unction; and because the first of union, therefore this latter of unction; the conjunction of our dust to his Deity, raised our clay to a higher pitch, and gave to the seed of Abraham which he assumed, a sacred unction and ability, & *intrinsic*, & *extensive*, & *quoad essentiam*, & *quoad virtutem*; in the intensest and highest degree that possibly grace may be had, and a faculty to use it unto all effects and purposes that grace can extend. 'Tis acutely observed by *Rapart*, that the Holy Ghost descended upon our Saviour in the shape of a whole creature, a whole Dove; whereas it came upon the Apostles in the form of a parted and divided tongue. Because grace was bestowed upon him totally and perfectly, being habitually and formally inherent in his humane nature; whereas unto them there was a division made of those gifts, every one having his share, as was requisite for them selves; for the joining of the Saints; for the work of the Ministry, and for the edifying of the body of Christ. Above his fellows he was to be in the work, and therefore to be anointed with the oyle of gladness above his fellows.

But because this work could never be done without this union, therefore he decreed that these two natures should meet and kiss. *Man cannot redeem his brother*; it is a work too high for him, he must let that alone for ever; God is unapt to do it, as having no blood to shed, without which there can be no Redemption. Could then there be a person of that wonderful composition found, who might be *Quadrup*, God and man, this alone were he who were apt to stand up in the gap, and reconcile the disagreeing persons; that then he might be God to merit, and man to dye, and by both to bring salvation to those who were lost; his Deity did vouchsafe to humble it self, and kiss the seed of the woman; after which grace of union there followed kiss upon kiss; for many they are.

1. A kiss in Baptisme, when he first meets with us, and by water seals upon our lips a pardon and remission of sins.

2. After this another kiss by the other Sacrament, when to our mouths he offers his body, and to our lips his blood, as a sure pledge of our peace made with him.

3. These kisses at some particular times; but all our life long a kiss by his Spirit of love. He comes and calls, and knocks, and visits us day by day: Upon some he bestows *charismata*, gifts, and seals them on their lips; their eloquence, their utterance, their words spoken in season, and out of season, are of these ample testimonies; but to others he gives *gratias*, graces, and seals them in their hearts, and by good works on their hands, and by good words on their tongues.

U 2

4. And

Thom. Part 3.
2. 7. Art. 10.
Viguerius.

Mat. 3. 16.
Acts 2. 3.

Eph. 4. 11.
Psal. 45. 7.

Psal. 49. 7.

Hebr. 9. 22.

Acts 2. 38.

Mat. 26. 28.
1 Cor. 10. 16.

Cant. 5. 2.
Rev. 3. 20.
1 Cor. 14. ad
11.

1 Cor. 1. 5.
2 Tim. 4. 2.
Joh. 1. 16.

Hebr. 1. 2.

And yet we have another kiss from his lips, a kiss of Instruction, a peculiarity in this kiss; for the same word *Nazak* in the Original, that signifies to kiss, signifies to instruct also. Instructed he hath, and taught us now a new lesson, yea, and that from his own mouth; for saith the Apostle, *God hath spoken to us by his Son*. The old lesson we had from his Messengers and Servants, *Moses* and the Prophets; but this not from any man of God, though never so eminent, but from the Lord of the Prophets; not from any servant, though never so great in place, but from the Son himself; from his mouth we have received notice of Gods will; he himself, *pater semus*, gave us this kiss.

Luke 2. 29.

Isa. 38. 1, 14.

2 Sam. 15. 5.
Mar. 26. 49.

Luke 2. 14.
John 14. 27.
John 16. 33.
Eph. 2. 13, 14.
15, 16.
Luke 19. 42.
Isa. 53. 5.
Joh. 20. 21, 26.

Cicero de
Senect.

Now the last kiss he gives, is a parting kiss, a comfortable kiss indeed, without which we should take but farewell of the world with small content: Did not he come, when we are passing from these houses of earth, and seal upon our lips, *Osculum pacis*, the kiss of peace, pronouncing with a clear voice, and a serene countenance, *Pax tibi frater*, Peace be to thee my brother; assuring us that through his blood our Father is reconciled to us, and we to him, without which we should pass hence with a sad and amazed soul: Did you ever behold the cheerful look, and the Swan-like song of a Saint of God upon the approach of grim-fac'd death? that which caused him to sing his *Nunc dimittis* with such content, was the assurance of this kiss. On the other side, have you ever been by to hear the groans and piteous complaints, not of men of the common sort, but of spirit and valour, that durst have looked death in the face, yea upon the summons, *Set thy house in order, for thou shalt dye*, brought so low, that they mourn as a Dove, and chatter as a Swallow? That which struck them into this terror, was, that they could find no inward certificate of this kiss. It is no light thing then that the Spouse here sues for, since so it is annexed all our comfort; since when it is either denied or withheld, there is nothing but the greatest discomfort and perplexity.

A kiss is the perfectest Symbol of love and amity, and given from the lips of Christ most sure. Among men it may be, as they are, deceitful; for there is a crafty and insinuating kiss, as was *Absholom*; and a false and treacherous kiss, as was that of *Judas*; but in God there cannot be the least suspicion of falshood, no ill intent; and therefore from his mouth a kiss given, must needs be *Charitatis Symbolum*, a sure sign of love and peace.

When he was born, it was his *Xenium*, his New-years Gift, *Peace be to men*; when he dyed, it was his Legacy, *My peace be with you*. In his life he prayed for it, paid for it, wept for it. At his death he dyed for it, and at his rising he brought and bequeathed it, he stood in the midst and said, *Peace be unto you*: And when they are parting with the world, present he is with his, to dismiss them with a kiss of peace: *In signo pacis facit de pace securos*, by this love-token of peace, he makes them secure of his peace.

Yea, but what now, did not *Abraham* the friend of God, the Patriarchs and Prophets enjoy this? Had not they their kiss of peace and reconciliation long before he had any lips to give it? yes certainly, and they joyed at it; but yet their joy was not full; no more then his can be, who having a friends word past to him for a courtesie, yet is not wholly quier in his mind till what is promised is performed. Though then their assurance for the performance was as firm as ours, yet the way how it should be performed was not so clear and evident; and this as it needs must abate of their content, so also it did very much fire and inflame their desires. *Nihil molestum est quod non desideres*; nothing is troublesome that a man desires not; and then by the Rule of contraries it will follow, *Omne molestum quod desideres*, every thing puts a man to trouble which he desires. Promise a man victory, and say he believes it, yet he is not satisfied till he know how it should be done. Let an Angel from hea-

ven tell *Sarah* of a Son; or *Mary*, that she shall conceive, and enquired it will be, *was born*. How can this be? and till that be known, the soul is restless. So it was in this case, Gods Word was past, that in time the Bridegroom should come, who should give his Spouse this kiss, which she believed, and yet desired; and for much the more desired, because it was but *Vesperina nocturna*, a glimmering of light to our Sunshine which came to them.

For first it was brought to them by piece-meal; and not all at once. One piece to *Adam* in gross, that he should be the seed of the woman; no more. Then another piece to *Abraham*, that of his loins, his people; after of the Tribe of *Judah*, then last of the Family of *David*; his Pedegree was thus by degrees made known, and more clearly discovered. And for his Offices, these were not declared all at once neither, but sometimes to one, sometimes to another. To *Moses* that he should be a Prophet: To *David* that he should be a Priest: To *Isaiah* a Prince or King. And for to hold you long, the circumstances of his birth were by pieces delivered: To *Isaiah*, made known it was that his mother should be a Virgin. To *Micah*, that the place of his birth must be *Bethlehem*: To *Daniel*, that the time must be after seventy weeks. A man in this piece of an hour may now come to as much knowledge of him, as they arrived to in some hundreds of years. Now how was it possible, but as they saw the light arise by little and little, so also they should still be desirous to see more of it, indeed to behold it in its full strength and beauty, without which they could not be satisfied. All they heard of him hitherto, except that intimation given to *Adam* and *Abraham*, was immediately from the mouth of man. One word from his own lips were worth ten thousand of theirs; now this the Spouse here desires, and this in the last times he granted: for he came in the fulness of time, and spake by himself.

When I lay to heart the earnest desire of the old Jewish Synagogue for the Incarnation of the Son of God; and behold our coldness and negligence, our little regard and esteem of him, now that he is born and come amongst us, I wish that my head were a fountain of water, and my eyes wells of tears, that I might weep day and night for the security of the daughter of my people. For to which of us doth the grace of God which hath appeared, give so much content as the promise only that he was to appear, gave to them? Now tell me I pray why their joy should be greater than ours; the mouth which the old world beg'd to see, we have heard to speak to us; the lips which they desired to kiss, is at this Feast presented unto us, hanging and sucking at his Mothers breasts: Eye-witnesses then were enough that saw him, *Angels*, *Shepherds*, *Wise men*, lying in a Cratch, crying in Swadling Cloths, an infant of a Span long. And thus much Apostles, Disciples after affirmed and made good, by working of Miracles, and healing all manner of diseases among the people; and what they saw, they delivered; and what they handled of the Word of life, they wrote; and they wrote it, that we might believe.

Believing then what those old Fathers hoped for, there is no reason our thanks be less; and enjoying what they expected, a shame it were that our affections should be colder. In great love and greater humility he hath heard the desires of his old Saints, and is come down to kiss us: fit then it were that we met him half way, and kiss'd him. From him this is *pietatis* a love-token indeed, but from us *debitum* a due debt. Little children, and new-borne babes we are wont to kiss; and this day you may hear of him at *Bethlehem*, a pretty child hanging at his mothers breasts, and emptying those Virgin bottles. Some sower men may conceive what they list; but sure I

Gen. 18. 10.
Luke 1. 31, 34

Gen. 3. 15.
Gen. 22. 18.
Gen. 49. 10.
Psal. 132. 11.

Deut. 18. 18.
Psal. 110. 4.

Isa. 9. 6.
Isa. 7. 14.
Micah 5. 2.
Dan. 9. 24

Jer. 2. 11.

Luke 2.
Mat. 2.

Acts 6. 8 & 9.
Hebr. 2. 4.
1 John 1. 14.
John 20. 31.

Luke 2.
Mat. 2.

am

Luke 2. 13, 20.
Mat. 2. 10, 11.

am that it will please God, that at his birth we *rejoyce with the Shepherds*, Sing a Charol with the Arch-Angel, run after the star, fall down with the wise men, and offer gold, incense, and myrrh; gold to our King, incense to our God, myrrh to our Redeemer.

Naz. Orat. 38.

Cyp. de Nativ. Christi.

Nazianzen Preaching on this day, thus begins his Sermon, *Kelsi ywānu, ἄγαθον, &c.* Christ is born, glorifie him; Christ from heaven, go out to meet him; Christ upon the earth, exalt him; Christ in the flesh, be glad with feate, and joy; with feate, that your sinnes brought him down; with joy, for the hope of Reconciliation. And Cyprian long before him thus begins also, *Adest mulem desiderata & diu expectata Nativitas, adest sollemnitas inclita, & in presentia Salvatoris grates & laudes visitatori suo per orbem terrarum sancta reddit Ecclesia.* In his dayes then it was a Solemnity, a famous Solemnity kept by the holy Church over all the world; in which they gave laude and thanks to him who came to visit them, and to give them a kiss. No man, I dare say, ever thought ill of the day, but he who grudgeth to performe the duty; That Eloquent Father is perswaded, that on this day the powers of heaven, because they honour God and love men, do *ἀγαλλῶμεθα ἡ ἐκπαινεσόμεθα* sing with, rejoyce and keep this Solemnity with the Church. What they do, we can but guess at; what the prime and best Christians did, we know; and 'tis more wisdom to hear them to speak for, and celebrate a Christian Feast, than to hear the clamours of new men without sense, without reason against it. They thought on this day they were bound to do their duty, to return a kiss for his kiss, taking their direction from his lips, who spake by the mouth of the Prophet David, *Kiss the Son:* And now I shall acquaint you how it is to be done.

Naz. Orat. cit.

Psal. 2. 12.

Rom. 10. 10.
Heb. 4. 14.
1 Pet. 3. 15.

2 Tim. 4. 10.
1 Tim. 1. 20.
2 Tim. 2. 17.

1. By a constant profession of his Names; this cannot be done without the lips; for the Apostle hath taught us, *With the mouth confession is made to salvation.* To this he requires that we stick close, hold fast the profession without wavering; and of it Saint Peter would have us ready to give an answer. This will distinguish us from Jews and Turks; to God they give a kiss; the Father they profess, but deny the Son; whereas we are bound not on'y to kiss the Father, but his Son also. This will distinguish us, if it be hearty, as it ought, from lukewarm Professors, *Demas, Hymeneus, and Philetus*, who go away, and leave the Son, and give him no kiss at all in a hard time; whereas true Professors continue with him to the end, and cannot be beaten from his lips, no not in the time of the greatest trouble.

Cic. in Ver. Ab.

Plin. lib. 20. c. 2.

Hof. 13. 2.
1 Kings 19. 8.

Job. 31. 37.

Mat. 2. 10.

Ephes. 4. 10.
Col. 3. 1.

2. To kiss is to adore. Idolaters to that purpose kissed their Gods. *Tully* tells us of *Hercules* brazen shrine, that the very chin and lips thereof were worne off by those who did adore him, *Quia non solum in precibus & adorationibus adorare, sed & osculari solent.* Solent, it was their custome in their prayers, not only to adore, but to kiss. And *Pliny* tells us, that in their adorations they turn'd the service of the right hand into a kiss. But what need I rake the Heathens to prove this, when the Scriptures note it in *Ephraim* and *Baals* servitours? *Ephraim* kissed the Calves. *I have reserved unto me seven thousand, whose mouths have not kissed Baal.* When they saw the Sun in his glory, and the Moon in her strength, their mouth kissed their hand; which *Job* did not. To kiss then is to adore; and so the old Translatour reads it, *Adorate filium, not osculimini, Adore the Son.*

Get ye then to your knees, with the wife men fall down and worship him; they did it when he was in a low estate, when a Childe in the Inn, in the Stable, in the Manger, and therefore in no worshipful condition. You behold him on high, far above all heavens, sitting on the right hand of God; fall low then before him: And for the many kisses he hath given you, give him this one of honour.

2. This

Serm. 11. That Christ would appear in the flesh. Part II 151

2. This one may second it with another of Homage and Subjection. Homagers kiss the hands of their leige Lords; and of old, Subjects were wont to kiss their Sovereigns. *Samuel* so soone as he had emptied his horne of oyle upon *Saul's* head, kissed him, to signifie that he was his Subject. And *Pharaoh* when he made *Ioseph* Lord over all *Egypt*, that he might assure him of his grant, told him, That according to his word all his people should *Nasak*, kiss, that is, be ruled.

Now such a kisse bring to your Saviour, a Subjects kisse. Take every word as a favour that falls from his lips, and no sooner hear, but be as ready to obey. It is the truest Character of one of Gods good Subjects, that in *audire auris*, that he will no sooner hear than obey. Strange children may dissemble, hear and do nothing; but they who do truly submit to his government, *pudent narrantis ab ore*, hearken these will what the Lord God will say concerning them; To which the Spirit of God here exhorts in the judgment of the *Septuagint* and *Ghalder* Paraphrast; for the first read it *Legem & mandata*, and the last *recipite disciplinam*, receive his doctrine, and follow your instruction, hear, submit, and be content to be taught by him. *Erudimini, apprehendite disciplinam*.

But Subjects are not all of one sort; some obey for fear, others for love, some do but flatter and dissemble with their double lips, others mean simply & plainly, give a true kisse of love. Now such must be the kisse you bring this child, if any; see it be *pietate*, a true, friendly, hearty salute, or else forbear. *Judas* brought him a kisse, but it had been better kept; For a kisse from a false heart moves him not, except to wrath. Beware then, give not a kisse of complement, or for fashion, as the multitude; give him not a trayterous kisse, as the hypocrite; but if you intend to kisse him at all, be sure it be with a true lovers heart, or else abstaine. Hurt your selves you may; you shall not winne him, if you play the Devils part in *Samuels* mantle.

3. Lastly, since he is come to make our peace, be not *amara*, be not of that generation which will have no peace, that will admit of no reconciliation. He for his part hath signified his mind to bestow on you *scilicet pacem*, a kisse of peace; I pray therefore kisse and be friends. Why should you stand out any longer? Testifie if you can, wherein he hath grieved you; that you have grieved his Spirit, and fretted him, is too too apparent, and yet as if the wrong and injury had been done by him, he seeks to man for his good will.

Prepare then to meet thy God O *Israel*, be ready to meet him in the things that concerne thy peace. Meet him in his Gospel of peace; meet him in his wayes of peace; meet him by faith in his Sonne, who is the Prince of peace; meet him in his Sacraments, which are his Conduits of peace; meet him in his Ministers, who are the Angels of peace: and never then doubt but thou shalt be dismissed at last with a kisse of peace, a certaine evidence of reconciliation; which is properly the kisse of his mouth, not of ours. For he it is that must assure us that the peace is made, else we shall have no comfort in it. When the kind father had fallen upon the neck of his Prodigal, and kissed him, then he was sure that his pardon was sign'd, not before. The father gave it, the Son receiv'd it.

To kisse Christs feet, or his hands, belongs to us; when we adore him, we kisse his feet; when we submit to him, we kisse his hands, and are both a duty in us: But to give a kisse with his mouth, that is to be reconcil'd to us, only belongs to him, and is no otherwise a duty laid upon us, but that we be earnest and instant to obtain it. And to say truth, the sole way to purchase this favour, is to begin with his feet, and go on to his hands.

Mary the penitent began at his feet, at his feet she tare with a broken spirit and a contrite soul, with blubber'd eyes, and mournful sobbs; and what

Godw. Antiq.
Jud. lib. 3. c. 2.

8 Sam. 10. 1.

Gen. 41. 40.

Psal. 18. 44.

Psal. 85. 8.

Psal. 78. 36.

1 Sam. 28. 15.

2 Tim. 3. 3.

Mic. 6. 3.

Heb. 3. 10.

Ez. 16. 43.

Amos 4. 12.

Luke 19. 42.

Eph. 6. 15.

Rom. 3. 17.

Isa. 9. 6.

Rom. 10. 15.

Ephes. 2. 15.

Luke 15. 20.

domi
Luke 7. 38.

now,

Now, if we got us all thither, stooped down to his feet, and watered them with this contrite dew, and kiss'd them with our sorrowful lips? 'Tis but our duty, and a readier way there is not to obtaine a kisse from his mouth.

This kisse of the feet is for Penitents, which yet, when we have sadly given, it becomes us not presently to be over-hasty or presumptuous to challenge that of his mouth. Ther'es another kisse to be given by the way, a middle duty; the hand is then offer'd, and we must remember to kisse that. For what? thou wast but yesterday polluted with blood, and wilt thou presume to touch his lips? but now thou layst growling at his feet loaden with, and confessing thy deformities, and wilt thou presently be so bold as to approach his mouth? Take his hand in the way, and kisse that; Pray humbly, that with his hand he may raise thee, with his hand uphold thee, with his hand assist thee, that thy hands which before were instruments of iniquity, may hereafter be hands of innocency, dedicated wholly to his service, to his honour.

When we have thus humbly done our parts, kissed his feet with penitent tears, and humble souls; and kissed his hands in acknowledgment of our dependance upon him, relying wholly upon the good hand of God for power to execute our begun resolutions: Then we may the more boldly come to the throne of grace, and beg a kisse of his mouth from him. Say it be that of *Mary*, *Thy sinnes are forgiven thee*. Say it be that to *Saint Paul*, *My grace is sufficient for thee*, yet there is great comfort in it; for as it follows in the close of this verse, *his love is better than wine*. A Pardon pronounced by his lips, and a sufficiency of grace assured by his promise, is farre beyond the delights of all earthly delicacies. Talk no more then of the clusters of *Engeddi*, name not to me the Valleys loaden with Wheat, nor the Fields with Olives; These may please and content for a time, be some comfort rather to a living, than a dying man. While I live and breath, and at that instant when I shall breath my last, the Lord afford me this kisse; and seale his love upon my lips and soul, that I may depart in peace.

If I erre in this my desire, I am content to erre; neither am I willing, that either the motives of the ambitious, nor the incentives of the wanton, nor the wedge of the covetous, nor all the delights of the sonnes of men, ever perswade me from this error. For I am assured, that a kisse of reconciliation will be a better cordial to my now panting heart, and then parting soul, than all the pleasures of *Solomon*, or the treasures of *Tyre*. Evermore therefore Lord give me of this comfort; kisse me with the kisses of thy mouth, that I may live in peace, and dye in peace, and rest in peace, and enjoy the fruits of this peace for ever and ever. Farre be it from your heart to imagine me so uncharitable, as that I have not included you in this my desire, for know that I wish you no worse than my self; why is it that I spend this breath, but that Christ should have his kisses from you, and you again your kisses from him? He his of adoration and submission, and you yours of reconciliation and peace; Go toward him, and make your tender of them, as did the Prodigal, and then though you be a great way off, he will fall upon your neck, and give you his kisse. Nothing can hinder you from it, but your undervaluing of it; which if you do, I shall hold you unworthy of so great a grace, so great love, so great a benefit. But I hope better things of you, and that you are as ambitious of it, as he ready to give it. Be content then to be reconcil'd to God; and he will be reconcil'd to you, upon which only depends your present, and your future happiness.

For till you be at peace with him, all the world is in warre with you; The Angels have a drawn sword, and are ready to smite you. The Starres in their courses fight against you; Gods mighty Army are in armes, and wait but for his sword to fall upon you: Whereas if you shall meet him, and kisse his

Sonne.

Nehem. 2.8.

Heb. 4. 16.

Luke. 7. 48.

2 Cor. 12. 9.

Cant. 1. 14.

Luke 2. 29.

Luke 15. 20.

Numb 22. 31.

Judge. 20.

Joel. 2. 25.

Sonne, nay pray earnestly that he would kisse you, be willing that he apply his mouth to your mouth, and receive instructions from him; he will strike up with you a Covenant of peace. Peace you shall have in earth with all creatures; Peace within in your own hearts. And peace in heaven with your God. This will be the fruit of your reconciliation with Christ, and the end everlasting peace. Which God grant, &c.

The Person, Natures, and Offices of Christ.

Matth. 16. 15, 16.

But whom say you that I am?

And Simon Peter answered and said, Thou art Christ the Sonne of the living God.

THere was a three-fold error and mistake about our Saviour; the first was the time of his coming; the second was about his condition in which he was to come; The third concerning his person when he was come.

1. About the time the obstinate Jew yet errs grossely, for they deny that the Messiah is yet come, though they have seene the Scepter departed from *Judah*; though they have read all the Prophecies fulfilled in him; though they feele his blood upon them and their children, which descends four times a year constantly, as the late converted Jew hath discovered to us; though their Genealogies be lost, their Temple and City razed, and themselves dispersed to the four winds, yet there is a vail over their hearts, another they look for, and will not be taught, that our Christ was the Messiah, who was sent in the fulnesse of time to save the world.

Gen. 49. 10.

2 Cor. 3. 15.

2. And that which then did, and yet doth animate them in their error, is, the low estate, and meane condition in which Christ came. For they expected a great Prince for their Messiah, a temporal and worldly King; quite contrary to that which the Prophets, especially *Isay* hath left written of him. And to this day they continue in this error; for they give it out, that their Messiah shall be a mighty warriour; restore the Kingdome of *David* to its wonted dignity; build their Sanctuary and City; and gather all the dispersed Jews to *Jerusalem*.

Isa. 53.

3. Both these mistakes are great, but the greatest was error persons, the mistake about his person when he was come. About which that there be no more mistakes, our Saviour proposeth to his Disciples two questions.

One at *verse 13*. *Whom do men say that I the Sonne of man am?* He confesseth himself to be the Sonne of man, and closely intimates, that this was it that gave the cause of offence; because they beheld him in a low degree, therefore they took occasion to esteeme him as an object and contemptible person. Gladly therefore he would know of his Disciples what opinion the world had of him.

Verse 13.

Isa. 53. 2, 3.

To which question they return this answer, that men were not of one opinion, divided they were, and some said this, and some said that; some said that he was *John the Baptist* newly risen from the dead; some *Elijah*, whom the Jewes expected; some *Jeremiah*; or if none of these, yet at least one of the old Prophets. And I little doubt, but that this their conjecture took its rise from that Pharisaical phancy then current, that the souls of good men passed into other good mens bodies, and therefore possible it was, that Christs body might be animated by the soul either of *John*, *Elijah*, or *Jeremiah*.

Verse 14.

Montecat. A-naleck. Exc. 3. sect. 1.

A 2

Though

Matth. 11. 19.
John 8. 48.

Though this their judgement were erroneous, yet 'tis an argument that the people yet had an honourable esteeme of him. For we hear no news here of any of the wonted blasphemies of the Pharisees thrown in his face; Not that he is a wine-bibber, a friend of Publicans and sinners; not that he is a Samaritan, and hath a Devil. Though they err'd foully; yet it was with an honest minde, their thoughts were honourable, though low, and imperfect; therefore he turns to his Disciples, and would needs know their judgement of him.

But whom say you that I am? As if he had said, the former conjectures are all false, be it that by them they shew some love and good will to me, yet I am nor one, nor t'other. You now are my Disciples, have been thus long with me, seen my miracles, heard my words, publicly, privately you have conversed with me; *Quid vos tandem?* What say you to this question? which was no sooner propos'd, but Peter steps forth, & *pro omnibus*, & *pro omnibus*, for all, and before all makes this Confession, *Thou art the Christ, the Son of the living God.* This is the occasion and coherence of these words, out of which I propose to your consideration

1. The Question, which is Emphatical; for there is one Emphasis in *Art*, the Adversative particle, another in *quis*, the Pronoun. But you. A difference there ought to be betwixt you and other men; betwixt the judgement of you my Disciples, and that of common people.

2. The answer by way of Confession, which is Emphatical also, for every word hath his Article. *Thou art.* Thou, and no other besides thee, art, not a Christ, but *is* Christ, The Christ; not *is*, a Son at large; but *is*, the filius, that Son, not of any reputed Nominal God, but the Son *et* *dei* *verus*, of that living God. A man would think that it had not been Saint James, according to the Tradition, that had fram'd that Article of the Creed, *I believe in Jesus Christ his only Son our Lord* (which gave me occasion to choose this Verse) but Saint Peter, since he doth not more answer in water to that, than this his Confession is answerable to that Article; and that Article to this Confession, as will farther appear by the farther examination of it.

Prov. 27. 19.

2. But whom say you that I am?

But first a word of the question, which is here proposed to the Disciples, not to the people. In doubts and difficulties that arise in matters of faith, we are not to seek for resolutions from ordinary men, but apply our selves to such as Christ hath taken nearer to him, and enquire of them. This man saith this, and t'other man saith that, But what say you? Of the Lawyer we will enquire about our estate, and consult we will with the Physitian about our health, and must the Divine be laid aside only, when a Quare ariseth in his profession? Had this doubt here been moved to any of the people, 'tis evident what the answer had been; honest perhaps, and according to their knowledge, but yet far short of the Truth.

Mal. 2. 7.
Hagg. 2. 11.
1 Kings 7. 29.
Greg.

Exod. 28. 30.

Hieron. in Mal.
2.

God hath ordained a higher Keeper of Divine Mysteries. The Priests lips, saith he shall preserve knowledge, preserve it and have it ready in store; and then follows the peoples duty, *and thou shalt enquire the Law at his mouth.* In the Bases of the Temple there were Lions, Oxen, and Cherubins, of which a Father makes this Moral, those whom God has taken near to him, are the Bases of the Church, and endued they must be with the valour of Lions, the pains and patience of the Oxe, and with the knowledge of a Cherub. Carry they must about them what the High Priest did in the Breastplate, *Urim* and *Thummim*, which Hieron expounds *Doctrina* & *Veritas*, Doctrine and Truth; There it is called the Breastplate of judgement; now no man in office receives power

power of Judicature for himself, but for the benefit of another. Doctrine is necessary that he judge wisely; and truth is requisite that he resolve honestly; but both these are of no farther use than to inform himself, if no man refer himself to his judgement. Remember then, it is not arbitrary in you, left to your choice whether you will ask or no; but a duty. His lips shall preserve; Thou shalt enquire. As he must be able by sound doctrine, both to exhort and to convince the gain-sayers: so must he (whom Saint Paul calls *idiot*, in opposition to him, the unlearned) make use of his abilities to be exhorted, and for the conviction of gain-sayers.

Be it, that the malignant can spy moats in their eyes, which want of charity often swells into beams; yet as Christ told the Jewes, *The Scribes and Pharisees sit in Moses seat; and therefore whatsoever they bid you observe, that observe and do.* These are now set, not upon Moses seat, but upon Christs; He by them teacheth you what you are to believe, what you are to do. 'Tis his providence that these Pastors and Doctors shall not be wanting to the end of the World, by the light in whose eyes you may be kept from darkness; by whose truth from error. Especially in those truths which are absolutely necessary to salvation; Among which there is none of so great weight, as that upon which the question was here moved by Christ, and thus resolved by Saint Peter,

Σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ ζῶντος Θεοῦ.

Thou art the Christ, the Son of the living God.

A short; but a full confession; in few words comprehending the whole Gospel of Christ, as well concerning his Natures, as his Offices.

1. His Natures; that of God, that of man.

1. Of man. *Thou the Sonne of Mary art Christ, anointed; therefore a man.*

2. Of God. *For thou art, ὁ υἱὸς τοῦ ζῶντος Θεοῦ, the Sonne of the living God; therefore more than man.*

2. His Offices; in that he was ὁ υἱὸς τοῦ ζῶντος Θεοῦ, that Messiah that anointed; that was to come into the world; who was to be the Mediatour to Reconcile God to Man: To be the Redeemer and Saviour of His People.

Two points then out of these words naturally offer themselves to be discussed. 1. His Person. 2. His Offices; of which in their order. And first,

1. Of the Person.

Thou art the Sonne of the living God.

Without question, great is the mystery of godliness; a mystery in many respects, but in this most mysterious, that God should be made manifest in the flesh. The Angels were astonished at it, *μεγαλύνοντες*, stoop down, as desirous to look into it; and Gabriel that was sent to reveal it, shadows it out to us in an obscure word, *The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; therefore that holy One which shall be borne of thee, shall be call'd the Son of God.* But faith Lyceus *habet oculos*, hath a quick eye; for Peter though he beheld Christ with his bodily eyes in the forme of a servant as the Sonne of man, yet with his Spiritual eye of faith he pierced the vail, and perceiv'd, and confes'd that he was more than man, even *the Son of the living God.*

The meaning of which words is this, That Jesus Christ is not only a man, nor took his beginning when he was borne of the Virgin Mary, but that he

Tit. 1. 9.

1 Cor. 14. 16.

Mat. 7. 3. 4.

Mat. 23. 2.

Mat. 28. 20.

Melanct. Marlorat. Bez. Aretius.

1 Tim. 3. 16.

1 Pet. 1. 12.

Luke 1. 35.

Bern. Serm. 1. in Epiph.

Hook. Eccl. pol.
lib. 5. Sect. 42.

Zanch. de tribus.
Elohim. l. 5. c. 4.

Verse 17.

Verse 17.

Ver. 18, 19.

Nicene Creed.

Athanasius
Creed.

Psal. 2. 7.
Mat. 3. 17.
Rom. 1. 4.

John 1. 14.
1 John 5. 20.
Rom. 8. 32.
Heb. 1. 6.

was the Eternal Son of God, that he was true God as the Father is, and hath the same nature, essence, will and power with him. Neither can the confession of Peter admit of a lower interpretation, as it is proved by Zanchy by many strong Arguments; of which this is the Sum.

1. By the addition of the Article, *i. Ille filius Dei*, That, that Son of God by which he separates, and distinguisheth him from all of his Sons; They Sons by Grace, but Thou that his Son by Nature.

2. Because upon this confession our Saviour pronounceth Peter blessed, *Blessed art thou Peter*. For could the confession of him to have been the Son of God, as other men were, have made Peter a blessed man? Necessary then it was, that Peter by this his confession, must acknowledge him more than another man, or else no Blessedness could have been annexed to it.

3. The reason by our Saviour here added confirms it; *For flesh and blood hath not revealed this unto thee*. A Revelation it was from Christs Father in Heaven, and such there needed none, to testify him to be such a Sonne as God had many, adorned with excellent and extraordinary gifts and graces. For these had been a sufficient witness.

4. Christ promiseth to Peter, 1. Constancy in his profession. 2. That he would build his Church upon this Rock, that is, that faith which Peter had confessed. 3. That the gates of Hell should never prevaile against it. 4. He gives him the keyes of the Kingdome of Heaven, power to binde and loose. And who can do all this but God only? He alone can give perseverance, he alone can build the Church, he alone can conquer the Gates of Hell; at his girdle the keys of the Kingdome of Heaven hang, and he alone can give power to remit or retain sinnes. Since therefore our Saviour assumes to himself that power which belongs to God, and gives to Peter for this confession, that which God alone could bestow, it cannot be thought, but Peter by his confession, *Thou art that Christ the Sonne of the living God*, intended more than that he was one of those Sonnes whom God adopted or sanctified with grace; but that he acknowledged him to be his only Sonne borne of God by Nature; and therefore true God with the Father from everlasting.

A Truth, which because the *Arians* long since opposed, therefore the 318. Bishops assembled at Nice, expounded in larger terms; *viz. I believe in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of God, light of light, very God of very God, begotten, not made, being one with the Father. And Athanasius againe, God of the substance of the Father, perfect God, equal to the Father, as touching his God-head*. What the Apostles had first delivered, that those pious Bishops explained, and Athanasius defended, which was no other than Peters confession in this place, *Thou art the Son of the living God*. And that this his Testimony was true, we have for it the Word of God, *Psal. 2. 7. Thou art my Sonne, this day have I begotten thee*. The voice of God at *Jordan*; at *Tabor*, *This is my beloved Son*; and a Declaration of it by his Resurrection from the dead; besides other infinite Testimonies in the Gospels and Epistles, which for brevity I forbear.

But what Son, perhaps you will ask, is he? Let David be heard to speak, and he will tell you, *that he is his begotten Son*; Saint John, *that he is his only begotten Son, his true Son*; Saint Paul, *that he is his own Son, his first borne*; having to this purpose in the verse before, alledged that place of the Psalme, *Thou art my Sonne, this day have I begotten thee*. Some Sonnes of God there are who are not begotten, but come in some other way.

way. Sonnes of love, Sonnes of age, Sonnes of Regeneration, Sonnes of Adoption. Sonnes at large they are, but not begotten any one of them all. This word then *Begotten*, is a distinguishing terme; and makes Christ to be so Gods Son, as is no other. They their way, he his. They by grace and favour, he by nature and essence, his sole, natural, singular Sonne, of the same substance that he is. *Co-essential*, *Co-equal*, *Co-eternal* with Him.

1. *Co-essential*; for he is his begotten Son; and ever the thing begotten is of the same essence and substance with that which begets it; for which we have his own words, *I and the Father are one. Unum, not Unus.* Not one in will, but in Nature.

2. *Co-equal*. For neither person is greater or lesser than other. The Apostle teacheth it plainly, *He thought it no Robbery to be equal with God.*

3. *Co-eternal*. If the Father from everlasting, then the Son also from everlasting, because God as a Father cannot be conceived but to have a Son. Thus it is extant in the Prophet, *Out of thee shall come a Prince, whose going forth hath been from old, from everlasting.* In the creature there is a priority both of order and time; for in both these, that which is doth beget, is before that which is begotten. But in the generation of the second Person of the Trinity, there is a priority only of order flowing from the Relation, and not of Time; for in Time they are both equal, neither being a fore nor after other.

But this whole point is fully delivered by the Apostle, *God, saith he, hath spoken by his Son, who was the brightness of his glory, and the engraved image of his person.* I shall give light to this place in the very words of a pious and Learned Bishop; and I glory to borrow my light from one of the clearest Lamps that ever this Church had. *Christ's Divine Nature hath no lesse than these three words to expresse it, Sonne; Brightness; Character.*

1. In sonne there is a true Identity of Nature, upon it is grounded *consortium*, being of one substance, even as a Son is with the Father.

2. But the Son comes after the Father in time, and that a good time: Amends is made for that in the next terme *Brightness*. For it is not to be imagined that there ever was, or could be a light body, but in the same instant there must stream from it a brightness. Upon this term then is grounded *Co-eternal*.

3. But then there is some inequality between the light body in self, and the beame or brightness of it: The beame not full out so cleare. This is the imperfection in the terme *Brightness*. But that is supplied by the next terme *Character*. For that is ever equal; neither greater, nor lesser, than the type or stamp that made it. And upon this is grounded *Co-equal*. Agreeable to these three, we believe of Christ, that he is consubstantial as the Son; co-eternal as is the *Brightness*; co-equal as the *Character*: against the new heads of the old *Hydra*, sprung up in our dayes. Thus far that Oracle of Learning and Piety.

Hitherto I have demonstrated out of the Scriptures the truth of *Peters* confession, so that no more needs be said. Yet that I may stop the mouths of too too many impudent men, that at this day bark against this Article of our Creed, *Ex superabundanti* over and above, I shall add these following reasons.

1. The properties of the God-head are ascribed to him. For he knew mens thoughts. He was *eternal*, *Yesterday, to day, and the same for ever.* He is present in all places. *I am with you to the end of the world.* He is Omnipotent;

John 10. 30.

Phil. 2. 6.

Micah 5. 2.

Heb. 1. 3.

Bish. Andrews
Serm. 7. of the
Nativ.Vid. Bellar. lib.
1. de Christo. c.
8.

Luke 6. 8.

Heb. 13. 8.

John 5. 19.

Heb. 1. 2.
John 1. 9.

Pfal. 2. 12.
Heb. 1. 6.
Phil. 2. 9, 10.
John 5. 23.

John 5. 18.
John 19. 7. 8.
Mat. 26. 65.

Isa. 54. 1. 2.
Jude ver. 6.

Virgil. *Æn.* 6.
Vers. 580.

Luke 23. 46.
44, 45.
Mat. 27. 51, 52.

Mat. 27. 54.

Joseph. *lib.* 8. c.
9. *Antiq. Juda-*
ic. Euseb. *Eu-*
trop. *lib.* 7.

potent; *Whatsoever the Father doth, that doth the Son also.* All which attributed to him; evince that he is God.

2. The works of the Deity are attributed to him. *Creation, Illumination, Sanctification, Eph. 5. 26. Remission of sinne, Mat. 9. 6. Justification, Rom. 3. 24, 25.* That I name not the many miracles done in his Name.

3. Divine worship is to be given to him; *For God hath given him a Name above every Name, that at the Name of Jesus every knee should bow.*

4. Lastly, As others attributed, so he himself did assume and justify this Name; when in the Gospel of Saint John, a Gospel written on purpose to confirm his Deity, he gave a resolute and plaine Testimony, *that God was his Father.* For this they, the Jews, sought to kill him, for this they accused him before Pilate; at that accusation Pilate was the more afraid; *And the high Priest rent his cloaths, saying, He had spoken blasphemy.* Had he meant, or they understood no more, but that he was the Son of God in that sort that other men or Angels were; they never would have been so highly offended at him; Where had been the blasphemy? The accusers malice then; and the Judges fear, argue that they understood his words; as indeed he spoke them, and meant thereby that he was Gods Son, not *deus filius*, but *deus*, not by excellency or prerogative, but substantially his Son. The Son of God, and consequently God.

An honour of which God hath been so jealous, that never any usurp'd it, but well paid for their pride and ambition. The devil would needs mount into Gods seat; *But how art thou slain, O Lucifer the son of the morning? how reserved in chains of darkness to the judgement of the last day?* What should I tell you of Herod, Alexander, C. Caligula, Domitian? &c. who because they would be Gods, dyed not like men, but before their time, either by a bloody or nasty death. So true is that Observation of the Muses chief Priest, which there is to be read at large.

*Hic ignem antiquum terræ, Titania puber,
Fulvunt dejecti fundo voluntur in imo, &c.*

The bold Gyants, *Oetus, Ephialtes, Salomonus*, with the rest of the rabble all in Hell, in the bottome of Hell, *quod divum sibi poscebat honorem*, because they would be Gods. And doubtles, had Christ been but a meer man, and not true God, as he avouch'd, the same hand of God would have been upon him, and overtook him, that overtook others.

He suffer'd indeed, and was crucified; but even then he most triumphed; when he dyed he was honoured. He dyed with power, Nature was strong; he might have liv'd, but he yields in the midst of his strength, gives up the ghost; and dyes, that he might shew himself to be Lord of Life and Death: *Quis tam facile quando vult mori?* who can so easily dye at his own pleasure? Like a God he causeth the Sun to detain his light, the earth to tremble and totter; the Rocks to split, the Temple to rend, the graves to open, the dead to arise; and notwithstanding his opprobrious death, extorted this confession from the mouth of the Centurion, and they that were with him, out of great fear, *Truly, this was the Son of God.*

What should I tell you how he made his greatest enemies feel the power of his Godhead? Herod that detided him, Pilate that condemned him, Caiaphas that would suffer him to be spit on and buffeted for this blasphemy, as he call'd it, Judas that sold and betrayed him, and the whole Nation of the Jews that crucified him, have dearly paid for the denial of this Truth. Not one of these escaped the power of his arme. Wherefore since God, that

cannot

cannot abide that *his glory should be given to another*, hath so exemplarily revenged himself upon the usurpers of this title; and yet notwithstanding the assumption of this Name, *hath highly exalted him*, and by infallible signs and wonders approved him to be his Son; it is necessary we confess that that testimony which Christ gave of himself, be infallibly true, and without all question received by us. The High Priest said, *I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God?* Jesus saith to him, *Thou hast said.*

Since the extirpation of these Miscreants, there be that would have made him a creature; but the Ring-leaders have not escaped the hand of God. *Arrius* voided his Guts on a Publick House of Office. *Valence* the Atrian Emperour, was shamefully put to flight by the *Goths*, pursued and burned in a little house for a fire by them, to which he fled. *Nestorius* was banished, tormented with a strange disease; the worms did gnaw alunder his blasphemous tongue, and at length the earth opened her mouth, and swallow him up. *Servetus* perished, raving in the fire. *Valentinus Gentilis*, ended miserably at *Berne*. *Lisman* broke his neck into a Well. *Francis David* dyed mad. *Hackett* and his two Disciples, *Coppinger* and *Arbington* had the reward they deserved. And so let thine enemies perish O Lord, such an end attend on those who think, *ad unum patris gloriam se non posse nisi per unum filii continuellam pervenire*; that they cannot honour the Father enough, but by dishonouring his only Son.

2. Having proceeded thus far, and proved that Christ is God, it remains now to shew that he was man also: Had it been otherwise, how could he have been *the seed of the woman, the seed of Abraham, the son of David?* or as Saint *Paul* hath it, *made of a woman; made ex, and ex* always shews the material cause out of which any thing is made.

The Word was made flesh; made it was, and so no phantasm or shadow of a body, as the *Gnosticks* held. Made of the Virgin, and then not of a Starry substance or an Airy, as *Apelles*; nor yet a spiritual body, as *Valentinus*. Made flesh the Word was, but how made? not by conversion, as if the Word had been turned into flesh, as *Cerinthus* dreamed: Not by a loving conjunction, as two friends being made one, so as they continue two persons still, as *Nestorius* thought: Nor yet by composition, and so a third thing produced of both, as *Eutiches* imagined; but made he was, by taking the seed of *Abraham*; but of this Point I shall speak more fully in a fitter place.

Into the Godhead then was the Manhood taken, and both together make one Person, yet so, that the Natures are preserved without confusion, and the Person entire without division; *αὐτὸς, ὁ αὐτός, ἀδιακρίτως, ἀσυζήτητος*; truly, perfectly, without separation of Persons, without commixtion of Natures, he was God and man, as the Old Councils declared against the Hereticks of those times; truly against the School of the *Gnosticks*, and the *Manichees*; perfectly against *Apelles*, *Ebion*, and *Cerinthus*, &c. indivisibly against the *Nestorians*, and yet distinctly against *Eutiches* and his followers.

Christ then, that did really subsist before in the Nature of God, took the seed of our Nature, which had no personal subsistence before, and joyned it to his Deity, that so being united to his Person, it might have the same subsistence which he had. The Person then of the Son of God being made man, did not acquire any new subsistence, but changed only the manner of it. He that from all eternity did subsist only in the Nature of God, *assumed the nature of man, and dwells in our flesh bodily*, that is personally; not only by efficacy and assistance, but by an hypostatical union; so that *ἡ ὁρμή*, the word assuming and inhabiting, and the Nature assumed, in which the word *dwells*, make but one person, which is not *ἡ ὁρμή*, a man only strengthened and sanctified

by

Isa. 42. 8.

Phil. 2. 9.
Acts 1. 3.

Mat. 26. 63, 64

Sozomen.
Socrat.
Theodor.
Russ. lib. 2. c. 3.
Fernandes.
Niceph. lib. 14.
cap. 36.

August.

Gen. 3. 15. &
22. 18.
Marth. 1. 1.
Gal. 3. 4.Tertull.
Iren.
Epiph.
Epiph.
Tertull.

Col. 2. 9.

*Ballay, de Incar.
lib. 3. cap. 8.*

by the Holy Ghost; but truly ~~God~~ God and man.

This we usually call the grace of union, and the personal subsistence of these two natures are explained to us under many Similes, all which yet are far short of the truth of this mystery, as *Bellarmino* shews, as of the soul and body that make but one man; of a fiery Sword, or glowing Iron, in which are the properties of Fire and Iron, and yet but one Subject; of a man in whom there be two accidental forms, as the Art of Physick, and Skill of Law, and yet the man but one man; of a Stock and a Graft, which is of another kind, and yet both make but one Tree; These give some light, and thus much only, that as two things of different kinds may meet, and denominate one subject; so the Natures of God and Man did meet, and make but one Christ.

Now from this union of our Nature to the Person of the Son of God, there ariseth to us these priviledges or benefits.

1. The first is, the Exaltation of our Nature even above all creatures whatsoever, not the Angels themselves excepted, in that now it hath its subsistence in the second Person of the Trinity.

2. The second is, that which Divines call the communication of properties; but this must be taken with a grain of salt, for here was no real donation by which one Nature might use the properties of the other; for whatsoever was proper to the Deity, was not communicated to the Humanity; and whatsoever was natural to the Manhood, the Deity was not capable of. This then is that we affirme, that the properties which really and essentially belong to either Nature, are attributed to the whole Person. Tis proper unto God to be immutable, impassible, immortal; yet because God dwelt in our flesh, we may say, that he that was God, was born of the Virgin *Mary*; God suffered, God dyed for us, because the Person in which the Godhead dwelt, was born, and dyed. Again, we may truly say that man is Omnipotent, Eternal, Omniscious, because that Person to whom we attribute these properties of the Deity, had the Nature of God as well as the Nature of man in him; so that all the actions and passions of Christ are to be referred properly unto his Person, and the Predications to be understood of his Person, as the true subject in which they do exist, though some of them must be referred to one Nature, some to the other, as the principle and cause from which they flow. The Rule in Logick is true, and of excellent use in this Point: *Quod est partis, quæ pars, id etiam totius est secundum illam partem*; that property which belongs essentially to any part, may be attributed to the whole in respect of that part: Both Propositions then are true, Christ dyed, and Christ dyed not; for Christ is the whole, and the Godhead and Manhood are as it were the parts; here what belongs to a part only, is attributed to the whole and truly, for he dyed according to his Manhood, but he dyed not according to his Godhead: And thus the properties of either Nature may be safe, and yet communicated to the whole.

3. Lastly, By reason of this union it is, that the Godhead of Christ works all things in that great business of our redemption in and by the Manhood. Thus he became *the way, the truth, and the life*; thus *wisdom, righteousness, sanctification, redemption*; thus he became *the peace of the world, the hope of the Fathers, the heir of all things, the supreme head of the Church*: The man Christ and Son of *Mary*, is the subject and person upon which these honours and prerogatives are bestowed, but not simply as he is man, but as a man with whom Deity is personally joyned. *The flesh profiteth nothing*, yet by vertue which it receiveth from the person to which it is joyned, it is quickning flesh, and the bread of life; which one point of Christian belief, is the very ground-work of all things believed concerning life and salvation.

i For

*John 14. 6.
2 Cor. 1. 30.
Acts 28. 20.
Hebr. 1. 2.
Col. 1. 18.*

1. For had he not been the Son of God, he could not have been a Saviour, a Redeemer. This is evident; for *man cannot redeem his brother*, nor make agreement unto God for him; Saints cannot do this, Angels may not undertake to do it; for in his Saints he found folly, and in his Angels *pravitatem*, somewhat that was awry. They need a Redeemer and Saviour themselves, and what they need themselves, they cannot supply to others. Who then, if not man, nor Saint, nor Angel is fit for this work, is able to redeem and save? Who but God alone, and upon him *David* pitcheth? *It is God that redeems my soul from the power of hell*. For he that will redeem, must necessarily do these four things.

1. He must give a full price for that which he will redeem; lay down he must whatsoever can be demanded, or else the person to whom the forfeiture is made, may choose whether he will set free or no. This *λύτρον*, this price God only was able to lay down, and therefore God only a Redeemer; and this he did lay down, whence it is written, *God redeemed the Church with his own blood. Ye know ye were not redeemed with gold and silver, &c. but with the precious blood of Christ. I am the Lord, and besides me there is no Saviour*, saith the Prophet. The dignity of the satisfaction depended upon the dignity of the person.

2. He must make amends for the wrong that was done to the offended party, and repair him in point of honour, if in justice it be demanded. The wrong that was here done to Almighty God by sin, was infinite, an infinite dishonour; for which he exacting reparation, it could never be had from a finite creature; and therefore he that would undertake to restore this honour, must be God alone.

3. For this infinite wrong, God was infinitely angry, and in his anger he threatened an infinite and eternal punishment. The satisfaction for this must be correspondent, which had it light upon any creature, he would have been overwhelmed and crushed with it; God then he must be that should undergo this wrath; God, that he might overcome, and not sink under this punishment, which was, and is rightly call'd infinite, because sustained by such a person, that makes it equivalent to an eternal.

4. Lastly, He that will redeem, must set the person so at liberty, that he be *in statu quo prius*, in as good an estate as he was at first, for else his work is but done by halves. The state in which man at first was, was very glorious; for *created he was in the image of God, in righteousness and true holiness*. Defaced this was, utterly lost and repaired it must be, or else he shall never be able to appear *vestitus in Curia*, a holy and a righteous creature, when the Judge shall sit on the Bench. Now can any thing we do repair it? Alas no, for *all our righteousness is but a filthy rag, and our specious works as dung*: That which will purge away this filth, must be the blood of the Son of God, this alone can restore the image of God in us, and make us appear holy and righteous creatures; whence the Prophet teacheth us a Name by which we are to call him, *Jehovah our righteousness*; *Jehovah* you see must be an ingredient, or else our righteousness will fall short.

Whether then we consider the price to be paid, the wrong to be satisfied, the punishment to be sustained, or our wicked and perverse nature to be rectified and restored; necessary it is that he who would undertake to do this, be God, or else he could be no Redeemer.

2. On the other side, if a Redeemer of men, man he must be also; so is the flat redemption of persons. He must be a brother, or next of blood, else not admitted to redeem a person. *Job* took notice of this in that chap. where we first meet with this word *Redeemer*, *I know that my Redeemer liveth*, for the word is very Emphatical, *Gdel*, it is that signifieth a *Kinsman*, near al-

Psal. 49. 7.

Job 15. 15.

Psal. 49. v. 15.

Hcts 10. 28.

1 Pet. 1. 18, 19
Isa. 43. 11.Col. 3. 10.
Ephes. 4. 24.Isa. 64. 6.
Phil. 3. 8.Jer. 23. 6.
Phil. 3. 9.

Levit. 25. 25. 1

Job 19. 25.

Cant. 8. 1.

Gal. 4. 4.

Leo de pass. ser. 5.

1 John 2. 1.

Hebr. 7. 25.

Rev. 8. 3.

1 Tim. 2. 5.

Hebr. 9. 22.

Hebr. 2. 9.

2 Pet. 1. 4.

Hebr. 2. 11. &

2. 17. & 4. 15.

Rom. 5. 12.

Leo Scriv. 2. de Nativit.

Gen. 3. 19.

August. Sib. 13. de Trin. cap. 18.

lied to him, of his own flesh, as well as a Redeemer; and I doubt not that the Spouse had an eye to this in her earnest desire for his Incarnation; *Oh that thou wert as my brother, sucking the breasts of my mother*; her brother saith she; his kinsman saith *Job*, or else no redeemer; for

1. He that would redeem a man from the breach of the Law, must himself come under the Law; for if he be out of the compass of the Law, the Law cannot take hold of him. No remedy then but he who would undertake our debt and danger which the Law exacted of us, must put and bind himself under the Law, that so he might perform whatever the Law required at our hands, and where we fell short pay for all our misdemeanours, and bear the stripes we deserved. This was impossible for the Deity; for he cannot be brought under, nor cannot suffer; since then it pleased him to be our Surety, and to enter bond for us, necessary it was that he should be man, to do what we should have done; and suffer what we should have suffered.

2. God and man were fallen at variance; and requisite it was that some one should step in, and work a reconciliation. God was the offended Party, and of too high a Nature for such a work: Man was the offending person, and no way capable to treat. 'Tis the *Medium* that unites the extremes; and such an one was Christ, the *Medium* betwixt God and man, and so compos'd of both, that he came betwixt both. As God, speaks to the Father for us, and presents our prayers to him; but man, that God might speak to us, and we to God by Christ. *For there is one God, and one Mediatour betwixt God and man, the man Jesus Christ.*

3. But praying would not serve the turn; there must be paying also; a payment to be made with blood; for *without shedding of blood there is no remission*; but God had no blood to shed. Dye he could not, nor shed blood he could not, had he only continued to be the Son of God. He must then become also the Son of man, *that he might partake of death for man*, without which we had layen under the curse still.

4. Yet farther, man he would be, that we thereby might have strong consolation; for had not this been, he could never have been one with us, and we with him, which is the sole ground of our comfort; for by this union it is *that we are made partakers of the Divine Nature*. God is become our Father, Christ our elder Brother; he the Sanctifier, and we the Saints; *and he that sanctifieth, and they that are sanctified, are all one*. He then must be like to us in all things, *sin only excepted*, or else our Brotherhood, our Filiation, our Sanctification, our Kindred, our Fellowship with him is quite gone, and with that all our hope and confidence.

5. And yet there is one reason more, which is, that that Nature might be a means to work the peace which had made the breach; and that nature conquer the Devil, that was conquered by the Devil. 1. It was the Nature of man that in *Adam* did transgress; and it was the Nature of man in Christ that must and did satisfie. As by man came sin, so by man Redemption from sin. And this seems to belong to Justice, that he should satisfie who hath sinned: *Et ideo in natura per peccatum corrupta debet assumi id per quod satisfactio erat implenda pro tota natura*; and this is *Leo's Reason*. 2. But then again, this Nature of man had not only been seduced and corrupted, but trampled upon, captivated and enslaved by the Devil; that then the same Nature might conquer that had been conquered, and triumph which had been led captive; it pleased God to joyn himself to our Nature, and in it, to give the Devil a deadly blow, and as it was promised, *to break the Serpents head*; and this belonged to the wisdom and goodness of the Creator; *ut per eandem creaturam superaretur Diabolus, quam se superasse gaudebat*; That the Devil should be conquered by that self-same creature, whom he did glory to have conquered; and this is *Augustine's Reason*. Sum

Sum up all this, and the total will be, that it was necessary (Gods Decree being presupposed, for of absolute necessity I speak not) that the Redeemer of men should be a man, that he might come under the Law, might be fitted to be a Mediatour, might have blood to shed, might in our Nature satisfy and pacifie the wrath of God, conquer and triumph over the Devil, and be made one with his Church.

Oh the infinite riches of the wisdom and mercy of Almighty God, who so fitted a Person to this great work of mans Redemption, in whom both these Natures are combined, the Godhead and the Manhood ! Man, that he might have wherewith to pay ; and God, that this his payment might be fully satisfactory ; never such a person, never such a price, never such a mercy : *By this we have access to the Throne of Grace, where we receive this comfort, that being man, he will be more pitiful to man, fit to be a Mediator ; and being God, able to finish the work of our salvation to the uttermost.* Both together make him to be the Saviour of the world, to which he was anointed, and was therefore called Christ, or as Peter here styles him, *o Xriste, the Christ.*

Hebr. 4. 15, 16,
& 5. 2.

Hebr. 7. 25.

2. *Thou art the Christ.*

THis is that other Title given by Peter to our Saviour ; and as the former was *Nomen Naturæ*, so is this *Officiii* ; that expressed to us his Nature, this his Office ; that was peculiar and proper to him ; for never was any so the Son of God as he was. This is an appellative or common name given to others, because they were Types and Figures of him, and bore those Offices in their times, which he for ever executes in his Church. It is all one with Messiah in Hebrew, whereby the Redeemer was named in the Old Testament ; and under that name the woman of Samaria, as the other Jewes expected him, *I know that the Messiah cometh, which is called Christ.* The Hebrew, Greek and Latine signifie no more than *anointed* in English ; whence Tertullian made a doubt whether it be a name or no : *Si christus nomen est christus, et non potius appellatio ;* if yet it be, *sic dicitur a nomine, et non a re, et non appellatio, as are other denominatives ;* be it then no more, yet it is an appellatio, both of Office and Honour.

Dan. 9. 15.
John 14. 25.
Tertull. advers.
Prax. cap. 28.

1. Of Office, Trust and Charge ; for he was a Saviour *ex Officio* ; at his coming into the world God created an Office of salvation. Some before him had been temporal and particular saviours as it fell out ; but none ordained, none so sanctified, none so commissioned fully to execute that Office besides himself ; he was elected, called, sent, anointed, selected to exercise this function of a Saviour.

Isa. 42. 1.
Joh. 3. 17.
Joh. 6. 27.

2. And as it is a Name of Office ; so also is a Title of Honour and Dignity ; for though some had it before his coming, yet never any bore it, but such as were in some honourable place, and high calling. Kings were called *Christi*, and Priests were called *Christi*, and Prophets were called *Christi*, or anointed ; the calling of all three before our time was never questioned to be very honourable ; Christ therefore is a Name of Dignity. *Quod propter eximiam dignitatem praeconantur conferre hunc ;* which was conferred for some signal preeminence ; for those three above-named bore the title in regard of the unction, because by the external Ceremony of anointing, they were all three consecrated and enabled to the execution of their Office. The Office of the King is in temporal things chiefly, to Judge, to Rule, to Defend his People ; to set all right, and keep all right, to save his people from those who would hurt, and to help the innocent. The Office of the Priest lies in spiritual matters ; to stand in the gap, to pacifie, and reconcile man to God, and God to man.

Isa. 42. 1.
Joh. 3. 17.
Joh. 6. 27.

Lev. 8. 12.
1 Kings 19. 16.
1 Sam. 16. 13.

Psal. 110. 4.
Deut. 18. 18.
Dan. 9. 25.
Luke 1. 33.

Isa. 61. 1.
Luke 4. 18.

Gal. 4. 4.

Acts 4. 27.
Acts 10. 38.

John 6. 17.

The Office of the Prophet is to illuminate and direct, and by this light and direction to save our feet from the by-paths of Error, and our souls from the fire of hell. Kings, Priests, and Prophets then were put into these high places to save; and all these three had their several anointings; *Aaron* the Priest, *Elisba* the Prophet, *David* the King.

But when Jesus came into the world, because he was to do the Office of all these three, therefore was he called *the Anointed*; in a more peculiar manner than they were; for they were anointed with material oyle, he with the Holy Ghost; they by the hands of men, he by no other than God himself; they to save for a time, he to save for ever.

They were typical, he a perfect Christ; in him all those Offices were conjoynd, which in them were never perfectly to be found. Two of these met in some one or other, but in none of them all three. *Milchizedech* was King and Priest, but no Prophet; *David* Prophet and King, but no Priest; *Samuel* Priest and Prophet; but no King; he the sole perfect Christ, because all three. *David's* Priest: *Moses* Prophet: *Daniels* King; for he was to reign in the house of *Jacob* for ever.

Farther yet, this name of honour was given to him in a more eminent manner, because in him alone are contained the causes of that unction, for which those other were honoured with the Name of Christ; for he was by his Prophetical Office to teach and instruct in the whole will of God. *The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings to the meek, &c.* By his Priesthood to purge, to expiate, to offer a Sacrifice for us, to reconcile us again to God, to mediate for us, and bless us; and by his Kingly power to subdue his enemies of all sorts; to protect his Church; to prescribe wholesome Laws by which he would govern it; to reward the observers, and punish the breakers of them; but of this more at large by and by.

For my more methodical proceeding, and your better understanding, this necessary point of Doctrine. In this Office to which our Saviour was Anointed, I will consider these three things.

1. His Separation and Consecration to this Office.
2. The Endowments and Graces which were given for the execution of it.
3. The Charge and Trust by this Office committed to him.

1. His Consecration.

To Consecrate, is to set apart to some sacred use, or function; and to this Office he was Consecrated when he became man; for as he was God he could not be Anointed. That which made him capable of this unction, was the assumption of the seed of the woman into the Unity of his person. Which when in the fulness of time it was effected, then by the concurrence and good will of all three persons, he was anointed, and had the name of Christ given him; The Sonne of God he was before, but not *the Christ* till now; Now it was that the Father anointed him. Now it was that he was anointed with the Holy Ghost and with power. So that there is a concurrence of all persons in this name, all willing and well-pleased that he should be consecrated, and set apart to do the Office of a Mediatour betwixt God and man. The Father he designed, sealed; the Sonne was consecrated and sealed, the Holy Ghost anointed him with power, endowments, gifts and graces for the perfect execution of this high calling.

2. His Endowments and Graces.

For this Anointing is the pouring out of the fulness of the Spirit or Grace into

into the manhood of Christ, whence he is said to be *full of Grace and Truth*. With outward Oyle as other Kings, Priests, and Prophets, he was not, he needed not be anointed. And the reason is, because *Divinitas*, his Deity being inseparably united to his humanity, *humanitatis unctio est*, is the anointing of his humane nature. This made him full of Grace, and this fulness of

Grace was either in respect of $\begin{cases} \text{Union} \\ \text{or} \\ \text{Unction.} \end{cases}$

This I touched before, but now I will speak more fully of them.

1. Than the Grace of Union there could be no greater bestowed on the nature of man. For besides the Sanctification of it, how farre hath God honoured our clay, by joyning his Deity to our dust? By this Union God and earth, Majesty and infirmity, power and weaknesse cohabit and dwell together. *Nil Deo sublimius, nil limo vilius*. Nothing is higher than God, nothing baser than earth or dust, and yet out of so great condescension God hath descended to our earth, and with so great honour our earth hath ascended to God, that whatsoever God hath done in it, that our earth and dust is said to have done; and whatsoever our earth suffered, God is beleev'd to have borne it out. By reason of this Union it is, that God hath put all things into his hands. The name which he hath above every name is given unto him, yea and he hath power to bequeath life to whom he pleaseth.

The Union then of the flesh to the Deity, is to the flesh a principal grace and favour; for by vertue of this Grace man is really united to God, made an associate of the Deity, partaker of Divine power, a creature is exalted above the dignity of all creatures, and hath all creatures made subject to it. *Agnosce O homo Christiane dignitatem tuam, & divina consors factus natura, dolo in veterem vilitatem degenerari conversatione redire*. O Christian man take notice of thy dignity, and being made a partaker of the Divine nature, think thy self too good to degenerate and return to thy old baseness by a sordid and sinful life.

2. But to come to the grace of Unction: Did the two parts of our Nature, the soul and body of Christ, receive from the influence of the Deity, whereto they were conjoynd, no ability of operation, no vertue or quality above Nature? yes verily; for otherwise the Holy Ghost had never taught the holy men of God thus to write, *that he was anointed above his fellows; that he was full of grace and truth; that it pleased the Father that in him all fulness should dwell*.

Grace then, as the Schoolmen have well observed, is to be considered two ways; *vel ex parte gratia, vel ex parte subiecti habentis gratiam*; either in respect of grace it self, or the subject in which grace is.

1. The fulness of grace in respect of grace it self, is, when one cometh to the highest pitch of grace, both *quoad essentiam, & quoad virtutem, & extensive, & intensive*; both so far as it may be had, and to all the effects and purposes to which it may extend; as he that hath life in all the perfections, must have whatsoever the vegetative, the sensitive soul, or what reason can contribute to him. This kind of grace is proper unto Christ alone; for God gave not the Spirit unto him by measure, or in any small scantling.

2. But the fulness of grace in respect of the subject, is, when one hath grace fully and perfectly, according to his estate and condition; intensively, according to his rank; and extensively, according to the duties and offices which God requires from men of his rank. And thus Mary, Stephen, the Apostles were full of the Holy Ghost, in that they had grace so far forth as might appertain to the performance of those things to which God made choice of them.

John 1. 14.

Bern. in Vigil.
Nativ. Ser. 3.

Phil. 2. 10.
John 3. 26.

Leo.

Isa. 45.
John 3. 14.
Ephes. 1.

Thom. part. 3.
q. 7. Art. 9.

Luke 1. 28.
Acts 7. 55.
Acts 2. 4.

Their

Ephes. 4. 7.

John 1. 33.

John 1. 14.

Their graces were then limited, Christs without limitation; theirs in measure, his had no stint, no bounds. Whence Saint John saith, *that the holy Ghost did descend and remaine upon him.* The Deity (the essential properties of the Godhead only excepted) imparted to the humanity all things, replenished it with all such perfections according to the exigence of that œconomy and service, for which it pleased him in love and mercy to be made man.

Exod. 30. 22.

Fruit of the Church. 1. 5. c.

Isa. 11. 3. 2.

And these graces and qualities subjectively, habitually, and formally inherent in the Humane Nature of Christ, are in particular aptly typed out to us by that Holy Oyle which *Moses* was commanded to make after the Art of the Apothecary, and reserve for the Unction of *Aaron* and his Sonnes, when they were to be consecrated to the Priests Office. And that in three respects.

Eph. 5. 2.

2 Cor. 2. 15.

1. That Holy Oyle had no man for its Authour, but God alone: So the supereminent graces in the Manhood of Christ, have no other beginning or fountaine save his very Deity. *The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and the feare of the Lord.*

2. Though that Oyle were more precious, yet the composition was of earthly substances, as Myrrh, Cinnamon, Cassia, Calamus, &c. to signifie that the spiritual Oyle of grace, whereof the Manhood of Christ was as it were, the Vessel or Store-house, did not consist of the essential properties of his Deity, but in certain habitual gifts and graces resident in his Humane Nature; otherwise we could not have had our part in them.

3. That Oyle was a most fragrant perfume, sending forth a most sweet smelling savour. This was a most lively resemblance of the graces of Christ, which are a sweet smelling savour in the nostrils of the Almighty, which *gives sense our persons and actions, and make them so acceptable to him, that the strong vapours of our stinking finnes are no more loathsome and un-lavoury to him.* Hence it is, that Saint Paul calls our Saviours death a *sacrifice of a sweet smelling savour*; and saith also, *that through it we are unto God the sweet savour of Christ.*

3. *The Charge and Trust by this Office committed to him.*

I am past the two first points, his Consecration, and his Endowments; It remains now that I speak of that threefold Office to which he was anointed; that of a King, that of a Priest, and that of a Prophet. And there is very great reason for this number.

1. First, In that man by his Apostacy from God, became ignorant and knew not, an enemy and would not, so impotent that he could not return of himself againe to him. By these Offices there is a present remedy set forth for all these. As a Prophet, he teacheth us knowledge; and so cures our ignorance: As a Priest, he takes up all matters of difference and dislike, makes God our friend, and so removes all enmity: And as a King, he empowers us with strength, and enables us to conquer and overcome all difficulties and impediments that are cast in the way of our return.

2. Again, the Method of Gods bestowing salvation requires this number. For this mystery of our Redemption ought first to be expounded, then paid for, and lastly be applied to us. Now who fitter than a Prophet to open and expound the Will of God to his people? who than a Priest to offer a Sacrifice, and by it to make God amends for sinne? what person so fit as a King, who hath power in his hand to apply to every one what is needful? And all this he did; As a Prophet he made known, as a Priest he paid, and

as a King he applyed his whole Ransome and Satisfaction, and made it ours.

3. Lastly, These three Offices appeare in the orderly execution of them. For first as a *Prophet* he walkt about, at least for three years, publishing and preaching the glad tydings of the Gospel. Then as a *Priest* he offer'd his soul a Sacrifice for sinne upon the Altar of the Crofs. And lastly having conquered his and our enemies, Sinne, Death, and Hell, as a *King* he entred triumphantly into his glory, and took possession of his Crown. But it will not be amiss to speak of these more particularly.

1. Christ a Prophet.

A Prophet is deriv'd from *propheta*, to foretell. And in a strict sense it signifies a man who hath received a gift to foretell things to come. But in a larger acception it denotes a man that is endowed with power to interpret, and make known the Will of God. Though then we exclude not Christ from the Office of Prophecy in the first sense of that word (for we know the Revelation proceeded from him, which is a prophecy of the state of the Church to the end of the world, that I name not many other predictions) yet in this case we rather embrace the latter, because

1. He taught upon what terms blessedness was to be had under the Gospel; which could never have been made known, had he not reveal'd it; viz. The Redemption of the World by his death and passion; The Application of it by his Resurrection, Ascension, and sending of the Holy Ghost; Remission of sinne, and Justification by his blood, and Reconciliation of all things in heaven and in earth.

2. He purg'd the Law from divers corruptions, which the false glosses of the *Pharisees* had put upon it; and in that excellent Sermon upon the Mount, and through the whole Gospel sets down an Exacter Rule of life than any Law-giver ever before him thought of, or at least so obscurely, that their injunctions were not well understood, much lesse observed.

3. He ordain'd Sacraments, instituted a Ministry, Gave some to be Apostles, some Prophets, some Evangelists, some Pastors, some Teachers; Gave into their hands the keyes of the Kingdome of Heaven, and power to make use of that Discipline which he ordain'd to the end of the world.

All these are Acts of his prophetick function; and in regard of the execution of them, he is call'd *The Apostle of our profession*; confessed to be a *Teacher sent from God*; *A Rabbi*, the sole *Rabbi*; *Magni consilii angelus*; *The Counsellour*; *The wisdom of God*; nay, the very treasury in which are stored up all the treasures of wisdom and knowledge.

And in two things it is that he hath the preheminance of all other Prophets.

1. That he was in the bosome of his Father, and consious to his Fathers secrets; he needed not stay for a Revelation, but out of his own immediate knowledge, is enab'd to deliver the whole Will of God to us; whereas all other Prophets and Teachers receive their Revelation at the second hand, according to the grace given them by the Spirit of Christ, searching what; or what manner of time the Spirit of Christ which was in them would signify. The gift of Prophecy in him then was *per modum habitus*; a habit it was, so that he could work by it, so that he could reveale the secrets of God, where, when, to whom, and as he would: But in other Prophets it was only *per modum conversationis & actus*, a light that shined into their understanding for the present, so that they could not prophecy when they pleased, or speak what

1 Cor. 11. 4.
& 14. 6.

Mat. 5. 1, 2, 3,
&c.

Mat. 5. 21, 22,
&c.

Mat. 26. 26.

& 28. 19.

Eph. 4. 11.

Mat. 16. 19.

Mat. 18. 18.

Joh. 20. 23, 23.

Hcb. 3. 1.

John 3. 2.

Mat. 23. 8.

Isa. 9. 6.

1 Cor. 1. 24.

Col. 2. 3.

Mat. 11. 27.

Joh. 1. 18.

Joh. 16. 13, 14,

15.

1 Cor. 2. 10.

& 12. 7. ad 13.

1 Pet. 1. 11.

what they list, but only so much, and at that time when God inform'd them. In a word, Prophecy in Christ was like the light in the Sun; but in any of his Messengers, like the same light in the aire, which you know vanisheth when the Sun is set.

2. But there is not only a manifest difference in the receipt of this Prophetic Spirit, but a great disparity also in the effects to which it is given. All other Prophets could no more but declare, and teach, and labour, and plant, and water, and build. *Paul* is a p'anter, *Apollos* a waterer; in one place a fellow labourer, in another a chief Builder. But who is *Paul*? and who is *Apollos*? Ministers only by whom men believe. It is the Lord that gives the encrease; They may plant indeed, and water; and labour all night, and build, and toyle, but unless Christ be with them with the powerful presence of his Spirit, they are not able to save one soul. *We as lively stones are built up into a spiritual house, but except the Lord build the house, their labour is but lost that build it*; for who is able to breath that Spirit of life into those cold stones but he? who can make the dead in their graves heare the voice of the Sonne of God but he? He calls his Apostles, and they leave all, and follow him instantly. He commands *Zachary* to descend, and he comes down quickly, and entertaines him. He opens to the two Disciples the Scriptures, and their hearts glow within them. This then is another priviledge he hath beyond any other Prophet; that whereas he can only declare and speak, Christ can give Spirit, life, and power to his Word, and make it so effectual to the conversion of the hearer, that it returns not empty.

2. Christ a Priest:

Which yet will be more evident, if we consider his second Office, that of a Priest. For the Office of a Priest lies in this especially, that he interpose and mediate; that he offer Sacrifice, that he do bless the people. For we know in the old Law, if at any time God and his people were faine out; the Priest was to stand in the Gap to pray for them, and to mediate a peace. Then againe to purge and expiate their sinne by Sacrifice. Lastly, to bless them. And all these wayes Christ may well be called a Priest by his Mediation, his Sacrifice, and Benediction.

First, He mediates; for there is but one Mediatour betwixt God and man, the man Christ Jesus. Now mediation is nothing else but an act by which one interposeth himself betwixt two that are at variance to reconcile them, and joyn them in a new League of amity or friendship. This mediation is performed foure wayes. First, By discerning and judging the matters of quarrel and dislike, that separate and estrange the parties. Secondly, By making report to either party the conditions on which the peace should be made, and the differences ended. Thirdly, By entreating one party for another. And fourthly, by satisfying one party for the wrong done by the other. Now all these ways was Christ a Mediatour.

1. For first he interposed himself as an Arbitratour between God and us, and easily discern'd the whole matter of dislike, and judg'd it to be most equal on the part of God.

2. Then he reported the conditions upon which the dislike might be taken up; to wit, that we should submit to God, prostrate our selves at his feet, repent of the wrongs we did him, beg mercy, believe those promises of pardon he should make us, and enter into a Solemne Obligation, never wilfully hereafter to reject his Laws, or wrong him any more, upon which conditions God should accept of our submission, faith, repentance, and purpose of amendment.

3. Farther, He mediated by supplication and intreaty, praying God to be reconciled to us; he sits at the right hand of God; there he is our Advocate, and makes request for us.

1 Joh. 2. 1.
Rom 8. 34.

4. Lastly, He mediated by satisfying the one party for the wrong done by the other, which could be done only by Sacrifice, and so he perform'd the other duty of the Priest.

Secondly, For every high Priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sinners: Ordained then it is, that every Priest offer a Sacrifice; This then is common to him with Aaron, that he offer'd; but that Sacrifice which he offer'd, far exceeds that of Aarons and of his family. They offer'd first for themselves, he for the people only; for, for himself he needed not. They often, he but once; They somewhat else, as Bulls, Goats, &c. but he offer'd himself for the Sinnes of the world, to a painful and shameful death, by which he did satisfie God for the injuries and wrongs done him by sinful men, and repair him in point of honour, so far as ungodly wretches had dishonoured him.

Heb. 5. 1.

Heb. 9. 7.
Heb. 9. 12, 25,
26. & 13.

A Priest that would undertake this, must needs be such a person as Christ was. Mar: that he might be a Sacrifice, shed his blood, and dye, which God could not. God: that the effusion of this blood, might be a price sufficient and valuable for the sinne of man. For though the Sacrifice was offer'd according to his humane Nature; yet the force, vertue, and efficacy thereof did depend upon his Divine. Which is most evident by this. Suppose a man were never so innocent, never so pure, just, holy, yet a meet man, who would be content to suffer all that Christ did for the ransom of mankind, could he so suffering and dying satisfie Gods wrath? could he reconcile him to all men? Surely no; it were well if he could save his own soul. What is it then that makes Christs blood of more value than his? of a greater price than that holy, just, righteous mans? Nothing but that he was not such a person as Christ was; only that his blood was not the blood of the Son of God: An infinite person he was not, as Christ was, and therefore could not satisfie for an infinite offence. It was the Son of God, and Lord of life, that dyed for us upon the Crosse; but the Nature of man, and not of God, in which he dyed. But it was the Nature of God, and the infinite excellency of the same, whence the price, value, and worth of his passion grew.

Leo de past.
Serm. 12.

Ezek. 14. 14.

Thirdly, Two Offices of the Priest evident it is that he executed; and in this last of Sacrifice, Aaron was a type of him. For as he offer'd the blood of beasts, so did Christ his own blood, to make satisfaction for the sinnes of the people: A third duty there is yet of the Priest behinde, and that is to Bless; in which Melchizedek was a lively type of him. For he blessed Abraham. And so doth Christ as a Priest yet blese the spiritual seed of Abraham, and none else. The Sacrifice which he offered as an Aaronical Priest, ended with his death, and all those other sacrifices, which were but types of it. For Christ being once dead, dyes no more; he needs not; that one death was sufficient. There remains no more sacrifice for sinne. But this other part of his Office, To blese, is perpetually to continue; whence it is written of him, That he was to be a Priest for ever after the order of Melchizedek. For ever a Priest, but not after the order of Aaron, that had its period with his Sacrifice: but after the order of Melchizedek; The chief Act of whose Priest-hood was, which we read of, that he did blese Abraham.

Gen 14. 19.
Heb. 7. 7.

Rom. 6. 9.
Heb. 10. 26.

Heb. 7. 17.

True it is, that the Priests of Aarons order did blese too, but it was in the name of another. The Lord blese thee; The Lord make his face to shine upon thee, &c. But Christ blest in his own Name; They by prayer

1 Chron. 23. 13.
Num. 6. 24, 25.

and petition; He by so powerful an Intercession, which because it is back'd with authority, is all one with an actual donation. He was sent to bless; and he doth bless indeed.

Acts 3. 26.
Vid. Dr. Ham.
Serm. 9. on this
Text.

2 Cor. 12. 9.
Phil. 2. 13.

Mat. 3. 2.

Heb. 6. 1.

Acts 7. 51.
Eph. 4. 30.
1 Thel. 5. 19.

Tit. 2. 11, 12.
Luke 13. 3.

Rom. 7. 21, 22.
23, 24.

Rom. 6. 12, 13.
14, 19.

Heb. 6. 6.

Rom. 6. 4, 5.

Verse 12.

Tit. 2. 14.

But perhaps you will ask in what this blessing doth consist? Saint Peter shall tell you; *God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.* After his Resurrection there follows his Mission, he raised, he sent; and the end of this sending is to bless; and the blessing consists in this, *that every one of us be turn'd from his iniquity.* The act is in him, but the work must be in us. He turns, and we must be turned. He gives sufficient grace to work an universal, sincere, impartial, thorough change of every sinner; and therefore every sinner must co-operate with this grace, and be changed.

1. There must be a turning, or inverting of the soul, *metabola*; a transmutation, and less than that will not prove sufficient; Humiliation, Confession, grief for, and hatred of sinne will not serve the turn, for all these are but initial preparations to repentance; there must be an actual turning from sin, a repentance from dead works.

2. To effect this, observe the blessing expressed by *conversion*, in turning, which is common to Christ and us; but is a different power and sense; he by way of efficiency, we of non-resistance; he to turn us, and then we to turn; not to resist, to grieve, to quench that power of his grace which he blesteth to turn us.

3. The extent of this blessing, 'tis upon all. The end is that every one turn: Jew or Gentile; for the grace of God, that brings salvation, appeared to all; and the lesson it teacheth, is, *That every one live soberly, justly, and piously; for except every one repent, he shall perish.*

4. The blessing is so effectual, that it turns *omni noxiosus*, from iniquities. There be frailties, weaknesses, infirmities, which are reconcilable with a regenerate estate; from these we are not so farre blessed, as to be turned, while we carry about with us this burden of flesh. And there be *noxi*, as, villainies, and wickednesses of the carnal man, deliberate acts and walking habits of an unsanctified life; and from these, especially from the rage of these, Christ Blesteth all those, who admit Him for their Priest.

There be that are glad to heare of that Sacrifice which this our Priest offer'd for them upon the Cross; in their mouths they have alwayes that Ransome; and well it were they would remember it more, so witchal by a wicked life they would not crucifie him againe. But well it were also, that while they solace themselves with his death, they would call to minde also that he rose again; and then that they, as they are to dye with him, so must rise again to newness of life; without which the Sacrifice he offer'd on the Cross, will stand them in little stead.

Remember, that he came not only to Sacrifice, but to bless also; and can any man perswade himself that he is partaker of the blessing, so long as he is not turn'd from his iniquities? or rather so long as he turns to them, and suffers them to domineer and reign in his mortal body? 'Tis a vaine persuasion for any man to look for a blessing, a pardon, eternal salvation from this high Priest, either as satisfying or suffering, but upon the good use of his grace. So farre only we may expect justification and salvation from the sufferings of Christ, as we are wrought upon by his Renewing and Sanctifying Spirit: This being the end of his death, *That he might Redeem us from our iniquities*, that is, from the reigning power, as well as the guilt, and purifie unto himself a people zealous of good works. And if he faile of his end, we are like to faile of ours; after the light he held out as a Prophet, and the Sa-

cifice

crifice he offer'd as a Priest, the impenitent wretch, and the unreformed *Cairiffe*, notwithstanding the great boast of his faith and confidence in the blood and merits of Christ, may be cast away, and perish everlastingly. I shall close this point with those fearful words of Saint Paul, which I wish may sound continually like a clap of thunder in the ears of every dissolute and presumptuous sinner; *For if we sinne wilfully after that we have received the knowledge of the Truth, there remains no more Sacrifice for Sinnes; but a certaine fearful looking for of Judgement, and fiery Indignation, which shall devour the Adversaries.*

Heb. 10. 26, 27.

3. Christ a King.

And that he might be able to reward all his good Subjects; and punish his rebellious Enemies, this Christ, besides that he is a Priest and a Prophet, is a mighty King; for as he told *Pilate*, to that end he was borne, and to that end he came into the world. But not to be a Temporal King, that you mistake not with the Jews, who dream of a Messiah to come in such State, Power, and Majesty, that he shall cast down all Monarchs before him, and subdue all Princes unto him. For as he said before *Pilate*, *His Kingdome is not of this world.* It stands not in the arm or policy of man, as earthly Kingdomes do; But it is Spiritual, and hath its efficacy upon the hearts and consciences of men, in whom he rules by the power of his Spirit, and by the light of his Gospel. For this is the Sword and Scepter of his Kingdome, which he weilds in the midst of his enemies, and makes them all his footstool: Such of his enemies he converts as pertain to Gods Election; and such he conquers and confounds, as are the sonnes of perdition. His Gospel to one is the savour of life, and to the other the savour of Death unto Death. 2 Cor.

John 18. 37.

Verse 36.

Psa. 45. 6.
Psa. 110. 1, 2.

Divers differences there are betwixt him and other Kings, betwixt his and other Kingdomes.

1. The dominions of all other Princes are limited, and the Borders of their Kingdomes bounded. But he is a Catholick King, and hath an universal Kingdome. All power is given unto him in heaven and earth. Nay, under the earth. All people and Nations must serve him; All creatures must bow to him; for God hath put all things under his feet, being given to be the head of all things to his Church.

Mat. 28. 18.
Phil. 2. 9, 10.
Dan. 7. 14.
Ephes. 1. 22.

2. Other Princes (many of them at least) have set up their Kingdomes by the power of the Sword. A Captaine of *Cæsars* being sent by him to the Senate for continuance of his Province; and understanding they would not grant it, claps his hand to the pommel of his Sword; Well, saith he, since you will not yield to this motion, *Hic dabit*, this shall force it from you: And *Pompey* (the *Messenians* alledging their Laws and Priviledges) answered in choler; What do you prattle of your Laws to us that have our Swords by our sides? With these *Mahomet* brought in his *Alcoran*, thus he maintains it. So the *Assyrian*, *Persian*, *Græcian*, *Roman* Monarchies were erected, So Tyrants and Potentates of the world end all their quarrels, and make their enemies their footstool.

But the Scepter of Christs Kingdome is not a Sword of Steel. I know not one of his Disciples were sent forth to Preach with a Sword by his side. He subdues a people to himself *non ore gladii*, but *gladio oris*, not by the mouth of the Sword, but by the Sword of his mouth; For the Gospel is the great power of God unto salvation; casting down holds, and imaginations; and every thing that is exalted against the knowledge of God; and bringing into captivity every high thought to the obedience of Christ.

Rev. 2. 16.
Eph. 6. 17.
Heb. 4. 12.
Rom. 1. 16.
2 Cor. 10. 5.

Micah 7. 19.

2 Cor. 5. 19.

Gal. 6. 15.

Luke 1. 75.

Luke 19. 14.

Gal. 1. 4.

Rev. 5. 8, 9, 10.

Eph. 4. 11.

James 4. 12.

1 Tim. 3. 15.

2 Cor. 10. 4, 5.

Acts 3. 26.

Isa. 32. 2.

Luke 3. 7.

Mat. 12. 28.

Luke 2. 32.

Mat. 5. 3.

Heb. 6. 5.

Psa. 133. 3.

Oros. lib. 6. cap.

10.

Thom. 3. part. 4.

36.

Euseb. in Chron.

Cant. 1. 3:

Nazian. syn. 2.

Psalm 2. 2.

Acts 4. 27.

Acts 11. 26.

Greg. Nyssen.

mel. 7. 7. 70.

25. 5. 5. 5.

3. And this is also a third difference, that every high thought is brought to the obedience of Christ. For whereas all other Princes may by a poenal Law restrain the hand, and enforce the outward Act only; this King gives grace that reforms and amends the heart, by which our iniquities are not only subdued, but the virtues of faith, and hope, and charity are so powerfully infused, that the man becomes a new creature, and takes delight to do his duty to this King in righteousness and holiness all his dayes. For which obedience, if sincere, though imperfect, he will at last reward him with an immortal Crown.

His Kingdome then is a Kingdome of power, by which he will destroy all his and our enemies, Sinne, Satan, Death, Hell, and all ungodly men; even them who said, *Nolumus hunc regnare, We will not have this man to reign over us.* His Kingdome is a Kingdome of grace, under which he calls the Church out of the world to a holy fellowship with him; institutes Ordinances for his worship, and appoints Ministers to dispense them; Gives Laws for the ordering of our wayes, and the ordering of his house; Gives power of life to all his Institutions, and to his people by them; Bestowing strength of grace to overcome all rebellious lusts, and habites of sinne: And protecting and delivering his Church from all the enemies of their peace. Lastly, His Kingdome is a Kingdome of glory, call'd in Scripture the Kingdome of God, the Kingdome of light, the Kingdome of heaven, and the world to come; because this will be the end of the good use of his grace to make us Reigne with him in Everlasting Glory.

The CONCLUSION.

Whatsoever Christ did, whatsoever Christ was made, it was for us men and our salvation. Let us then consider how nearly this benefit of unction and consecration concerns us. Not as the Oyle upon Aarons head descended to the beard, and reach'd to the skirts of his cloathing, so also this Oyle was poured upon Christs head, thence descended to his Members, that so he might not only be *Unctus*, but *Unctor*; not the Anointed only, but the Anointer.

It is recorded that upon the day of his birth at Rome a fountaine of Oyle broke out of the earth, and continued to run that whole day. A preface this might be, that from him as a fountaine, should stream forth a holy Oymment, from which all that belong'd to him, should receive their unction and Appellation. Which of those old Kings, Priests, or Prophets, though they were stiled Christs, yet left that name to any that they saved or ruled? The Oymment they had for themselves, not to communicate it to others. But this Name of this Christ is *Oleum effusum*, an Oymment poured forth; we may be said to receive some part with him. In that from this anointing we have our names; 'Tis our honour that we may be bold to proclaim *Χριστιανισμὸν*, Christians we are denominated from Christ; *ἡμεῖς ἀπὸ τοῦ Χριστοῦ*, anointed from him who was the Anointed. A Name first given at Antioch, and retain'd ever since by all posterity.

And now let us enquire with Gregory Nyssen, *ἡ τοῦ Χριστοῦ τοῦ ἐν ἡμεῖς*, what we promise and profess upon the assumption of this Name. The meditation, if sad, will be very profitable; for it being once accurately found out, what is contain'd in this Name, we must needs be much quicken'd to a virtuous life. For as he who affects to be honoured with the Title of a Physician, Orator, or Mathematician, will endeavour by all meanes to give sufficient Testimony that he is worthy of that name: In like manner they who intend to glory in the name of a Christian, will labour to live as a Christian ought, that

that so their works may adorn their profession, and force even those who are without, to confess that Christ is in them indeed.

A Christian is a name of vertue, of justice, of goodness, of integrity, of patience, of chastity, of prudence, of humility, of courtesie, of innocence, of piety. In a word, it is *ἡ ἀληθινή μορφή*, an imitation of the divine Nature. Neither doth this definition pass the bounds of reason. For since man at first was created after the Image of God; which being lost, our Christian profession aims to restore; it cannot then be otherwise, but Christianity must be an imitation of the Divine Nature. A Christian then is he who imitates Christ, who is holy, innocent, undefiled; in whose breast there is no malicious wickedness, in whose tongue there is no guile, who undoes no man, but helps all.

But and if in the profession of Christianity a man live the life of a Jew, and fall below the Heathen; if he take delight in mischief, plot and practice it; if he feare not God, nor reverence man; if he give himself over to wantonness, to adultery, to fornication, to drunkenness; if he harbour hatred, strife, wrath, variance, or cruelty, he is but a dead fly that corrupts the sweet Oyntment of Christs Name; or the Ape dress'd up, and dancing handsomely in the attire of a Boy, that discover'd himself upon the casting down of the Almonds.

Should some skilfull Painter undertake to present you with the lively portraiture of some great and good Prince, and instead thereof set him out with the head of a Lyon, the paw of a Beare, the teeth of a Dog, and the tale of a Fox, would not he that expected some excellent piece, and the Prince who by this deformed Image is so abused, conceive an intolerable injury and scorne put upon him? The case is not altogether unlike; every Christian by profession makes you believe that he will present you with an exact Express of Christ, with a draught of his humility, his meekness, his patience, his innocency, his sincerity, indeed that very Image of righteousness and holiness in which he was created; but upon the view you finde the cruelty of a Lion, the mercy of a Bear, the raven of a Dog, the craft of a Fox, and must not this needs provoke him to anger whose picture you have undertaken to represent, yet have so falsified? Will not this give occasion to the enemies of the Lord to blaspheme?

For in what draught the Image is represented, such an enemy will conceive the Prototype to be. If then Christianity be the limitation of Christ, he that shall behold in our lives expressions of all goodness, will easily be perswaded that Christ is a good Master, and the God whom we honour, a just and a holy God. But and if the man who gives out that he is his Image, be deformed with passions, and mis-shaped with beastly vices, advantage will be taken by an ill mind to cast an aspersion upon that God whose Name we bear, as if he were the same with his servants.

Julius Caesar quieted a sedition in his Army with one word, He called them only *Quirites*, and they were presently stricken with it, and returned to their obedience.

*Discedete castris,
Tradite nostra viris ignavis signa Quirites.*

And methinks we, who have our name from so sweet a perfume, should take heed how we make it stink in the nostrils of unbelievers. The very name of Christians from such a Christ, such a Priest, such a King, such a Prophet, should move us all to study to be Kings, Priests, and Prophets too. For think of your selves what you will, if you truly belong to Christ, you have

*Titus 2. 10.
1 Cor. 14. 25.*

*Psalm 1. 1.
Psalm 119. 133.
1 Pet. 2. 1.*

*Psalm 38. 4.
Psalm 94. 20.
Luke 18. 2.*

*Eccles. 30. 1.
Vid. Nyssen. loc. cit.*

*2 Sam. 12. 14.
Isa. 52. 3.
Rom. 2. 24.*

Thuc. 2. 101.

Lucan.

Rev. 1. 6.

1 Pet. 2. 9.

Rev. 1. 6.

Exod. 19. 6.

Colof. 1. 13.

Colof. 3. 16.

Rom. 12. 1.

Ephes. 6. 12.

James 4. 7.

Rom. 6. 13.

Luke 16. 31.

Phil. 4. 8.

2 Tim. 4. 8.

Luke 21. 27.

Rev. 22. 20. 21.

a share of this holy oyle. For you are a chosen generation, a royal Priesthood, an holy Nation, a peculiar people. A Nation of Kings and Priests. Kings and Priests to God the Father; that ye should shew forth the praises of him who hath called you out of darknesse into his marvellous light. Be then what you are called, all Prophets, all Priests, all Kings.

Let the Word of God dwell in you plentifully, and richly in all wisdom, teaching and admonishing one another, as Prophets. Present your bodies a living sacrifice, holy, acceptable to God, as Priests. Fight his battels against Sinne, and Satan, as Kings. Yield a ready obedience to his institutions, and doctrine, neither disputing nor neglecting the use of what he hath taught, or thought fit to prescribe: Subdue proud Reason to the Revelations of Christ. For thus did the Prophets of old: 2. Make your heart an Altar, ~~Sacrifice~~, present upon it the sacrifices of mortification and contrition, the sweet incense of prayer and supplication, the perfume of righteousness and holiness, the odours of praise and thanksgiving, and the holocaust of the whole man unto your God. Thus ye may be a Kingdome of Priests. 3. To conclude, shew yourselves to be obedient, loyal, constant subjects to this King; vow and performe allegiance to him, pay him his tribute of honour, and reverence, entrust him with your protection, address your petitions to him, have no peace but with his friends, no war but with his enemies, and this will be a strong evidence that you are a royal Priesthood.

I might farther set off these persuasions, and improve them to such a necessity, that every one must confesse, they must be done, or else for ever disclaime the name of Christian. Since to be wise in the wayes of salvation, to mortifie all carnality, to conquer their trayterous wills, and rebellious affections, is as proper to this profession, as light is to the Sun, heat to the fire. But I have tired you, and therefore in a word, I shall labour to melt, and charme, and win you into so necessary, so feizable, so gainful a service. Remember that he who was the Sonne of the living God, became Christ for you, that he might be your Jesus. I say no more, I need say no more; for if this charme you not into your duty, though one should rise from the dead yet you would not be persuaded.

If then there be any consolation in the name of Christ, any comfort of love, any vertue, any praise, any hope of heaven hereafter, think of these things.

Since there is an union of Christ in all these offices, receive him in all these in your hearts. For he will be a Jesus to none, but to such as so uniformly receive him. This is the sole way to enter into the family of this good Master. This is the sole way to an immortal crown. For those only whom he hath protected by his power, furnished and adorned with his grace, formed by his Gospel, grounded in faith, moored in hope, rooted in charity, shall obtaine that crown of righteousness and glory, which he will give to all that love his appearance, when he shall come in the clouds to bring eternal life and blisse with him for all the children of God.

He which testifieth these things, saith, Surely I come quickly. Amen, Even so come Lord Jesus. The peace of our Lord Jesus Christ be with you all. Amen.

The near Union betwixt Christ and his Church.

2 Corinth. 11. 2.

For I have espoused you to one husband, that I may present you a chaste Virgin to Christ.

THe first word is Causal, and assignes a reason of what went before. The Apostle begins the Chapter as a jealous man, speaks in the phrase of lovers, acknow-

acknowledgeth his folly, and desires to be born with. This manner of speaking (such was his heat of affection) he could not help, nor his jealousy neither; for he had espoused them. Suspicious and fearful he was lest he should lose all his pains, and they after his long endeavours cast their affection on some other, put ease *Apollon, Cephas*, nay upon himself, and set by Christ. That which was once done, might, for ought he knew, be done again. The Devil, when time was, beguiled *Eve* out of Paradise, and why not now again corrupt their minds from the simplicity which is in Christ? Being crafty then, he took them by guile, and endeavours to make sure work, to do that, which being once done, could never be undone; to wit, to draw a firme contract betwixt Christ and the souls at *Corinth*; that by this internal, indissoluble, and nearest bond of Union, that Church might become his.

At any marriage whatsoever, of any person whomsoever, the Omen is good luck, *Felix faustumque fit*. God give you joy. And no marvel, for it puts us in minde, that we had not been alive to bless others, had not our father and mother been thus blest. 'Tis the Rock whence we are hew'd, the Root whence we sprung. *Prima societas in conjugio, hoc quasi principium urbis, & seminarium Republica.* The first link of all Society is in wedlock, this is as it were the Principle of a City, and the Seminary of a Common-wealth. 'Twas not well with man, while he was alone, then his happiness and joy began when God made him a help meet for him.

And if joy at any wedding, then sure at this, when our Creator becomes our Husband, the creature his Spouse; against which day there was an *Ephthalaminum* prepar'd in the *Cannibler*, a solemn, but sacred Feast in the *Eucharist*; and a Priest, our Apostle I mean, enabled with a faculty to do his office, to espouse the Bride, and present her to her Husband, which is Christ.

Good God, how much the Spirit of God is pleased with this allusion! It is press'd in the Old, it is opened in the New Testament; In both we finde, that God also hath his Espousals. The first marriage that ever was betwixt our great-great Grandfater *Adam*, and our mother *Eve*, is applyed to this mystical marriage by Saint *Paul*; so that though we have no warrant to make it a Sacrament, yet authority enough we have to make it a Mystery, in which the Church is Gods Spouse, Christ the Husband, the Prophets and Apostles *Synagogues*, friends of the Bridegroom to bring them together.

Now among this Reverend and Holy Order, Saint *Paul* steps forth, *Linguitur ut procm & ambis, non ausens sibi, sed Christo.* He speaks as a Suitor, and wooes, but not for himself, it is for Christ: Being ready to do that at *Corinth*, what they, who succeed these twelve Patriarchs in the Pastoral charge, must do to their flock. He, and they to be Suitors, labour to espouse, and present souls as pure Virgins to Christ.

Three persons take up the whole Text, as many as are absolutely necessary at every wedding. *Ego, Vos, Christo.* The Apostle, as the Priest. Christ the Bridegroom. The *Corinthians* in place of the Bride. The whole runs upon Relatives. Here then we are to consider,

1. The Relation that *Ego* hath to *Vos*, in what relation Saint *Paul* stands to the Church of *Corinth*; if he were not an Apostle to others, yet he was to them, for they were the seale of his Apostleship in the Lord. This then intimates a reciprocal office, a Duty of care in him, and a return of willingness in them. He to espouse, they to be espoused; without which ordinarily this match cannot well proceed:

2. The next Relation to be thought on is, how *Vos* stands to *Christo*. The *Corinthians* and all the faithful to Christ; As men they relate to their Maker, but as Christians to their Redeemer. Either then be content to be espoused, and keep you fast to him, or expect no Redemption.

Verse 1.

1 Cor. 1. 12.

Verse 3.

2 Cor. 12. 16.

Ma. 5. 1. 2.
Cicero.

Gen. 2. 18.

Ma. 5. 4.
Hosea 2. 19.

Ephes. 5. 23.
Verse 3. 1.
John 3. 29.

Beza in loc.

1 Cor. 9. 2.

2. Upon

3. Upon just reason I hope you will be perswaded to it; and in the *Relatio*, which is Christ, you have reason upon reason, even a threefold cord. Heto whom you are to joyne, is, *Unus, Vir, Christus*. One, a Husband, Christ; by his Unity, his Manhood, his Uñction, he will be helpful to you. For these causes also, keep you only to him. Now these three shall be the motives by which I will promote the suit:

Eccles. 12. 13.

4. To which, if you mean to yield, know that you are the *Correlatum*, the Spouse; and then your qualifications must be such as are required in every honest Bride; you must be a chaste Virgin; Virginity and Chastity, the one before, the other after, being the conditions that every one expects that marries a Maid.

5. In brief, will you heare the Conclusion of the whole matter? The very end that the Apostle was call'd, that I, or any Priest took Orders, is that which St. Paul here endeavours, *acquiescere, coniungere*, to fit, and so represent to Christ. I will make it my last point, and conclude with it, labouring to make the knot firm, to joyn you to Christ, and Christ to you.

1. *Ego Vos.*

Luke 12. 38.

1 Pet. 5. 2.

Mar. 13. 24, 47.

Mat. 5. 1, 2.

1 Tim. 3. 15.

Verse 2.

The estate of mankind as they are conjoyn'd in the Sociery of the Church, are presented untous in the Book of God under divers notions; sometimes of a flock, one while of a field, a Ner, a Vineyard, sometimes of a Houle, sometimes of Marriage. Now the stile of this Text runnes under this last, where we have a couple to be joyn'd, and a Minister to joyn them: Who had endeavoured to do his Office, and therefore he speaks in some passion, *I am jealous of you*; This being the speech of Paul the zealor. Ever a jealous soul is a loving soule; jealousy alwayes arising from love; whence it is very common in the mouth of the *Italians*, That there is no true love, where there is not a mixture of jealousy.

Teyent. Eunuch.

In amore hac insunt vitia; injuria, suspiciones, Inducia, bellum, pax rursum.

2 Cor. 12. 14.

1 King. 19. 10.

2 Cor. 11. 14.

Verse 3.

Jonah 4. 5.

All which have their rise and fall from jealousy. Since then the Apostle doth not hide that passion, which they who are most guilty, are yet ashamed to own; and that this his affection reflects not upon the Ore of *Corinth*, but the persons who lived there: Them, not theirs: Their souls, not their Wealth; and nor any particular person neither, but them indifferently, and indefinitely: Methinks it should warme the blood of every one, who is employed to wo for Christ, and make a match for Christ, not to pursue and follow his suit in a cold careless manner. But *Zelando zelari*, to be exceeding jealous, lest the devil come in the shape of an Angel of light, and beguile, and commit fornication with the poor soul, to which he makes love for Christ, as he sometime did with our mother Eve.

Gen. 4. 9.

Luke 12. 19.

'Tis not for a Prophet with *Jonah*, to get him out of the City, and set himself up a Booth, and sit at ease under the shadow of it. Whither he is sent, he must go, and upon every opportunity make a motion for him who sent him, and zealously attend, *Ne quid Christus detrimenti capiat*, lest his Master receive some prejudice by his coldness, and be crossed in his suit. The speech was profane, which some employed upon this business used in Saint *Austines* dayes, *Quid ad me pertinet? quisq; quod velit, agat, vultus meus saltem sit, & lac, & lana. Satis sit mihi, Ecclesia Christi eat, quapo- test.* What is *Abel* to me? Soul thou hast enough; though the souls at *Co- rinth* be naked and poor, let them do as they can. Perhaps it was the jea- lousie

lousie of that devout Father, that there were such; and if any were, I hope they dyed with that age. Yet that none of that race revive and live with us, well it were Saint Paul were made an example: who remembering that he was made an Embassadour for Christ, prays for his children at *Corinth*, Preacheth the Gospel to them, bestows what he had received, freely upon them, yea and is content to be bestowed for them. He burns, when any one of them is scandalized; Like salt, melts himself to season them: like a Lamp waits himself to give them light: Nay, is jealous and suspicious when all's done, lest he should fail of his purpose.

2 Cor. 5. 20.

Cap. 12. 15.
Cap. 11. 29.

Magnes amoris amor. Love as a Loadstone attracts love: So it should be. This love of *Ego* the Apostle, the Priest to the people, should move *Uos*, you the people to returne some love to the Priest, cause your love to be reciprocal, ebb back to us, make us more deare to you, and better thought on. What it should be is apparent; what it is we know and feele; even the self-same Saint Paul found at *Corinth*, the more we love, the less we are beloved. Jesuites are deare to their Proselytes, Seminaries to their Converts, Pastors to their collected Churches, Presbyters to their Congregations; scorn and contempt is cast upon none but those who desire to present you pure Virgins to Christ. By Protestants the true Protestant Minister is made *the Owl in the Wildernes*.

Use.

2 Cor. 12. 15.

Psal. 102. 6.

Well, be it what it will, Saints you are by calling; God so loved you, that he hath given his Son; His Son so lov'd you, that he hath given his blood; and therefore we will not love you so little, as not to bestow our pains.

1 Cor. 1. 2.
John 3. 16.
Eph. 5. 2.

2. *Ego vos Christo.*

Now of what weight this motive is, will be best understood if we remove our station, and take a view of the second Relation, examining in what nearness you are to Christ. *He bone of your bone, and flesh of your flesh*; and you flesh againe, quickned and enliven'd by his Spirit. *Germanissima est hac societas*; for a nearer conjunction there cannot be. 'Tis too cold and comfortless a bond, by which some would so unite Christ to us, as if this eye imported no more but the communication of our nature to him. He, and we both perfect men. For what man, even the veryest Pagan and Infidel, hath not a Relation to Christ in this sence! who is not man as he is? A nearer coherence then there must be than that of Nature. For the Church doth partake of Christ, as *Eve* did of *Adam*. Now God made *Eve* of the Rib of *Adam*; and his Church he hath built out of the very flesh, and bleeding side of the Sonne of God. That is as it were *principium passivum*, the material part; and this he doth actuate, enlive, and move by his own Spirit, which is *principium activum*, and the formal part, that truly *dat nomen & esse*, gives it its name, and makes it what it is. He took our pawn, and he gave us his; he took unto him our flesh the pawne from us, and he gave unto us his Spirit the Pawne from Him, upon that day that he made us His.

Eph. 5. 30.
1 John 4. 13.
Cyprian.

2 Cor. 1. 22.
& cap. 5. 5.

And I pray observe diligently, that I say *He made*; for we are *falsi*, not *nati*; made, not borne Christians. Trees of righteousness grow not of themselves. A good tree is a tree planted, taken out of the wilde and common stock of *Adam*, and ingrafted into the true Olive, by which it becomes partaker of Christs Oyle.

Heb. 3. 14.
Psal. 1. 3.
Rom. 11. 24.

And yet that you be not too bold or presumptuous upon this conjunction, you shall do well to know, that this as all other Relations are *κατὰ τὸ εἶναι*, or *κατὰ τὸ ἀγαθόν*, that appeare to be, and are not, or that are indeed what they appear.

Dd

1. There

Rev. 3. 1.

1. There be that have given up their names to Christ; their bare names and no more; because they profess one Lord, one Faith, one Baptisme, they must by us be esteemed of the Corporation: when yet in truth they are but *equivoca partes*, visible parts, and do receive no more vertue or spirit from Christ, than a wooden leg, or an eye of glasse doth life or motion from the body, to which they are for fashion sake added. Keep in memory *Judas, Ananias, Sapphira, Hymeneus, Phileas*, with the Catalogue of such hypocrites and formal Professors, and you cannot want instances of these reputed but adulterate members.

2 Pet. 1. 4.

2. Now besides these Nominals, *Jehudaeus*, Christians falsely so call'd, who have a name to live, and yet are dead, there be reals, *qui vere nominantur & sunt*, are what they seem to be, true parts of Christ, and truly partaking of the Divine Nature. Such the Apostle would have the *Corinthians* to be joyn'd truly and really to him, and not beare the world in hand to be so; chaste and Virgins indeed, and not assume the names where both are wanting. In such Ornaments he desires to present them, in which if clad, then they make good Spouses. And that he may the easier gaine their assent to the match, he commends his Master to them, and sets him forth in his Attributes and Endowments, that he is *Unus, Vir, Christus*. One, not such another; one that would not admit of Corrivalls. *Vir*, a man, a Husband, that would do the Office of a Husband to her; and this one man Christ, that is, one appointed for that end, that he might be the Husband to his Church.

Jer. 31. 3.
Hos. 2. 19.

One; One whose love was immutable unto her, and therefore her love should be immutable unto him. This he hath promised in *Hosea* thrice, one after another, *I will betroth, I will betroth, I will betroth*; and if this repetition will not beare it out, sure I am the word following will, *For ever, I will betroth thee to me for ever*, for which he gives in his justice, and judgement, and mercy, and loving-kindness, and faithfulness for security: From which there never can be a divorce, except upon manifest adultery. This separated *Israel* from him, and it may cause a Divorce of any Church.

Jer. 3. 8.

Isa. 4. 1.

If then you intend to be his Spouse, upon necessity you must keep your selves to One. For no bed did yet admit of plurality of Husbands. In a scarce time, seven women laid hold of one man, and would be call'd by his names; but you shall never read of seven men that gave a Coniugal name to one Woman. Polygamy in respect of the man no Nation hath admitted.

Letto te solum, letto te deprecor uno;

Reverens possim non ego ferre Joventi.

Rom. 7. 2.

Goods, Lands, Mony, men are content to enjoy in common; but the Bed admits not of *Coparcenary*. *Omnia communia preter uxores*, saith *Plato*. I am content in my Common Wealth that all be common besides wives. 'Tis a plaine Book Case, *The Woman which hath a Husband, is bound by the Law to her Husband so long as he liveth*: So that if she be married to another man, while her Husband liveth, she shall be called an Adulteress. The Inference is evident, *Vivit maritus vester, your first love is yet alive, and he will live for ever, for he hath the keys of death and hell*; and must you not then by the Law keep you only to him?

Rev. 5. 14. & 1.
18.

Gen. 20. 16.

Were he dead, you might make your own choice, but since he is yet alive, he must be, as *Abimelech* told *Sarah*, the covering of your eyes.

When

When you became his *verbis conceptis & consultiis*, in solemn words, thus much you promised, and gave in Sureties for it. The day of your Baptisme was the very houre of the contract, and there and then you undertook to forsake the devil, the world, &c. in effect to forsake all other, and keep you to this One, as long as you both should live.

I require and charge you all, as you will answer it at the dreadful day of Judgement, when the secrets of all hearts shall be opened, whether you were not espoused to Christ alone in this form? and if your hearts tell you thus much, how is it come to pass, that you are unsatiable, and have multiplied your lovers?

Beware, *vir vester est Deus zelotes*, your God is a jealous God, and he hath begun already to judge you, as a woman that hath broken wedlock. Go and ask the former age what he hath done in the like case. The wheele being turn'd, will bring up *Hierusalem*, the seven Churches of *Asia*, of *Greece*, of *Africa*; nay, this of *Corinth*; every one in their times, which all, because they kept not their first faith and love given to this one, have had their Bills of divorce. For their leudnesse God hath dealt furiously with them, serv'd them like harlots, and taken away their nose and their eares.

What we have deserv'd for our wantonnesse I know; how he hath dealt with us we feele; how further he will proceed I know not. Would we yet return to the guide of our youth, who can tell but he might returne? For such a case he hath put, that contrary to the fashion of all jealous husbands, he will come to his bed again, after it is defiled, so that it be first bath'd and wash'd with penitent tears. As we stand divided into factions and factions, as we stand enamour'd on *Cerberus*, *Apollon*; as we go a whoring after Presbytery, Independency, Anabaptisme, a fifth Monarchy, and I know not what; there is very little hope of it. Gad then no more about to change the way; cast not your affection upon every new man, but keep close, *Ami*, to this One. To this One I say in that simplicity, which our mother, the Primitive Church, hath commended him unto us; and that was in those ornaments in which the Church of *England*, by her doctrine and discipline had attired him. The content and benefits which our ancient mother had from him, should methinks content us; which were, what any chaste wife could expect from a husband, a *Viro*. For no husband could confer more honour, and a greater dowry upon a wife, than he hath done upon his Church, as will appear by opening unto you the next notion in which the Apostle presents him, which is *Vir*.

4. *Ego vos uni Viro.*

For first he honours us with his Name; His own name, Christ. *Etenim* so is Christ, saith the Apostle, meaning the Church. This is *desponsata nobilitas*, it is the dignity to which any Spouse is raised, to be honour'd with her husbands name. The seven women in *Isay*, that I but now mention'd, who would content themselves with one man, would not lose that honourable title, *We will be call'd by thy Name*. Their own bread they would eat, and their own apparel they would wear, not put their husbands to charge for maintenance (indeed it was too much to maintain seven) but however their Name they would take from him; This, as they thought, would take away their reproach. It is then our glory to be dignified by our husbands name, to be called Christians from Christ, a name first imposed at *Antioch*, and to this day continued; Catholique is our Name, Christian is our Surname; *ὁ ἀνὴρ τῆς ἐκκλησίας, ἡ ἐκκλησία, ἡ ἑκκλησία ἰσχυρὰ τῆς ψυχῆς*. Let all the world

Ezek. 16. 38.

Exod. 20. 5.
Ezek. 16. 38.

Lev. 2. 4.

Ezek. 12. 25. 11

Jer. 3. 1. 4.

Jer. 38.

1 Cor. 12. 12.

Isa. 4. 1.

Act. 11. 26.

Mat. 5. 14.

know that we are Christians, that we are in heart Christians, as *Julians* soldiers proclaimed to his teeth. And what service and duty this Name im-
 poseth upon us, you have heard in the former Sermon.

2. But Titles are but blasts of aire, with realities they beget respect. You shall now see then, what a Dowry this husband upon the match conveys over to keep up his Spouses honour. As the husband endows his wife with his worldly goods, so he makes over to his Spouse his spiritual Graces, and gives her a right to partake in what is his; *Communio bonorum intercedit conjugalis, ista donis suis Deus cumulat fideles*. His presence he vouchsafes her, and with that himself, and what is his, partly by imputation, and partly by real infusion.

First, a good husband hides the weakneses and infirmities of his wife, and this man doth it to his Spouse. He imputes to her his whole innocent life, and casting his skirt over her, covers her all, *veste calari*, with his long white robe; long enough to cover all, and white enough to beautifie all, so that God cannot see iniquity in *Jacob*. *Ethiopiſſa hec*, black of her self, and moorish in her complexion, yet betroth'd to him in loving kindness and mercy, becomes faire, and draws Gods eye to her. These are the garments of salvation in which she is cloathed, these the robe of righteousness in which she is covered; as a bridegroom decketh himself with his ornaments, and as a bride adorneth her self with her jewels. In these he attires her, that he might present her unto himself a glorious Church, nor having spot, or wrinkle, or any such thing.

Again, a husband must answer for his wife, for she is under covert-barn; and in Law there lies no Action against the wife, during the husbands life. This trouble also he put himself to, to answer for his Spouse. Trouble, did I say? nay, pain and shame, and sorrow, and death. This was his passive obedience, and he imputes this, and by it frees his Church from all forfeitures and penalties whatsoever. This is a comfortable point. For if the devil at any time enter his Action, and sue you for breach of Covenant; your answer may be, that the flesh and you are divorced, that you have made choice of another husband, *virum Christum*, the man Christ, who, as your Head, hath taken upon him to pay your debts; and therefore if the Plaintiff will reply and proceed, let him sue him. And this is the first part of the Dowry, a discharge of the bond, and a discharge of the penalty, the one by his unspotted life, the other by his undeserved death, or rather both by both. So that nor debt, nor penalty, nor the breach of the directive, nor penal part of the obligation can light upon his Spouse.

Secondly, but beside this imputed justice, it pleaseth him to adorne his Spouse with a world of graces. And in this he exceeds all other husbands. If they finde fair wives, well, but they make them nor. No man can make a black face white, a deformed comely; and all the Art us'd to do it, doth at last marre and wither it. But Christ comes to his Spouse, by nature deformed, in visage black, puts his beauty upon her, and with his gifts and graces makes her comely. He makes her wise with the one, and vertuous with the other: *χαρις & χάρισμα*, by his graces and gifts the Kings daughter is all glorious within, and the King hath pleasure in her beauty.

More plainly, sanctification and holinesse of life, a vertuous and godly conversation, the duties of piety and charity, are a good part of this dowry, to which he hath entituled every soul that shall be his Spouse. You were, saith the Apostle to these *Corinthians*, you were, before this marriage, fornicators, idolaters, adulterers, effeminate, &c. But now, since the match, you are washed, you are sanctified, ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.

Third.

Ezek. 16. 8.

Rev. 7. 13, 14.

Numb. 23. 27.

Isa. 62. 10.

Ephes. 5. 27.

Cant. 1. 5.

Psal. 45. 15, 16.

1 Cor. 6. 9, 10, 11.

Thirdly, for upon the marriage the Church brings forth children to God. No more then to the world, and the flesh. A main end of Wedlock, this. How passionate was *Rachel* in her barrenness? *Give me children, or else I die.* A comfort then it is, and a great comfort for the Church of the Gentiles, that she, who before these espousals was barren, *sterile*, and wanted a husband, had bestowed upon her gifts, that is, men enabled with gifts, Apostles, Prophets, and Evangelists for the time, but Pastors and Doctors to remain with her for ever, by whose means she hath brought forth more then she which had a husband.

Mat. 5. 9.
Rom. 8. 16.
and 9. 26.
Joh. 1. 13.
Gen. 30. 1.
Isa. 54. 1.
Ephes. 4. 11.

5. *Ego vos uni viro Christo.*

But, *unde hoc vobis?* How came all this to passe, that he should thus affect, thus honour and advance his Spouse? That he did thus affect, it was his meere good will; but that he might thus endow, we are beholding to *Christus*; for nothing could he have done this way, had he not beene *Christ*.

Ephes. 1. 5.
Jam. 1. 18.

Conceive it thus. The aptitude or faculty to match arose from his Person, and his Office; and by vertue of the anointing, he became such a person, and was capable of such a place.

That he was anointed, demonstrated that he was man, and this was necessary, or else no matching; for all Matrimonial contracts must be betwixt those of the same kinde. A promise there was for this match many yeares before; but the solemnization of it was upon that day he took flesh, to which you are call'd in the *Canticles*. Go forth, O daughters of Zion, and behold King Solomon, that is *Shal-solom*, this Prince of peace, with his Crown wherewith his mother crowned him, i. e. that flesh which he assumed from his mother, the blessed Virgin *Mary*, in the day of his espousals.

Cant. 3. 11.
Isa. 9. 6.

The foundation then of this matrimonial union is in the flesh of Christ. A faithful man is first united to the humane nature, and afterwards by help of the humanity, *to the word*, or divine nature. For though fullness of salvation and life depends on the fullness of the Godhead of Christ, yet it is communicated to us by his flesh. For we can apprehend and elect, but as we know; but by the humanity we first come to the knowledge of Christ as a Mediator, and therefore in the order and nature of faith, his flesh is the first thing we can reflect on, to which in our thoughts we joyne.

Thus God propos'd him to us, *The seed of the woman*. Thus *Moses* foretold him, *A Prophet of your brethren like unto me*. Thus the Prophets made mention of him; *To you a Son is born, to you a child is given*. Every-where, *the seed, the Son of David, the root of Jesse*. Saint *John* confesseth, *That they saw his glory, as of the only begotten Son of God*; but before he acknowledgeth, *that he took flesh, and dwells in us*. *That he was the word of life*, but such, *that they saw it, and handled it*. First they knew him to be man, then God.

Gen. 3. 15.
Deut. 18. 18.
Isa. 9. 6. 11. 1.
10.
Joh. 1. 14.
1 Joh. 1. 1. and 1.

His Deity no question is the fountain, from whence doth arise all our good, life, salvation, &c. but his flesh and humanity is as it were the channel, by which all these graces are derived to us. If then we know not the channel, by which these Graces are conveyed, we may thirst for ever. And the way to know this conduit-pipe, is to go along with God, and search for it as he hath propos'd, promis'd and reveal'd it unto us; that is, to begin at the seed of the woman, and thence ascend to his eternal generation; else Christ can be no Saviour, no Mediator, no Husband unto us.

Father.

Farther, in the Sacraments, as in two chrystal glasses, this doctrine is most apparent. Two parts there are of every Sacrament; the visible signe, and the invincible grace, *terrestrenas, & celestis*. A faithful soul comes preparedly; and takes a share of both. But in what order? is it root in that, as they are proposed by God? First the visible, put case the water, the bread and wine: Then remission of sinne, and all Christ: As by this Divine dispensation, the material part is received first, and after in that, and by that the spiritual: So also in this case, you must reflect upon Christ as a perfect man, and in that nature, and be conjoyn'd to him, before you can be partaker, or have any benefit from the Divine. And therefore the Apostles endeavour is to joine you here to one husband, which is Christ the Messiah, the Anointed, that is, to the Man Christ, as well knowing that God is not capable of unction.

2. And this anointing fitted him for this Office, to be a King, and a Priest, and Prophet to his Church, and to make us Kings and Priests to God. For though he was anointed *pro consortibus, pro farre abque his fellows*, yet it was *pro consortibus*, for his consorts sake. He needed none of this sweet oyle for himself. But she, his Spouse, was in great want of it, and for her sake he would be *Christus*, the Messiah.

For had he not been united to our Nature, which is that grace of union; and had he not sanctified this our Nature, which is the grace of unction; there had been no Church to bear his Name; there had been no obedience, either active or passive, to be imputed to us; there had been no Gifts, no Graces sent down upon men: In one word, no Christian society to bring forth children to God.

All this while, as I conceive, there hath been nothing, but that you have been well enough content to hear. For the beauty of a bridegroom is glorious, and draws eyes after him. And if ever any, then he who is *with, vit Christus*. Not *Solomons* one of a thousand, but one to whom among the thousand thousands of *Israel* there was not the like. Not one conceiv'd of the Holy Ghost, but he: Not one born of a pure Virgin, but he: Not one ever so endow'd, as he: One and singular in his conception. A Man by his incarnation: Christ from his unction. Now this is your beloved, this the man, this your friend; O daughter of Hierusalem; *This is He*. And now consider what you are to be. Conceive not that he your husband must be a man of perfections, and you left loose to be as lead as may be. On your parts a qualification is necessary, and without it the match cannot go forward. Requisite it is, that you be, what every man expects that marries a maid: *Virgines & Casta*, Virgins and Chast. Virgins at the time; Chast after the solemnity; Virgins for thoughts, Chast for deeds, in minde untoucht.

6. A Virgin.

Not to hold you in Generals. The first condition is, that you be a Virgin. In the old Law, the high Priest might not match but with a maid; and in the new, our high Priest will not cohabit for ever, with any Church that will not remain a Virgin. Virginity is then preserv'd, when sincerity of faith is defended. *Virgo propter fidei sinceritatem*. And therefore *Eusebius* tells us out of *Egesippus*, that so long as the Apostles lived, the Church remain'd a pure and uncorrupt Virgin.

Conceive not that God comes a wooing for your beauty, or that he is taken with your blood, your place, your honour; read the 16. *chap. of Ezekiel*, and you will be of another minde. *It is in much mercy, bowels of compassion, and faithfulness he hath espoused you*. All this matter concernes Religion. In faith

Psal. 45. 7.
Eph. 5. 25, 26.

Verse 27.

Psal. 19. 5.
Ecclef. 7. 28.
Dan. 7. 10.

Cant. 5. 16.

Lev. 21. 13, 14.

Rev. 2. 4.
Hof. 1. 6, 9.

Lyra.
Euseb. Hist. lib.
3. c. 9.

Ezek. 16.

Hof. 2. 20.

Serm. 14. *betwixt Christ and his Church.* Part II. | 183

faith and religious worship he would have you pure Virgins. As in the bed, so in the Church there may be adultery and fornication committed. Serving of false gods is whoredome; the adorning of vain imaginations, and falling in love with every new man, and every new fancy, is wantonnesse at least. Christians should no more do it, then maids gadd abroad, and let their eyes wander after every goodly man they see. The eyes of this Virgin are Doves eyes, single and direct as a Dove; not leering and squinting every way like a Fox: and *Pliny* tells us that Doves never look with desire upon any male, except their own mate. A quality so essential to every one of Christs Doves; that the Fathers tell us, No Dove, no Church.

And great heed, they who mean to keep their Virginity for Christ, ought to take to their eyes. Never more need to make a Covenant with your eyes then now, that they wander not after every lover; for suiters there are on all hands; and all, *insidiantur virginibus*, aim to deflower you.

1. Would it were but the young *Levite*, or *Itinerant*, that goes out to sojourn where he can a place, some reason that he cry, *Lo: here is Christ*; for *inde acquisitio*, by that means he must get his living. The danger is greater; an old subtle-pared Apostate prophet there was in *Bethel*, and he is risen again, and he forsooth hath seen a vision; The Spirit of God hath spoken this and this unto him, nay, but Christ is there, when he lies unto you: Want, ambition, male-content, give many an assault to your Virginity. It behoves you then not to shew the least signe of lightnesse, least you become prostitutes to these importunate and factious spirits. *Castra est, quam nemo rogavit.*

2. But zealors there are from *Rome*, they speak as faire as the Apostle, though never with so honest an intention, *non vultis*, &c. Deceiv'd they would not have you, when it is their study to deceive. It is their whole labour to bring *Vicarium in conjugio*, a Vicar for an husband, an Antichrist for Christ, and so to undo, at once, the true Essence of this nuptial bond, that dispenses not with a husband to supply his place by a Vicar.

Betwixt both will you know what to do? believe neither, yeild to neither; Let neither the Holy water of *Tyber*, nor the pure stream of the *Leiman* lake too much affect you. You have a mother in *England*, she is a grave matron, aged and venerable, likest the time when the Church was a pure Virgin, or any Church in the Christian world; and I dare say, that if any Church remain *illibata Virgo*, an unspotted Virgin in her Doctrine, in her Discipline, it is she. Gad no more then after new Lovers, but hearken to her and obey her. Behold she hath set forth the Apostolick age for a form of discipline to govern you. A Catechisme brief indeed, but full to instruct you. Two Testaments to feed you with the sincere milk of the Gospel. Three Creeds to ground you. Four Councils to confirme you. The five first ages for Presidents to assure you. And what lack you yet? If this gravity, this antiquity, these foundations, these determinations, these patterns cannot settle your hearts, your love, I must needs then say, You are wantons.

7. *A Chaste Virgin.*

For the preservation of your Virginity I require no more; But to Chastity there is somewhat else required. For as you must be Virgins, *quantum ad fidei sinceritatem*, as to the sincerity of faith: so you must be chaste, *quantum ad morum integritatem*, in integrity of manners. Your honest conversation must be suitable to your profession, or else you shall disgrace and dishonour him you call your husband; occasions you will give to the enemies of our Lord to blaspheme. Christs Spouse is a Beauty more than ordinary, a precious

Ezek. 16.

Cant. 4. 1.

Plin. lib. 10. c.

Job 31. 1.

Judg. 17.

Mat. 24. 23.

Ag. 19. 35.

1 Reg. 13. 13.

Hof. 2. 5, 10, 13

1 Pet. 2. 2.

Rom. 2. 24.

Ezek. 36. 20.

1. 23.

Jer. 15. 29.
Eph. 5. 27.

Psal. 35. 12.

Ovid.

Job 1. 9.

Gen. 6. 9.
Luk. 1. 6.

Ovid.

Act. 2. 41, 46.
Plin. lib. 10.
Epist. 103.
Tertul. Apol.
cap. 2.

Tertul. Apol.
cap. 44, 45.

Wild. 2. 11.
Mic. 3. 1.
Mat. 5.
Exod. 20.

Psal. 39. 1.

Pers. Sat. 1.

Gen. 3.

2 Pet. 1. 5.
1 Tim. 2. 1.

precious part separated from the vile; a face without spot or wrinkle; Such, as though the eye of God may, yet an enemy should not finde a blemish in it.

The envious spirit that is too apt to accuse the brethren, and lay to their charge things that they know not:

Vixque tenet lachrymas, quia nil lachrymabile cernit. Being put to consider Job, could not finde what to object; all that he could say was, *That Job feared not God for nought*; that he feared God, was undeniable. He was so in his time, and so Noah before him, a perfect and just man, that walked with God; and so long after him Zachary and Elizabeth, both righteous before God, both blameless.

Innocui ambo, cultores numinis ambo. And the Christian Church that succeeded in her younger days, was as innocent. For the three thousand first converts did all in singleness of heart; and so to Plinies time harmlesse people they were, that rose before day to sing Psalmes and Hymns to God and Christ. *Homicidium, fraudem, perfidiam, adulterium, &c. prohibentes*; Murder, fraud, adultery, perfidiousnesse, and all wickednesse were hateful to them. Prisons might abound with heathenish malefactors, but in those Cages of unclean birds, not one Christian among that rabble, *nisi tantum quod Christianus*, except because he was a Christian. So all along those golden dayes, their very enemies could not finde what to charge upon them but their Religion. So chaste, so holy, so pure was their conversation.

But the date of those holy souls is now worn out: As if such purity, and holiness, and integrity had been onely for those Baby and Infant Christians, and they Babies onely that used it; we have molded Christianity to another fashion; more wit it seemes we have then those simple souls, and can finde a broader way to heaven then ever they dreamed of, or thought upon. Providence is the rule we follow, and not Gods revealed will; and we make that lawful which the power of our hand can execute, not Christs Sermon on the Mount, or what God wrot with his own finger on Mount Sinai. The Apologies that those harmlesse souls wrote for their innocence and obedience, are derided by our new Lights. So that whatever the Poets told us of the iron age we see done, countenanced, defended in this. *Virtus ex rapto, &c.* But I reframe my self; I said, I will take heed to my tongue, while the ungodly is in my sight. For a man may follow truth to close at the heels, that he may have his teeth kicked out.

*Securus Lucilium urbem,
Te Laque, te Muri, & Geminum fregit in illis.
Me mutire nefas?*

This is pain and grief to me. Yet thus much I dare say of those ancient Professors of Christianity, They thought that *nulla parte deum machari virginem*, that a Virgin should not be unchast in any part, *non lingua, non aure, non oculo, non vultu, non nictu, non nutu*. Not in tongue, not by the ear, not by the eye, not by a look, a wink, a nod; whereas we set the door open to blasphemous words, and the windows to lascivious objects, we admit the devil to parle as Eve did, and drink in his suggestions. And that after all this we set the hand to work is too apparent.

And are we not chaste Virgins in the mean time, that have neither *continentes oculos*, nor *continentes manus*, nor abstemious eyes, nor hands. Well, men may frame to themselves what speculations they please; but sure I am, that Saint Peter joynes vertue to faith; and Saint Paul, honesty to godliness;

Serm. 14. *betwixt Christ and his Church.* Part II. | 185

ness; and the common Maxime must not be despised, *That a good conscience and good manners must go together.* Our Religion is ancient, and therefore it must be attired like a grave and ancient matron, in a civil, vertuous; sober, decent, modest and comely manner. The new fashions of these times neither for faith, nor manners become it; not the first, for it forceth her Virginity; nor the last, for it wrongs her chastity. And the Spouse of Christ, if we will believe the Apostle, must be a chaste Virgin.

I fear me, I have been tedious unto you. But I hope I shall the easilier obtaine pardon, because it is the fashion of Sitors, who can never tell where to end. And a little more there is behind, and methinks that should be told, this day, you are at leaseure to heare it. 'Tis my desire, since God hath called me to this Office, *ἀγέρων, & μαγίστρου*, to fit, and so to present you.

Beza reads it *ἀπ' αὐτῆς*, and aptly; for whatsoever is joyn'd, especially *per ἐπάκουον*, must be even and equal, because uneven parts will never well close together; Which God thought fit necessary in this case, that in the first institution of marriage, he made for man a *help meet* for him. And many matches succeed very ill, because there is not choice made of a meet person. Besides the virginity and chastity, I but now spoke of, this word seems to me to import a farther matter. Those are requisite, but not those only. Those qualities at large, even in a maid, whether she match, or no. Some other things there are more nearly to be respected, and sought after, when she intends to become a Bride, somewhat before, somewhat after the marriage.

1. Before or at the time a free consent; then it is demanded of her, *Wilt thou have this man to thy wedded husband?* and upon an open profession of consent, the bond is tyed. For as much as A. B. have consented in Wedlock, I pronounce them to be man and wife together. The case is very like. For God makes no Covenant with the unwilling. *Non salvabis te sine te.* We never can *ἀπ' αὐτῆς*, fit you for this one husband till you give your consent. Say then, are you a ready and a willing people? Will you have this man, or no? If that be your minde, we will not be backward to do our office; espouse you to Christ. Coactive power we have none, perswade onely we may, yet profess we do, that it is our whole desire to get your good will to this match.

2. After that you be resolv'd to live in love and peace with him; (For discords do not well in the marriage-bed) that you be amiable as *Rachel*, wise as *Rebecca*, faithful and obedient as *Sarah*, and in all quietnesse and peace submit to him, and learn of him all the days of your life.

3. For your affections must not be fickle and inconstant, as is that of many women, wonne to day and lost to morrow; it must be permanent. To that purpose it is that we sue: to that purpose he hath chosen you, to serve so long as you have a day to live; *omnibus diebus vite*, your life and your obedience must end together.

You now know the conditions, you see your duty; how to be qualified before, how at the time, how to behave your selves after the marriage; Which if you resolve to do, then we shall do our office for the present with comfort, but at the last day with more joy, be bold

9. *Παρουσία ὑμῶν Χριστῷ.*
Present you to Christ.

In the mean time we are but *μεγιστοί*, only friends of the Bridegroom; Joh. 3. 29.

E e

all

Gen. 2. 18.

August.

I sa. 1. 19.

Luk. 1. 75.

Heb. 13. 17.

Joh. 3. 29.

all we do, is but *apian*, to fit you for this and that day. And know this, that there must be this same *epousal*, this same espousal made by us on earth, or else there will be no *epousal*, no presentation of you by us in heaven.

O happy you of the Laity, that are to present but one only ! our case of the Clergy is farre more pitiful, who must present, and reckon for you too. Enough we shall have to do to present our selves, every one of us sav'd as through fire. But the Lord knows what we shall say, when we come to present you also. For except it appeare that every soul we present, be *tam moribus quam doctrina habilis & idonea*, have a Virgin Faith, and a chaste life; carry a willing, loving, quiet, humble, reverent, and obedient heart, present we dare not: And how far every one of you is thus qualified, you best know.

Zealous, Zealous we are to have it so. And what is it you return for this heat of love, except it be a heat of fury, hatred, and suspicion! Zealous we are for you, and you for this jealous over us, and suspect the worst, that we would present you to one husband the Pope, *Arminius*, *Socinus*, Anti-christ, and I know not to whom. Hence you fly from us your spiritual Fathers, and would be presented by a Super-intendent. If any amongst us have bent their wits that way, to present you to, or by any Vicar, or upstart Heredick or Seismatich, they have troubled the Church, and God trouble them. *Neimam abseindantur*; Would they were cut off. But by that love that you beare to this your sole Husband Christ Jesus, let me beg this for the whole Tribe of *Levi*, that the whole be not made a *missus* presented to scorne for their sakes. Hate not the whole Apostolique Colledge for one *Judas*.

Be so charitable to conceive, that the manifest part of those whom God hath set upon their Watch, do watch for your souls, as those who long to see this contract consummate, and the marriage Solemniz'd; you joyn'd to Christ, and Christ to you; you made one with Christ, and Christ with you.

For as the world began, so it must end; it began with a Wedding, and it must end with a Wedding. In *Genesis* it began with the Nuptials of the first *Adam* with his *Eve*. And in the Revelation it is foretold to end with the Nuptials of the second *Adam* with his Church. When that will not be wanting, which doth accompany all Weddings, joy, and gladness. For God will rejoyce in his Spouse. The Angels will rejoyce over the penitents, the Spouse shall rejoyce for her honour, and we the friends of the Bridegroom be glad at heart to present you there, and that we can give up our accompt with joy. Neither will that joy be like that which accompanieth our marriages sometimes on earth; one merry day perhaps and no more, but joy in a perpetuity.

Of the eternal Generation of the Sonne of God; and his Incarnation.

ISAIAH 53. 8.

And who shall declare his Generation?

THE Subject of this versicle, is the cause of this dayes meeting; yea, indeed of all other our meetings in this place. For had not Christ been for ever, and been borne in time, we sinners of the Gentiles had had no day,

Gal. 6. 1.

Gal. 1. 7.
Ez. 32. 2.
Joth. 7. 25.
Gal. 5. 12.
Lam. 3. 45.
1 Cor. 4. 13.

Hab. 2. 1.
Heb. 13. 17.

Gen. 2. 23, 24.
Rev. 19. 7-9.
Isa. 62. 5.
Luke 15. 7, 10.

Heb. 13. 12.

day, nor place to bless God. Since therefore now we have both by his *Generation* granted unto us, let us do that for which we are met: I to declare, you to hear of his Nativity. Your task is the easier; for he can do little, that cannot lend an eare; mine the harder, for *Quis declarabit?* saith our Prophet, evident it is there is difficulty in it.

Other Offices of our Saviours Mediatorship were more easily expressed, more easily conceived; our Eloquent Prophet, like some cunning Artist (as if he would make this his Masterpiece) hath here shew'd his skill, and drawn his abasements and sufferings to the life. The sorrow and grief in his countenance, the unfriendly wounds in his hands and side, the blows and bruises on his face, the chastisements and stripes on his back; his oppression and affliction at his Arraignment, and his Lamb-like silence at his slaughter; Nor so much as the courte dealing of his own Nation toward him is omitted; nor the small pity they had of a man, when they should see him in this lamentable case. *They rejected him, they despised him, they esteemed him not.* In the expression of all these severals the Prophet hath gone beyond himself; and in admiration only demands, as well he might, *Quis crederet?* who would ever believe that the Saviour of the World should be thus coarsely and rudely handled?

Marry, when he comes to this point, his *Generation*, then he was at a Non-plus; the *on*, that it should be so, he could well tell; *that he should grow up before him as a tender plant, and as a root out of a dry ground;* and the *siens*, why it should be so, he could tell also; *for our transgressions, for our peace; that we wish his stripes should be healed.* But the *Modus*, the manner how this should be done, he knew not; he could not declare, nor indeed fully no man else: For *Quis declarabit, who shall declare his Generation?*

The word in the Original is *Dor*, that signifies an age, duration of time, and generation; and accordingly Expositors give two Interpretations. The Modern understand by it, the continuance of Christ after he was receiv'd up in glory; and they make an Antithesis between this and the former Clause, to this purpose. He was indeed taken out of this life by distress and judgement; *but who can declare his duration and age afterward?* for he is taken from a mortal life to an immortal; *so that death shall have no more dominion over him.* This sense I dislike not. But all the Ancient Fathers saile another way; and I had rather be carried in their Ship, than in any new Boat. They understand by *Generation*, either the manner by which Christ is begotten of the Father from all eternity; or else, by which in the fulness of time, by the power of the Holy Ghost he was made man of the Virgin *Mary*. And both are apt for this place, for both are wonderful. Both follow well after his ignominious death. As if this our Prophet, converting his eyes from the ignominious passion of our Saviour, which he had described, to the Nobility of his Birth, should be as it were in an extasy; and being able to say no more, in great admiration cry out, *Who can declare his Generation?* For all you behold him now in this low and lamentable condition, yet his descent is such, that no man can declare it.

No man can, for it is a mystery. Without all controversie it is so; *the great mystery of godlinesse*. A mystery hid from the beginning of the world. How well then do the Greek and Latine Fathers stile it, The great mystery of Christs Incarnation!

What we have revealed to us of it, was not by man; an Angel did it; and that none of the Inferiour Orders, but of the chief, even *Gabriel*; not of his own head neither, but sent from God to tell *Mary*, *that she should conceive a Sonne*. She, as she might well enquire of the manner, *not; How*

Verse 3:4, 5.

756.

3.

1.

2.

455.

River. Sculter. in locum.

Ver. 8.

Rom. 6. 9.
Justin Mart.
Tertul. Hieron.
Euseb. Caf.1 Tim. 3. 16.
Eph. 1. 9.
Col. 1. 26.Luke 1. 26, 27.
&c.

Verse 34.

Isa. 7. 14.
Bernard. Brenz.
Theophyl.

shall this thing be? She knew well that there was extant a promise, *Ecce Virgo concipiet*, Behold a Virgin shall conceive, and bring forth a Son. She no way doubted of the performance: Neither are these words, words of curiosity, or incredibility, but of necessity; *ut ophi x' ovrens*, &c. as a wife and discreet woman she ask'd, as willing to be inform'd of the manner; how this should be done; since she knew not man?

Luke 1. 35.

To which the Angel returns her this obscure answer, *The Holy Ghost shall come upon thee; and the power of the Most High shall over-shadow thee*, &c. And perhaps it was for this said *inordinatio* *ovis*, shall over-shadow thee, because the thing was to be done in a mystery; and that that which the Trinity alone intended to do, and did in and with the sole Virgin, *solis datum est nosse, ovis datum experiri*, was to her alone granted to know, to whom alone it was granted to try and finde.

Bern. hom. 4. Ju-
per Missus est.

Luke 2. 14, 16,

17.
Mat. 2. 1, 11,
16.

And yet so strictly I would not be understood, as if our Saviours Incarnation were such a mystery that could in no part be unfolded; should I affirme that the Anthem of the Angels set Quire-wife at his birth, the expedition of the Shepherds to view the Manger, the Stable, the swaddling cloaths, the faith and joy of the wise men that followed his starre, and presented their gifts; the cruelty of Herod, and Martyrdome of the Innocents, would be out of those Sacred Amantments produced as Witnesses against me. This is that I contend, *Semper erit Mysterium, nec cessabit esse Mysterium*, It alwayes was, and it alwayes will be a Mystery; that when we have said all we can, it is an object of faith, not of reason; rather fit for us to believe, than curiously to examine. As *Aristotle* therefore said of his Physiques called commonly *met' n' d'ignationem*, *sic editos, quasi non editi viderentur*, that they were so set forth, as if they had not been published, the stile was so curt, and the matter so abstruse: So also may I say of the manner of our Saviours Generation; the Angel that reported it, hath so shadowed it out unto us, that still we are but *sub umbra*, under the veil, we see but in part, and know but in part, *as in a glass dimly*.

1 Cor. 13. 12.

John 1. 1.
Gal. 4. 4.

Heb. 7. 3.

Nazianz. orat.
38.

Serm. 2.
Ignat. Epist. ad
Magneſ.

Col. 1. 15.

Which will be yet more manifest, if we call to minde that there is a double Generation of the Sonne of God. One in the beginning, the other in the fulness of time; the one from all eternity, the other as upon this day; by the first he was the Son of God, by the second the Son of man; by the first he was *duxit*, without Mother, by the last he was *duxit*, without Father; and so in both the true *Melchisedech*; in both *dynamis* *virtus*, without Pedegree or Descent; having neither beginning of dayes, nor end of life, but abides a Priest for ever, as *Nazianzen* applies this Text.

First, Now as he is the Sonne of God begotten from all eternity, what tongue dare attempt? or if so daring, can fully declare his Generation? What may be declared of it, I have said before, and can adde nothing unto it. He was *logos* *verbus*, not *sonus*, not *expressio*, he was the substantial Word of God, not Vocal, not spoken, as if he intended that this Generation should not be the Subject of our speech, but matter for our contemplation. Those who most modestly have search'd into it, have confessed it to be, and so left it as an unfearchable depth; and those who have over-curiously gone about to fathome it, have at last betrayed their own ignorance, and brought forth monstrous and blasphemous doctrines, to the trouble of the Church, and disquiet of the peace of Christendome. I resolve therefore, and I hope so will you too, to believe what I cannot comprehend, *viz. That Jesus Christ was the eternal Sonne of God*; *αἰώνιος*, not *πρωτογενitus*, the first-begotten, not the first creature; begotten, not made; being of one substance of the Father. Who, for us men, and for our salvation, came down from heaven, was conceiv'd by the Holy Ghost, borne of the Virgin Mary; which

is his second Generation of which I come now to speak.

Secondly, But in this also there is room left for the Prophets Quære, *Quis declarabit? Who shall declare?* born he was, but *ὡς ἐκ γυναικὸς καὶ ὡς ἐκ τοῦ ὕδατος ἀποχρυσταίς* search not how, for it is impossible in all things to give a satisfactory answer. For had our Saviour been borne only after the ordinary and natural generation of men, it had been no easie matter to declare how in the womb those elements of being do unite, and mingle, and curdle together: how these three noble and heroick parts, the Liver, Heart, and Braine linked together by slender strings, do in time fill with flesh: Lastly, how every portion of the whole body being, as I may so say, entuned to other, stretch'd out by sinews, and strengthened with bones, were at last clothed with skinne, and after some few months sent with teares to draw in the common aire. Had, I say, our Saviours birth been after the usual manner of men, it might well be the Subject of our admiration: *David* was amazed when he search'd into it, *I am fearfully and wonderfully made, &c.* And well he might: for even the Mother her self, in the shop, as I may so say, of whose womb this strange work is wrought, is utterly unacquainted with the Creatours skill, by which the frame is perfected: Witness that Religious Mother encouraging her seven sonnes to dye for the Laws of their Fathers; *I cannot tell, saith she, how ye came into my womb, for I neither gave you breath nor life; it is not I that set in order the members of your body, but doubtless the Creatour of the world, who formed the birth of man.* Had it been then no more but this, *Quis declarabit*, what tongue were able to declare it? what penfully to express it?

But there is more in it than so. For as there was never such a man, so there never was such a birth in which God was the Father, a Virgin the mother, the Holy Ghost the workmaster; by which to speak in *Naxianzens* Eloquence, *ὁ ἀσώματος πατρὶς, ὁ ἀσώματος μητρὶς, ὁ ἀσώματος ἁγίου, ὁ ἀσώματος υἱογενὴς, ὁ ἀσώματος ἀδελφεός, ὁ υἱὸς τοῦ ἀσώματος ἡγούμενου*. That is, He who had no flesh, was made flesh; the eternal Word was thickned; He who was invisible is seen; who was not tangible, is handled; who was without time, takes a beginning; In a word, The Sonne of God is made the Sonne of man.

And how difficult it is to declare all this, and make it fully intelligible, were there no other reason: to perswade it, yet this one were sufficient; that Learned men, and those of the sharpest wits, while they endeavour'd to open to others their conceits about it, have split upon so many Rocks, and pester'd the Church with so many Heresies. In plaine things and evident, wise men will not be much mistaken; Then men run awry, when the matter being mystical, casts a mist upon the understanding; in which, without diligent and careful circumspection, a Traveller is apt to deviate, and to mistake his way. Which because in this point it hath happened to many subtile heads, and that especially in the first times, when they were neare the best guides, we must needs conclude that the Declaration of this mystery is not so easie as most men conceive, and perswade men rather readily to belive it, than search over curiously into it.

1. *Ebion, Cerinthus, Photinus*, with the greater part of the *Gnosticks* could not conceive how it was possible, that he who was in the form of God, that is, who had the Essence and Attributes of God, should so farre humble himself, as to take upon him the essence, properties, and proportions of a Servant. Which since it is manifest he did; they gave it out, that he was but *ψαλὸς ἀνθρώπου*, a meer, bare, pure naked man; or as *Samaforemus*, a man working miracles by the power of God; and of the seed of *Joseph* by *Mary*, having no existence before that he was borne of her. Against which

Basil. Epist. 25.
in *γυνν.*

Job 10. 8, 9, 10.
11,

Psal. 139. 13,
14.

2 Mac. 7. 22.

Naxian.

Ignat. ad Trall.
Iren. lib. 1. 25.
Tertul. Præsc. 48
Epiphani.

Ignatius, Euseb.
l. 7. c. 27, 28.

which opinion Saint *John* entreated by the Bishops of *Asia* wrote his Gospel.

2. These then denied that the divine dature was in the flesh. On the other side, the *Marcionites*, *Cerdon*, *Saturninus*, *Basilides*, could not see which was it was imaginable, that the humane nature should be assumed, and joyn'd in one person with the Deity, upon which conception they taught, that he had no true flesh, but was a man onely in appearance, a meer phantome and thought to be what he was not.

But after these arose *Valentinus*, who confess'd he had a true body, but not of the flesh of the Virgin *Mary*, it was spiritual, it was *athercal*, or heavenly; or as *Arelles*, out of the four Elements, far unlike to ours, which pass through the womb of the Virgin *Mary*, as water through a pipe. And with them of old agreed the *Manichees*, and of late years some *Anabaptists*.

3. After these arose *Nestorius*, who though he acknowledged Christ to be true God and man, yet he could not conceive how these two natures being united, should exist in one person. And therefore he affirmed, that Christ must be an *individuum* consisting of two persons. The person of the Son of God, which was in the form of God, and the person of the son of man, which did exist in the form of a servant; and that these two persons were united in the Virgins womb, as two friends are made one. The two natures he did admit, and acknowledg'd that they were distinct: But withal he gave to each a several subsistence, and divided the one from the other; united only by consociation and assistance, so that the Word, and Jesus, that is the humane nature, were not only *aliud & aliud*, distinct, which we admit, but *alios & alios*, distinct persons, which we deny.

4. Sixteen years after *Nestorius* arose *Eutyches*, who held the opinion of *Nestorius* unreasonable, and therefore he confessed that there were in Christ two natures, the divine and humane; but that these were chang'd, confused, and mixt together after his incarnation; of which there resulted but one nature, to wit, the divine. So that the forme of a servant was as it were swallowed up by the form of God, converted into it, and the properties confounded, as if a man should poure a dish of water into a whole butt of Wine.

The father of this heresie, as I said, was *Eutyches* the Abbot; In *Constantinople* it was begot, nursed up in *Alexandria* by *Diocorus* the Patriarch, and sent to travaile into *Syria* by one *Jacobus*, surnamed *Zanzalus*, who gave name to the *Jacobites*: and it gained such affection, that it overspread the Church of *Greece*, *Egypt*, and *Syria*. And it gave occasion to many other heresies, that infinitely deform'd the Church, rending with many schismes the unity, and wounding with as many heresies the faith of it.

For first it drew after it the heresie of the *Theopaschites*, or of the the passibleness of the Deity, because the Deity of Christ was become (in their conceit) the same nature with the humanity, which was passible.

Secondly, (the absurdity of the former opinion being discerned) it occasioned another extremity opposite, maintain'd by those call'd *Aphthartodocia*, who affirm'd the body of our Saviour from his incarnation to be free from passibility, and corruption, because it was become one nature with the Deity, which we know is impassible, incorruptible.

Thirdly, when the fondness of both these were discovered, a new device arose, namely, that there was but one nature in our Saviour, but not by permutation or confusion of substances, as *Eutyches* taught, but only by composition: The Deity and humanity becoming one nature by coalition, as the body and soule into one nature in man. Which was neare that of *Apollinarius*, who affirm'd the divinity of Christ to supply the place of the humane soul.

Lastly,

Tertul. Præsc. c.
46. § 1.
Iren. l. 1. c. 10, &c.
Epiph. her. 2. 1.

Tertul. Præsc. c.
49. & de carne
28. c. 15.
Præsc. c. 50.
Epiph.

Cyril. ep. 2. ad
success. de Incarnat. c. 27, 28
Ibid. li. 8. Etim.
Damasc. l. 3.
Cass. l. 2. 6.

Theod. Dial. 2.
Virgil. lib. 1, 2.
Evagr. lib. 2. 16

Niceph. lib. 18.
cap. 45, &c.
Leont. de sectis
action. 5, &c.

Brerwood of
Relig. lang. c.
25. de Macon.

Zanch. de Incarn.
lib. 2. cap. 1.

Lastly, this errour being exploded as a meer fancy, there succeeded that of the *Monothelites*, who confessing two Natures to be in Christ, yet affirm'd, that there was but one Will, and one Action of both natures in the Person of our Saviour. If you shall now ask, how it came to pass that so many great Wits ran so many wild-goose chases about this Article? the answer is obvious, that it proceeded from the depth of this mystery, which while they went about to sound with the short line and plummet of humane Reason, they foully err'd from the truth. Whereas had they soberly contented themselves with what is revealed of it, they had seen enough to guide their feet in the way of peace, and not perhaps have let in the *Sarracens* and *Mahometans* among them, who have been ever since to them the scourge of God, for that dishonour they brought upon his Sonne.

Luk. 1. 79.

1. Would they have humbly consulted with the Oracles of God, and not with the pride of their own heart heightened by prosperity, these fancies either had nere been broached, or at least quickly vanished. Saint *Paul* would have taught them, that Christ, before he took the forme of a servant, was *υὑπάρχων*, mark that word, was existent in the form of God. But in what forme? what an accidental? but that is not in God; it then must needs be essential and substantial; and farther, that he thought it no robbery, no usurpation, to be, not to seeme, *ὡς ἴσα ὢν*, in every thing equal to God; which Deity he deposed not, when he took upon him the form of a servant, but only *ἐκένωσεν*, he emptied himself of it, the glory and Majesty of the Deity being vayed with flesh. He then ceased not to be what he was, but assumed our flesh into the unity of his person. The conceit then of *Ebion* and his followers, that affirm'd him to be *ἄλλος ἀνθρώπος*, a meer man, falls to the ground by this one place of the Apostle, that I produce not infinite others, which it were easie, to the same purpose.

Phil. 2. 6.

2. Farther, had the *Marcionites* and *Valentinians* considered attentively those places of Scripture, in which it was plainly set down of what matter his body should be made, they never had made Christ a *spiritum*, a *phantasma*, or an *Ethereal*, or *Aërial* substance. For do we not read, *That the seed of the woman should break the Serpents head? That in Abrahams seed all Nations should be blessed? That Christ was made of Davids seed according to the flesh?* In a word, doth not the Angel at his conception tell *Mary*, *Nascitur ex te. He shall be borne (ex) of thee?* Now, *Ex, dicis causam materialem.* *Ex* shews the material cause whence any thing is made, and therefore Christ from her flesh was to take the substance of his body. Besides in him we finde all the true properties and operations of his manhood, such as *Irenæus* reckoneth up. If Christ, saith he, had not taken flesh from the very earth, he would not have covered those earthly nourishments, wherewith bodies which be taken from thence are fed. This was the nature that felt hunger and thirst, was desirous of rest after travail, testified compassion and love by teares, groaned with heaviness, and with extremity of grief even melted away it self into bloody sweats. These are all evidences of flesh taken from the earth. And all these Christ did, *ἀνθρώπου σαρκὸς ὅπου*, after the fashion of other men, that you may know that that airy body of *Valentinus* is but an airy speculation.

Gen. 3. 15.

Gen. 22. 18.

Heb. 2. 16.

Rom. 1. 3.

Luk. 1. 35.

Iren. 1. 3. c. 32.

Naz. Orat. 2. de filio.

Hook. Eccl. pol. 1. 5. sect. 52.

Prov. 9. 1.

ἐν ἡμῖν.

Joh. 1. 14.

3. As for that of *Nestorius* fancying two persons in Christ, it is no other; as will appear, if those words of that judicious Divine Mr. *Hooker* be well weighed, which I will here set down; 'It pleased not the Word or wisdom of God to take to himself some one person among men, for then that one should have been advanc'd which was assum'd, and no more; but wisdom to the end the might save many, built her house of that Nature

ture which is common to all; she made not this or that man her habitation, but dwelt in us.

The seeds of Herbs and Plants at first are not in act, but in possibility that which they afterwards grow to be. If the Son of God had taken to himself a man now made, and already perfected, it would upon necessity follow, that there are in Christ two persons; the one assuming, and the other assumed: whereas the Son of God did not assume a mans person to his own; but a mans nature to his own person; and therefore he is said to have taken the seed of the woman, the seed of *Abraham*, the seed of *David*, the first and Original Element of our Nature, before it came to have a personal subsistence. For *ἡ ἀνθρώπου φύσις ἐπεμνήσθη ἐν αὐτῷ*, the assumed Nature did not exist before the assumption.

Theodoret. Dial. 47.

So that flesh and the conjunction of the flesh with God began at one instant; his making and taking our flesh, but one act; There can be then in Christ no personal subsistence, but one, and that from everlasting. Only that which subsisted before in the glory of God, subsists now in the habit of our flesh.

Leo Epist. ad Flavian.

4. And these two Natures subsist in the same person without any confusion; commixtion, alteration, or change, either of natures or properties essential to either Nature. For *utraq; forma agit quod suum est*, each Nature performing those actions that are proper unto it, which yet are attributed to the whole person. 'Tis an excellent rule deliver'd by Mr. *Hooker*, for the deciding of all doubts and questions about the union of both Natures in Christ; That of both Natures there is a co-operation often, an association always; but never any mutual participation, whereby the properties of the one are infused into the other.

Hook. Eccles. pol. lib. 5. Sect. 53.

Lib. 1. de Incarnatione. c. 2.

It is critically and well observ'd by *Zanchy*, that the Apostle *Phil. 2. 7.* makes choice of the word *κεῖται*; he saith not; He emptied himself; *ἐκένωσεν*; *μετέβαλεν*; *συγγέρον*, changing, turning, or confounding the shape of God into that of a Servant, but only *κεῖται*, taking upon him the shape of a servant; the forme of God remaining unchanged and unmixt. Therefore the Natures of Christ are not in his person, are not changed, or confused, or mixt, or blended together, but both remaine in their integrity: Who though he be God and man, yet is he not two, but one Christ. One not by the conversion of the Godhead into flesh, but by the taking of the manhood into God. One altogether, not by confusion of substance, but unity of person. For as the reasonable soul and flesh is one man, so God and man is one Christ. *Et sic est de Eutychianis.*

Athanas. Symb.

Hook. par. 54. lib. 5. Eccles. pol.

To conclude this point, there be foure things which concur to make compleat the whole state of our Lord Jesus Christ; his Deity, his Manhood, the conjunction of both, and the distinction of one from the other; being joyn'd in one person. All these have found their Opponents. For to omit the *Gnosticks*, whose labour was to overthrow either his Divinity, or Humanity; whose sick-braine fancies *Ignatius*, *Irenaeus*, *Tertullian* discovered and confuted: After them arose foure principal Heresies which have withstood the Truth. The *Arrians* bent themselves against his Deity: The *Apollinarians* maimed him in his humanity, by denying him to have a reasonable soul: The *Nestorians* rent Christ asunder, by dividing him into two Natures: The *Eutychians* confounded his Natures by blending them together, which they should distinguish. And against these there have been foure most famous ancient general Councils; the Council of *Nice* defin'd against *Arrius* for Christs divinity; the Council of *Constantinople* against *Apollinaris* for his humanity; and both withal gave a deadly blow to the whole Schoole of *Gnosticks*; the Council of *Ephesus* against *Nestorius* and his two persons; and the Council

of Calcedon against Eutyches and his mixture of Natures. A few Adverbs they have left us, to which we may reduce whatsoever may be said in Declaration of Christian belief, or in refutation of Heresie in this matter. To wit, that the Son of God took the forme of a Servant into the unity of his person, *ἰσότητος, ἀλλοιότητος, ἀδιακρίτως, ἀσπλάγως, ἀσυγχύτως, ἀχωρίτως, ἑνωμένως*, substantially, and then not united as an accident to a subject; *ἀλλοιότητος* truly, and then not in appearance only; *ἀδιακρίτως*, indivisibly, and then not to be divided into two persons or subsistences; *ἀσπλάγως*, immutably, and then not one Nature chang'd into another; *ἀσυγχύτως*, without blending, and then not one Nature mixt with the other: Lastly, *ἀχωρίτως*, without any division or separation, so that the Sonne of God will never depose that nature of man which he hath assumed, but will retain it, being God and man for ever and ever.

When I had proceeded thus farre, I thought that I had made a sufficient Declaration of this grand mystery: But taking a second view, I found that all this while I was upon the destructive part, and had only declared and confuted what Hereticks had imagin'd about it. Besides, I saw that most of these Adverbs were either Negative or Privative. And negations and privations, teach no more than what the thing is not; they informe not what it is. Necessary then I thought it, to take another course; to try whether there might not be a farther disquisition made, by which the truth, to be holden about this secret, might in some sort be declared.

And an easier way, and clearer, I thought could not be found, than the Creed hath directed in two words, *Conceived*, and *Borne*; for if the riches of those notions were fully discover'd, the truth necessary to belief, would easily appear. In the first we have to consider his *Conception*; the last points us to his *Incarnation*.

In his *Conception* we are to reflect upon two things especially.

1. The framing of the manhood, *Conceiv'd*.
2. The Sanctifying of it, *By the Holy Ghost*.

In his *Incarnation* we will open these two points.

1. The personal union of the manhood with the Godhead,
2. The glorious effects which proceed from so glorious an union with the Deity.

First, For the framing of his manhood we have the matter of it, and the manner of it expressed in Scripture.

1. The matter of his body was the flesh and blood of the blessed Virgin; flesh immediately he took from her seed, which yet was the seed of *Adam*, derived by succession to *Abraham*, propagated to *David*, and so onward till it came to *Mary*, that so he might be the Son of *Mary*, the Son of *David*, the Son of *Abraham*, the Son of *Adam*, as Saint Luke deduceth his Genealogy. In a word, he was the seed of the woman who was to break the Serpents head; that seed in which all the Nations of the earth should be blessed; that seed of whom God said to *David*, *Of the fruit of thy body will I set upon thy seat*; and this is one reason that the Evangelist ends not his Genealogy till he comes to *Adam*. And yet there is another, that we might know that he was to purge, expiate, and save *Adams* flesh; that is, *Adam*, and all his race from the guilt and punishment of sin due to him and them, for his and their disobedience, of which his was the first Original: whence St. Paul, when he shew'd by whom sinne came into the world, and polluted all men, viz. *The first Adam*; immediately declares who it was that took it away, and saved men from it, viz. *Adams*, or the Virgins seed, *The Second Adam*. The matter then of his Body is Evident.

Luke 3.
Gen. 3. 15. &
22. 18.
Psal. 132. 11.

Rom. 5. 12.

Luke 1.35.

Damas.lib. 3.
c.2.
Zanch. de In-
carnat lib. 2. q
7,8. Thef. 1.

Bern. Hom. 4.
super Misus est.

Mat. 1.18.

1 Tim. 3.16.

Luke 1.35.

2. As for the manner how this Virgins seed should be framed into the proportion of a man, it is miraculous. The God of Nature chang'd here the course of Nature, and above Nature; without the help of man, by an extraordinary operation of the holy Ghost, made the Word to become flesh. Two actions are ascribed by the Angel to the holy Ghost in this great work; the one to come upon the Virgin; the other to overshadow her. By the first was signified his extraordinary power in making a Virgin remaining a Virgin to conceive a Son: Which was done at that instant, when the blessed Virgin broke out into these words; *Behold the handmaid of the Lord, be it to me according to thy word*; for here was no need of any delay, since this conception was the sole work of God, without the help of man. Her consent only was expected; and that being given by *Ecce ancilla Domini*, the first instantly followed; as soon as when upon his fiat the heaven and earth were created. Presently she conceiv'd a Son.

The increase and growth of his body to a just quantity, was not in an instant; but was by degrees brought to it in about nine months time. But the formation of his body was perfected and shaped at that instant; flesh he then took; *et de carne et sanguine*, that was animated with a reasonable and understanding soul. Of which we are able to give these reasons. First, Because the power of the Agent was infinite, and therefore he was able without any delay to perfect the conception out of the matter before prepared. Secondly, Because that which was conceiv'd was *homo*, a man; but a whole man is not a body alone, nor a soul alone, but a substance composed of both. And therefore it was necessary, that *et Verbo*, the Word should take a body inform'd with a reasonable soul; for otherwise there would be some moment of time; in which the Son of God should not be true man, but only a body the material part of man. Thirdly, This body so inform'd, was perfect in all parts and organs; a soul it had, as is but now proved, and then the body must be perfect, for the soul is *anima*, that which moves an Organical body. And it no way became the Son of God, who is the fountain of all perfections, to assume into the unity of his person, an unshaped or imperfect thing, such as that of an *Embryo*.

Secondly, The other action of the holy Ghost, was *Overshadowing*, which checks all curiosity, and commands us not to be bold to search into that work too farre; over which the Holy Ghost hath cast a shadow: *Doceri non potest nisi a donante, nec disci nisi a formante*, to alter Bernards words a little.

O God, why should men go about to seek for a clearer light, where thou hast cast a shadow! why to look upon that Sun, betwixt which and us thou hast interposed a Cloud? No Mother knows the manner of her natural conception; what presumption then is it for flesh and blood to be inquisitive how the holy Ghost did his work in the dark womb of the Virgin? As therefore after the Angels salutation and solution, this blessed mother makes no more doubts, nor raises no more questions about the manner; for her *How shall this thing be?* went before; So also when the Scripture hath taught us, that the Birth of Christ was on this wise, let us ask no more questions, but in an holy admiration break out with Saint Paul, *Great is the mystery of godliness, Christ revealed in the flesh*; for if we should, I know not how we should be satisfied; for *Quis Declaret?* Who shall declare it?

Secondly, The manner of it I mean. For as for the second point, and the effects thence proceeding, they may be declared.

1. The first of which is negative; that though he took upon him *carne*, a body of weakness, yet he took not on him *carne*, a body of sinne. For he was Sanctified from the womb; That which is born of thee shall

shall be call'd holy; nor holy flesh, nor a holy man, nor a holy infant, but *in* *apex*, or *Singulariter Sanctum*, by some prerogative.

He was no more polluted by the contagion of our depraved nature, than fire is changed, being receiv'd in the pores of some piece of rusty Iron, whose force is no whit dull'd by the rust, coldness, or soyle of that heavy body. For by the power of the Holy Ghost, there was a stoppage made of that Original corruption which doth flow into the veins of all mankind, and as a little leaven, doth soure the whole lump.

2. But secondly, Negative holiness, there was not in him alone, but Positive also, even an infusion of all holiness and purity in the manhood of Christ, being the endowment of the soule and body with all manner of graces and virtues proportionable to his own purposes, intents, and counsels.

And this is the grace of Divine Unction, which Divines willingly attribute to the body and soul of this Messiah: For we may not think, that the humanity of our Saviour by this conception, receiv'd no virtue or quality above nature. But even as the Sword that is made fiery, doth not only cut by the sharpness which it hath from its own edge, but also burns by that glowing heat which it received and retains from the fire: So also the humanity of our Saviour is enabled by the Deity that assumed it with many more graces than it naturally had. The Godhead imparting unto it so many perfections, as either it was being a creature capable of, or the exigence of that economy, *viz.* mans Redemption did require.

Saint John shews us plainly, that the Word which dwelt among us, was full of grace and truth. For the illustration of which, the Schoolmen do thus distinguish of grace and the fulness of it.

First, Say they, there is *plenitudo excellentiae*, a fulness of excellency; such as is that of some maine pipe, by which the Virgin-water of the fountain is conveyed into the lesser Cisterns. And such a plenty of grace they place in the blessed Virgin, who was indeed *plenitudo*, highly graced, highly favoured, to be made the Mother of our Lord; in reference to which we may say truly, *Nisi gratia ad nos venit, nisi quod non prius per uerum Mariam transiit*, No grace came to us, but first past through the Virgins womb.

Secondly, There is *plenitudo abundantiae*, abundant grace; such was the grace which was in the Apostles, who were all fill'd with the Holy Ghost, *ad mensuram vasculi*, as full as a Vessel could hold; being those greater Cisterns, that first held, and then let out the water of life which yet refresheth our thirsty souls; and these are commonly call'd *vasculum*, or *gratia gratis data*, Gifts freely given by God.

Thirdly, There is *plenitudo sufficientiae*, as much grace as is sufficient to save a soul; and keep it from sin, which is commonly call'd *Sanctification*, or *aditus*, or *gratia gratum faciens*, that grace which makes a man acceptable in the eyes of God, renews, comforts, upholds a sinner from falling and fainting. And to that soul which hungers and thirsts after it, is return'd that answer which was given to Saint Paul, *Sufficit tibi gratia mea*, My grace is sufficient for thee; for to every one is given some, more or less, as their wants are more or less in their Pilgrimage toward the Celestial Canaan.

Fourthly, But the last is *Gratia effluentis*, overflowing grace, or the grace of the fontaine, from which Cistern, Pipe and Pitchers are fill'd. It is sweet in it self, pure in it self, sufficient of it self; from which all sweetness, all pureness, all excellency, all abundance, all sufficiency is: And this alone we confesse to be in our Lord and Saviour Jesus Christ, who was

2^d Ep. Hom. 25.

Gal. 5.9.

John 1. 14.

Vigner. instit.

Luke 1. 28.

Acts 2. 4.

2 Cor. 12. 9.
Eph. 4. 7.

sanctified in his mothers womb; by the Holy Ghost the fountain of all Sancti-
ty; both by the extirpation of Original corruption; and infusion of grace
and holiness.

Hitherto have I gone about to declare that, which in declaring I admire,
and in admiring reverence, and in reverence do admire again, and in hu-
mility ever shall, why the second Person in the Trinity would have a genera-
tion to declare; why he should become bone of our bone, and flesh of our
flesh; be sanctified in the womb, be united to our nature, and clothed with
our skin.

But if God would come down to us in the likeness of men, why did he not
appear like himself? why not as sometimes he did upon Mount Sinai, cover-
ed with a pavilion of thick Clouds; usher'd with the blast of some Angels
Trump, speaking in Thunder, and lighted down with some flaks of lightning
from heaven? This had been for the Majesty of a God; fit for the glory of so
great a King.

Yea, but he came not now in Majesty; he came in great humility to visit
us, in love to Redeem us; and therefore he hath not now so much as a still
and soft voice to affright us. His voice was still and soft enough when he spake
to Adam in the Garden; *Ubi es Adam? Adam, where art thou?* and yet
so terrible, that when he heard it, he fled, and hid himself. That we should
not flee at this his visitation, *Ecce infans & sine voce*. Behold an infant; and
without a voice; voice he hath none, except it be *vagire in cunis*, to cry for
us; not a word to speak in an angry tone.

In nature, creatures of like kind are commonly well-affected to other; that
then we might know how he stood affected to us, he came in our own likeness,
an infant of a span long, born of a woman, wrapped up in swadling cloaths;
and except it were that his mother wanted a Chamber to lie in in the Inn, and
a Cradle to rock him, for which she was glad to make use of the Manger, like
he was to us in all things.

Never object to him his poverty or low estate; for
it was for your sakes that he became thus low. Love him rather, since he is
become your kinsman in the flesh, and by it gain'd a faculty to speak for his
kinsmen to God. With this meditation Job comforts himself, *I know that
my Redeemer liveth*; the word is *God*, and there is comfort in it; a kins-
man, one near allyed; as if our Saviour *deus coram deo*, would
plead for us to God; as indeed he doth; for how could he have used those
powerful Arguments of his wounds in his side, hands, feet; and those scars
in his body to reconcile an angry God unto man, had he not been allyed to
us in the flesh? yea, how could he exercise dominion over all men with so
true, natural, and sensible a touch of mercy, were it not for his manhood,
which is the proper subject of compassion and feeling pity?

2. And yet besides the Office of Mediation and Intercession, yea, and that
maine cause of Satisfaction (that so that Nature which had offended God,
might make him amends) another reason is assigned, why it did please the
Son of God to humble himself, and dwell with flesh. This is, *ut & deus
& homo*. For God having divers wayes before Christs Incarnation, thought
to repress sin, at one time by the promulgation of his Law, at another by
the threats of his Prophets, sometimes by punishments, sometimes by fa-
vours: One while he rerz'd the world clean by a flood of water, another
while he purg'd it with a showre of fire: Signes in the heaven, strange fights
in the aire, commotions on the earth, and irruptions of the Sea, amaz'd, de-
stroy'd, and sunk many Cities and Kingdomes: and all these a bitter and a
sharp

Exod. 19. 16.

Bern. in festo
Nativ.
Gen. 3. 9, 10.

Naz.

Job 19. 25.
Basil.

Naz. Orat. 38.

sharp potion, or incision necessary for the cure of the old world, desperately sick and over-run with sin: But when none of these courses would serve the turn, but still the disease prevailing, the whole began to gangrene; that sin should not be mortal, but a period should be set to those unnatural lusts, perjuries, and adulteries, and especially that first and last of mischiefs, the idolatry of the Gentiles; it pleased him, who was the brightness of Gods glory, and the express image of his Person to shadow himself with a body of flesh, and blur his image with the stamp of man, that so in our nature he might destroy the works of the Devil. Since the world needed a strong cure, stronger it obtain'd; flesh he took to purge the flesh, and a soul to cure the soul, *ut corpus in corpus, et anima in anima purgaretur, purgans like with like.*

Neither let any man object this humility to our Saviour, except he who is offended with the Physicians diligence, who notwithstanding the offensiveness of stinking sores, will bow himself down, handle, and search the purrified parts, that so he may cure his diseased patient: or with the compassionate bowels of that man, who in meer pity will let himself down into the ditch, to help his neighbors Ox out of the pit.

Let the Jews be scandalized at the Inne and Stable; let Infidels scoff and mock at the Manger and Swathbands; let Hereticks be offended with the form of a Servant: It shall be our glory, *That to us this day is born a Saviour, which was Christ the Lord.*

3. You that sit in the dust, be amazed no more with destruction and death; for to you is born a Jesus. You whose souls are ulcerated with sin, and wounded with transgression, take heart again, for to you is born a Messiah, a Christ, a Physician that hath precious Oynement enough to heal your maladies. Lastly, you whose Heroique spirits aim at a Kingdom and a Crown, bless God for that here is a Lord come down to set you on thrones in heaven. *Neque enim sine salute Jesus, neque sine Unctione Christus, nec sine gloria Domina.* For Jesus cannot be without Salvation, nor Christ without Unction, nor a Lord without Glory.

And indeed, who can do less than rejoyce, when he doth but think of the salvation which he shall receive by Jesus; of the Spiritual Unction he doth enjoy by Christ; of the glory this Lord hath prepared for him? Especially upon this day, which is a day of joy. Every birth day is a day of mirth. Even the very Heathens kept their solemn feasts upon the days on which their Kings, Princes, Patrons, Friends, Benefactors, or themselves were born; neither in these was it lawful to sadden their mirth by the execution of any condemned man; much less of any other. And this is conceived to be the reason, that the dissembler Herod was so sad to behead St. John Baptist on his birth day; it grieved him to shed the blood of another on that day he received life.

I bid you not to imitate the Heathen in their excesses and riot, but in their joy, in their thankfulness; not for the birth of some temporal Benefactor, but for the Nativity of Jesus Christ the Son of God. Methinks it doth not become a Christian to look sadly on that day that Christ came to visit him; it becomes him not I say, in a dull and heavy manner to hang down his head upon that day a Saviour was born for him.

Abraham saw this day, and he joyced: The Prophet Isaiah foresaw this day, and foretold there should be great joy on it; joy as the joy in harvest; joy as at the division of the spoil. Zachary calls him the Branch, and upon that day he should be brought forth, tells us, that every man shall call his neighbor under his Vine, and under his Fig-tree, to make merry as at a feast. These Prophets foresaw not onely the day, but prophesied of the mirth of the day: And if they who joyced onely in Spe, in hope, were so glad of it, what joy doth it behove us to express, who have all in Re, the

Heb. 1. 3.

1 Joh. 3. 8.

Nax.

Deut. 22.

Luke 14. 5.

Luke 2. 11.

Bern. in Vigil.

Nat. Ser. 1.

Montag. Ana-

leth. Exo. 10.

Mar. 6. 26.

Joh. 8. 56.

Isa. 9. 3.

Zach. 3. 8, 10.

Rom. 5. 2.

Isa. 7. 14.
Mat. 1. 23.

the substance of that which they hoped for: God is with us, who can choose but be merry? nay, God is become as one of us; whose heart doth not leap for joy?

Luke 15. 7, 10.

Lord, what joy was there at this birth! and shall we only, whom it most concern'd, be sad? Joy there was in heaven. I collect it thus; For if in heaven there be joy at the conversion of one sinner, what joy was there, think you, at the salvation of a whole world of sinners! Joy there was on earth; for then the fields were the Temple, the Shepherds the Auditory, an Angel the Chantour, Angels the Quire; the *Versiculus*, *Behold I bring you tidings of great joy*; after which the *Chorus* comes in, and sings with full voice, *Glory to God on high*. I am persuaded (pardon me if I erre, for in this I erre willingly) that could we but lay aside this clod of earth a little, and ascend with Saint Paul above the Spheres, we should hear those heavenly Musicians singing the same Carol, and all of them closing in the same *Diapason*, *Glory to God on high*.

Luke 2. 11, 12,
&c.

Joy there was at Bethlehem, learned, and unlearned; wise men and Shepherds rejoiced at it. From the East the *Magi* came; and when they saw the star over the house, they rejoiced with an exceeding great joy. From the fields of Bethlehem the shepherds, and found the Angels words verified. So joyful were the wise men, that they opened their Treasures, and presented gold, incense, and myrrh. And so glad were the shepherds, that they returned glorifying and praising God.

2 Cor. 12. 2.

Mat. 2. 10, 11.

To conclude, I read of none that were sad at his birth but Herod and his faction. He indeed is noted at the news, and Jerusalem is troubled with him. If then we will not be like him, and those miscreants, let us join with the Angels, praise God with the shepherds, magnifie him with *Mary*, bless him with *Zachary*, adore with the wise men; offer to him the pure gold of a holy life, present him with the sweet incense of our prayers, and glorifie him with the bitter myrrh of a mortified conversation; that so when we have pray'd to him, and praised him in this life, we may laud him in heaven hereafter, being perfect in that *Cherubicum*. Therefore with Angels and Arch-Angels, and all the company of heaven, we laud and glorifie thy glorious Name, evermore praising thee, and saying, *Holy, holy, holy Lord God of Hosts, heaven and earth are full of thy glory; Glory be to thee, O God most High!*

Luke 2. 10.

Mat. 2. 3.

Luke 1. 46, 68.

A Hymn for Christmas day.

What means this sudden glory, or this light

That's darted through the air in the dark night?

What means the heavenly musick, which we hear,
Beguiling so the time, filling the ear?

Let's go and search the cause. O mystery!

An Army of celestial powers do cry

Glory to God on high: Who now doth take

A body made of flesh, for lost man's sake.

A body made of flesh! How can that be?

God made a man! that wonder would I see.

Go then along with Shepherds, that do hie

To Bethlem, careless where there sheep do lie:

Along with them I say; there shalt thou view,

Under a craggy Rock plac'd in the lieu,

An

Serm. 15. A Hymn for Christmas day. Part II. 199

An Inn, a poor despised Inn, so low,
That none of fashion into it would go.
See there the Manger, and in it a child
Lies crying, now-borne of a Virgin mild:
God emptying himself of Majesty,
Of no repute, cloth'd with humanity.
He that cloaths all, gives all a place to dwell;
Wrapt up in clouts himself in a base Cell.
This is no lye, nor tale; believe the wonder,
For faith is farre above, and reason under.

Ne're wonder that the Shepherds ran so fast,
But ~~overtake~~ them, and out-run their haste.
Tender thy homage; and on bended knee
Adore thy Lord, who was thus meane for thee.
If th' hast not, what those wise men did present,
Nor gold, nor myrrh, nor frankincense for sent:
Gold for his Tribute, Gumme for his Deity,
Myrrh 'gainst his body in the earth shall lie:
Though ne're so poor thou art, thou hast a tongue,
Teach that an Antheme, and present a Song.

Sweet was the news, that these poor shepherd swains
At their returne related in the plaines.
How did their fellows throng with greedy care
To drink the news these vigilant men did beare?
A Saviours Name, which should be Christ the Lord,
That same Messiah, who was so accord
All differences and jarres 'twixt God and man,
Was honey to the taste, to the cure a Swan.
Those strings once taught to speak by Orpheus hand
That caus'd the trees to move, the heasts to stand:
Or sweet Amphions Harp, or Mercuries flute
That Argus lull'd asleep, or Phoebus Lute:
Nor yet a British Bard, nor Iopas skill
Did e're the aire with such sweet musick fill.
Those sung of amorous Gods, and at the best,
Of the Moons labours, and the Sunns unrest,
How fiercer minds, and cruel Iron hearts
Did melt, and bed together, mov'd by Arts;
What caus'd the raine, the sea to ebb, to flow,
The Winds, the Thunders, and the wooly Snow.

But these a higher ditty had, which one
As the Precenior to the rest begunne.
He told of old how God had promised
A seed, that better should the Serpents head;
And now had made it good: For borne was he
In whom fulfilled was every Prophecie.
The root of Jesse 'gan afresh to shoot,
And that same humble Cyence forth to put,
Which grow should to a tree; under whose shade
The Nations must both feed and trust, he said.
His Name Immanuel was; at which the Quire
Came in and sung full voice with th' aged Sire,
Glory to God; this when the hills did beare,
They eccho'd glory back to th' Shepherds care.

Both

Both in the close, as having but one tongue,
 Glory and honour, honour and glory sung.
 I envy those sweet voices, and that morn
 Do wish with them that I a part had borne.
 That happinesse denyed me, yet I sing
 Glory to God on high, the worlds great King:
 Who lov'd me so, that of a Virgin chaste
 He would be borne, live meanly, die at last.

Of Christs Circumcision, and the Imposition of his Name Jesus.

LUKE 2. 21.

And when eight dayes were accomplished for the circumcising of the child, his Name was called Jesus, which was so named of the Angel, before he was conceiv'd in the womb.

Nazianz.

Phil. 3. 1.

Πάλιν ὁ Ἰησοῦς ἡμῶν, καὶ πάλιν τὸ σωτήριον. Behold I once more present you with my Jesus, and once more with salvation: And if Jesus the person, and if Salvation the favour be not glad and welcome tidings to you, I know not how to choose a Text. Brethren, as sometimes Saint Paul told the Philippians, *To write the same things to you, to me is not grievous, but to you safe*: So say I, To preach the same things unto you, I shall not think it troublesome, when it may concern your profit and your safety.

Before, you have heard the earnest desire of the old Church, That God would make good his promise for the Redemption of the world, That the Patriarchs and Prophets desired to see that day. Heard you have also of his Eternal Generation, and of that in time, that he was from everlasting the Son of God; and that he was borne in the fulness of time the Son of a Virgin, and as such the Messiah, anointed to be King, Priest, and Prophet to his Church. It remains only, that I acquaint you how he became under the Law; for till that be done, we cannot have any solid comfort from him. 'Tis not the unity of his Nature that can sufficiently secure us; for so he is united to all mankind. There must be an unity of person also, which only can be beneficial to us. And so it was upon this day of his Circumcision; then he personally became our Surety, submitted himself to the Law, undertook for us to pay both debt and penalty, and so was in as deep as we were, since in Law the Debtor and Surety make but one person. Now this is the day when he went under the Knife, engaged himself for our Debt, and had the Name above every Name, that Name *Jesus* imposed upon Him.

In this Gospel there be very many memorable things, all worthy of a serious consideration. First an Army of Angels that sung the Anthem. Then the diligence of the Shepherds in seeking, their gratitude in praising God. Lastly, the carefulness of *Mary* the Virgin; who as a Mother, kept him in her armes; as an hand-maid kept him in her lowly heart.

But at this time I pass by these, and will insist upon these three particulars clearly set forth in this verse.

1. The Circumcision of Christ.
2. The time, the eighth day.

3. The

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3. The Imposition of his Name Jesus.

1. When they came to circumcise, &c.

I presume I shall not need to Catechise you about the Sacrament of Circumcision; when, why, and to whom given; as that it was the first Sacrament of the old Law; that it was instituted by God: that given to Abraham as a signe, a seale. A signe, that whatsoever is begotten and proceedeth of the seed of man, is originally corrupt and sinful. And a Seale also, that as the *præputium*, or foreskin was cut away, so was there a discharge of that original pollution. Yea, and a farther assurance, that now God and man were entered into a closer and nearer Covenant; He to be their God, and they his people; He to bless them, they to serve him.

But what do you now circumcising this Child? that all other children, nay men, Abraham, and all be circumcised, there is great reason; but why this Child? Abraham, and all the posterity of Abraham are subject to many foolish and noysome lusts; which of the Saints did you ever yet read of, who in something was no sinner? Their best righteousness is but *pannus mustratus*, a homely cloth; nor much Nitre, nor the herb Borith will be able to cleanse it. Necessary then it is, that not *fax populi*, the dregs the worst, but *flos populi*, the flower, the best of the people be cut. And this reason is binding for Infants also; for being conceiv'd of unclean seed, and warm'd in a sinful womb, at their birth polluted no less in sin than in blood, they also must go under the Knife.

But what do you now Circumcising him in whom there was nothing superfluous? how comes this about? Go and circumcise your own corrupt and sinful flesh; never make him bleed for it, *qui nec peccatum admisit, nec contraxit*. That he committed none; his age is a certain evidence; that he contracted none is manifest; for which way should he contract any, who had God for his Father, a Virgin for his Mother, whose womb was sanctified by the Holy Ghost? He did, he knew no sin; why then must he as other infants undergo this pain?

There was no absolute necessity in it, that's certain; but yet very great convenience, since it pleased him to be the Saviour of the world, convenient it was to take those wayes as he judg'd most fit to save.

1. It became him to be obedient who would be a Saviour; for how should a disobedient person satisfie for our disobedience? How should he pay for the breach of the Law, that would not himself keep the Law? Now a Law there was, *That every male which was eight dayes old, must be circumcised, or else be cut off from Gods people*. That then he might make it evident that he was now, as other, under the Law, and bound no less than any other to obey, content he was to bleed as other Males. We make light of all Gods Commands, be they the greater matters of the Law, judgement, and mercy; or be they the lesse, Mint, Annice, Cummin, all's one with us, for we break all. And if we be scrupulous in any, it is about the Mint, and Annice; to disobey in judgement and justice we stick but little: Whereas our Saviour would be subject even to a Ceremony; rather smart, than have one Title of the Law not fulfilled.

2. This first; the next might be to set us an example of great humility, that we be not spiritually proud, that we set not up our wheele with the Pharisee, and boast we are not like other men, not as the Publican; when perhaps we are farre worse. This did not he, who made himself of no reputation, who was content to be numbred among sinners, and take upon him the mark and note of sinners, and to beare it about him all his life long: Though

G g

Gen. 17. 10, 11
&c.

1 Tim. 6. 9.

Isa. 64. 6.
Jer. 2. 22.

Psal. 51. 5.
Ez. 16. 3, 4, 5.

Bern.

Gen. 17. 12, 14

Gal. 4. 4.

Mat. 23. 23.

Luke 18. 11.

Phil. 2. 7.
Isa. 53. 12.

he had not so much as the least impurity of a wound, yet he was content to carry in his flesh the scarres and Ligatures of a wounded man. Which of us, were he conscious to himself, I say not of so much glory, but so much innocency, would willingly be put to paine and shame, and receive into his body the brand of a Malefactor? We sinne and blush not; nay, we sinne, and take it ill to be esteemed sinners: But so great was his humility, though a Lamb without spot, yet *non dedignatus*, thought it no dishonour to be numbered among the transgressors.

Jer. 6. 15.
1 Pet. 1. 19.

Epiphan. lib. 1.
Tom. 2.

Farther, the vaine assertions of many Hereticks are silenced by this one Act; and hence *Epiphanius* fetcheth Arguments to confute three grand Heresies. *Manes* held Christ had no true body; as if his being made flesh, had been only a mockery: *Apollinaris*, that his flesh was consubstantial with the Deity. *Valentinus*, that it was celestial and spiritual.

Gal. 4. 4.

But how fond these fancies are, the blood of this his Circumcision evinceth; for had he not been truly made flesh, he could not bleed; had the substance of his body naturally been, or else by conversion turn'd into his Deity, there had not been any thing superfluous to cut off. That then he was true man, made of a woman, this one Act, were there no other, would demonstrate.

But to be made of a woman, as I hinted in the beginning, is not that we must trust to. This very Incarnation will not make him Jesus tious. How many are there who are borne of women, that yet cannot save? He that will save by justice, must come under the Law, submit himself to all such duties and penalties as the Law exacts of those he means to save, or else it is in choice of the Superiour, whether they be the better for him.

Mat. 5. 17.

By a strong hand or power he intended not to save; it was by payment, and making full satisfaction to justice; which that he might do, he was content to come under the Law; and to give assurance that it was so, he received the Seale of Circumcision in his flesh. Then instantly he became a Debtor of the whole Law; then bound to observe every word, or tittle; then bound to answer for our enormities; and that it might be known, that he intended not to start or shrink from what he undertook, he received the seale in his flesh, and subscribed his Name Jesus in blood at his Circumcision. Then, even then he shed some few drops as a pawn, that he would, when time was, shed all the rest for us: as this in the stable, so that in the Hall and Garden; as this in the Cratch, so that on the Cross.

Mat. 3. 15.

Look on Christ then as our Surety, as one that stood in our place, and then very just it is, that he go under the stone-knife. 'Tis now no courtesie, but justice. Pity indeed it is to see a poor innocent put to paine, and lie weltring in his blood: but if this innocent person will put himself into the place of the guilty, bring himself under the Law, and subject himself to the penalty of the Law, no remedy, the Law must take its course, and justice proceed.

1 Cor. 15. 45.

Oportet implere justitiam, It behoves us to fulfill all righteousness, was his own words at *Jordan*; He would be there baptiz'd to satisfy justice; and he would be here Circumcis'd to satisfy justice. Justice that he fulfill the old Law; and Justice that he begin by the Seale and Engagement of a Sacrament.

Eph. 5. 23.

To give you a little more light about this matter; in Christ there be two capacities. It was so in the first *Adam*; it may as easily be conceiv'd in the second. The first *Adam* was a person of himself; and he was againe the Author of a race, or Head of a Society. And so Christ the second *Adam* is a single and individual person existent of himself; or else a part of that visible body called the Church. A part I say, though the chief part, the Head.

Head, and all Christians besides; some more noble, some inferiour parts of his body.

Take Christ then now by himself as a person existing without any relation to us, so he is an innocent person; a Lamb without spot, Sanctified from the womb; no reason or justice at all that you circumcise him. *For the Law was not given for a righteous man.* But take him againe as joyn'd with us, and part of us, and then there is all the justice in the world, that he do as we do, and suffer what we suffer, and bleed as we bleed. Since he took our Nature, nay more, our person, and put himself into the hand of Law, Law might take its course. In our bodies parts there be, that, as I may so say, undertake for the whole; as the arm very often is let blood for the whole body. Put then Christ in that very place and case that the Prophet doth, *Posuit super eum.* God hath laid upon him the iniquities of us all; put him as the Apostle sets him, *Factus pro peccatis,* Made sinne for us; put all our debts, all our sinnes, all our errors upon him, and then he will deserve to bleed for them. Then he will need that for me and thee, which for himself he needed not. Need though a child, to be circumcised the

1 Tim. 1. 9.

Isa. 53. 6.
2 Cor. 5. 21.

2. *Eighth day.*

That was the time. You see how at unawares I am fallen upon it, and do not think but there be good reasons for this very circumstance, as for the Act. As he would be Circumcised, so also he would on the eighth Day.

First, In the prime institution of this Sacrament, the Law was, *That every male which was eight dayes old should be circumcised,* which Law is revived in *Leviticus.* Time is but a circumstance of action, and yet not in this our Saviour would be deficient; as he was under the Law, so also he tyed himself to the Circumstances of the Law, and would not so much as transgress this. This was the time set by God, revived by *Moses,* observ'd by the Jews, and was to continue till Christ by his death abolished the whole Law of Ceremonies. And this institution of God was without question the true reason why Christ would not be circumcised nor before nor after the Eighth Day.

Gen. 17. 12.
Lev. 12. 2.

But why, you'll say, was it defer'd so long, since the Law was so strict, that an uncircumcised man was to be cut off from his people? by the Sword, say some; but others, to be esteem'd as one who was without the Covenant, and therefore to have no benefit at all by it, no more than a leg or an arme that is cut off from the body.

Godw. Antiq.
lib. 6. 1.

It is presumption to give a peremptory reason of Gods Commands: So it pleas'd him, should content a sober minde. But the curious will not be satisfied. Ye shall heare therefore what the Jews said to it, and then the Christians. The Jews superstitiously conceiv'd, that each creatures perfection depended upon the Sanctification of one Sabbath day at least; and therefore they tell us, that God enjoyn'd the day, that one Sabbath might pass over each male, before he should be admitted into the Covenant.

But the Christians more probably conceive: First, That in this time of the Mosaical Pedagogy there was a legal uncleanness, in which the creatures were thought to be as remaining in their blood. Secondly, To shew that God in matters of salvation, neither was, nor is tyed to Sacraments; for then there had been no less cruelty in forbidding Circumcision till the eighth day, than there was love in permitting it upon the eighth, when the Parents received comfort by the mature initiation of their children.

Lev. 22. 27.
& 12. 2, 3.

And now I shall tell you why I mov'd this Question. It was to comfort

and inform some ignorant people, and to confute some Heretical, both which conceive that the Sacrament is absolutely necessary to salvation; so that if without that, even children depart this life, they are not sav'd.

But how vain and cruel this Assertion is, appears even by the delay of Circumcision. For can any conceive that God would have deferr'd it for eight dayes (in which intervall of time many millions dyed) had it been absolutely necessary to salvation? It is the contempt of the Sacrament, this same *nolle circumcidi*, and that which answers to it, *Nolle Baptizari*, to be against Infants Baptism, that God takes ill, to cast off the means, which he hath ordained, when it may be had: For when it cannot be, and yet is desired, he will not impute it. Though God hath tyed us, yet he hath not tyed himself; the grace of God may be imputed without the Sacraments; and I nothing doubt, but it was extended to many Infants whose foreskin was not cut, and to some of those who dyed in the wilderness, when Circumcision was omitted for forty years.

John 5. 5.

But I resist to these eight dayes. Musick they say consists in numbers; and most true it is, that all voyces or instruments tun'd, by their parity or imparity, produce a Symphony; you shall hear then what Descant the gravest Divines have run upon this Diapason, this Eight. For some apply it Morally, some Mystically.

Luke 11. 2.

First, That this eight day falls out to be the first of the year, it teacheth what we are to have in mind all the year. viz. The blood of Christ this day shed as a pledge, that he would shed all the rest for us. For there was a double effusion of his blood; First at his Circumcision; the other at his Passion. Now an Infant, he shed a few drops, as it were the two mites, and cast them into the treasury of the Church; little they appear to be, but they are of infinite vantage and comfort; for they are a pawn, that by the stream to follow, all our debts shall be paid; we shall be enriched, we shall be saved, we shall live for ever.

Stella in Luc.
Lam. 3. 27.

Secondly, That this Circumcision followed so quickly upon his Birth; it shews that mortification of our fleshy members, and the Cross of Christ is not to be deferred to our old age; but that the yoke of God is to be borne even from our youth. And these Morals Stella finds in it.

Bede, Hierom, Nazianzene, Augustine, find in the eighth day a great Mystery. They tell us first, that the number of eight is *numerus salutis*, a number of salvation, because that eight persons only were saved in the Ark from perishing in the water.

Hierom. in
Ezek. 20. & 40.
August. de ci-
vit. Dei. 16.
cap. 26.
August. in Pl. 6.

Secondly, That this is *Novi Testamenti numerus*, the number of the New Testament. For that our Lord rose out of the grave the next day after the Sabbath, which was the eighth day from the first of the Creation. The Jews kept holy the seventh, but we under the New Testament the eighth in memory of our Saviours resurrection on that day.

Joh. 4. 23.

Thirdly, That it is *numerus eternitatis*, a number that puts us in mind of eternity. In the six dayes whatsoever was made, must also perish; the seventh day itself was not to continue, no nor the service done in it. The day was but a shadow that must give way to our Lords day, and the service meere Ceremony, that must yield to our worship in Spirit and Truth. The eighth day, the day we now keep must last, and the honour of it to continue to the worlds end. After which there remains *Sabbatismus*, a rest to the people of God, an eternal Sabbath in heaven. This must be after the resurrection, of which this Sabbath, this eighth day I mean kept to the honour of Christ rising from the grave, is but a Type; when all corruption of the flesh shall be cut off, and this mortal shall put on immortality, 1 Cor. 15. 53.

Nazian. orat.
43.
Hug. Victor. lib.
1. de Sacram.
part. 12. c. 3.

Now how fitly doth this *Salutis numerus*, this number of salvation agree

to

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to him, who was the Saviour of all ! How aptly the number of the New Testament to him, who abrogated the Old, and made this New Will ! The number of Eternity to the Father of Eternity, and of the future world !

What should I tell you that *Bede* findes a multiplyed Ogdoas in the Name of Jesus. Thus he writes it, and out of the numeral letters put together, casts the product 888.

Bede in Luc. 2.

I	n	o	o	u	s
10	8	200	70	400	200

Which being added together, make 888.

The number of the Beast runs all upon sixes. So is his name 666. The number of all things which fade and faile, being created in the six dayes. About these fading vanities was the work of Antichrist; nor he, nor they must continue, for they shall be destroy'd by the Spirit of Christs mouth. But the Name of Jesus was founded upon eights, that number of Eternity, that number of Salvation, to teach us that his Gospel was to be an Eternal Gospel; his Redemption an Eternal Redemption, farre beyond any work done upon the six dayes; that, and the fruit of it to remain for ever.

Rev. 13. 18.

*2 Thes. 2. 8.
Rev. 14. 6.
Heb. 5. 9. and
9. 12.*

5. His Name was called Jesus.

Salvation is the fruit, salvation is the end; for that end he was born, for that end circumcised. The Obligation he entred into at his Circumcision was to save, and therefore then, and not till then he had his Name given him, Jesus a Saviour. A wonderful and strange thing, *Circumciditur puer & vocatur Jesus*, he is circumcised, and yet called Jesus. He is circumcised, and that makes him a Servant, for by this sign he was mark'd to be one of Gods people under the Law, and bound to service. And yet this servant (for so *Isaiah*, to *St. Paul* calls him) is more then a servant, for he is Jesus, and must save, which alone belongs to God.

*Isa. 49. 6.
Phil. 2. 7.*

Abram at his Circumcision received a new name, that honourable name of *Abraham*, because he should be the Father of many Nations, who should believe and obey, as he did: So Christ at his Circumcision, who, as a man, became now one of the people of God, dedicated to his service and honour, took this wonderful Name of Jesus, because he was to be the Saviour of all those Nations of which *Abraham* was to be the Father according to the Covenant of Grace.

Gen. 17. 5.

In this one verſe then, we have Law and Gospel; The Law observ'd by the sharp knife of Circumcision; the Gospel preach'd under the Name of Jesus. One of *Abrahams* Children in that he bled; more than *Abrahams* Child in that he was Jesus. Majesty and weakness, God and man, Heaven and earth are in this place met together. His Circumcision is an undeniable Argument of his Humanity; The Name given him above every Name, an evidence of his Majesty: what means this connexion? what is the purpose of this great Saviour to conjoyn heights and depths, humane things and Divine together? was it to give us a taste, that he could not be Jesus, a Saviour, without shedding of blood? or was it not rather to inform us, that it is peculiar to God to exalt the obedient? To my understanding, the Prophet *Isaiah* insinuates some such thing, when he foretells, *Thou shalt be called by a new name, which the mouth of the Lord shall name*; or as *Piscator* reads it, *prefixerit*, and paraphraſeth it, *determinaverit, designavit, definierit*; or according to the propriety of the *Heb. perforabit*, shall bore. After the same manner as we cut notes and letters which we desire to be lasting, in some soft matter, such as slaves and souldiers were

Phil. 2. 9.

*Isa. 62. 2.
Piscator in loc.
Cyrill. lib. 5. de
Trinit.*

*Vegetius. Chry-
sost. Prudent.*

Phil. 2. 7.
Joh. 4. 34.

were wont to have burnt in their flesh or faces, which shew'd that they were no longer in their own power, but at the command of another. So was this Name of Jesus, *perforatum*, cut into his flesh, and by the edge of this sharp knife at his Circumcision impress'd in him, to shew that he became a servant for us, was no more at his own dispose, but wholly bent to do the will of him that sent him.

Mar. 1.
Luc. 1.

But it is worth your observation, that God never forgot his servant. For in his humility his judgement was exalted; when he was at the weakest, then to a diligent eye, he was at the strongest; when so low that he might give an offence, then was there some sign from heaven which might wipe away the scandal. Offend it might, that he should be conceived of menstruous blood; for nine moneths continue in the womb of a woman. But that this woman was a Virgin, that her conception was from the Holy Ghost, that this was declared by an Angel, that her Sonne was *ἅγιος*, a holy thing, makes a full amends for that. Look on his Birth, therein lies the Lord of glory without all glory, his Palace a stable, his Cradle a cratch, his Pillow, God knows what, the hangings of that room, for ought we know, dust, and cobwebs, his attendants beasts, or shepherds at the best: *Audistis vilis, audietis mirifica*. Were these things base and mean? an offence, a scandal? you may turn then here and see what will make you wonder. That contemptible Cratch is honoured with the report and musick of Angels: The little Babe in his clouts is made known by a Star in the Clouds: For the poor shepherds you have great wise men, to fall down to him, to adore him even then, and offer their gifts.

Ambros.

Phil. 2. 9.

Offend again it may, to see him like any other Jewish Male, to bleed under this sharp and shameful knife; but then call to mind his Name then given, and you have an ample amends made; a Name that is above every Name. A Name above to him, above to us. To us, *For there is no other Name given by which we can be saved*: And above to him, for that he would purchase it twice with his blood, now in his Cradle, after on his Cross, when also he would have this Name written in fair Characters over his head, in three known Languages for all to read, as if then he intended to proclaim in Hebrew, Greek, and Latine, *I am, and besides me there is no Jesus*.

Joh. 19. 19.
Isa. 43. 11.

Scaliger.

Plato.

Names if rightly imposed, are *Notamina*, short definitions that express to us the nature of the thing; whence the Ancients taught, *ὅτι τὸ ὀνόμας ἀποκαλύπτει τὴν οὐσίαν*, he that will reach aright, must first search out the reason of the Name. Now all other Names of God, as *El* the strong God, or *Shadai* the All-sufficient God, or *Adonai* my Lord, or *Elohim* Governours, or strong Princes, are all Appellatives, and may be communicated: This One is Gods proper Name, literally as some contend, never communicated to any other person, but I am sure in the energy and sense of it, never, never.

Galatin.
Bagnin.
Gaersen.
Suarez.
Thomas.

Isa. 45. 21.

Great Clerks inform us, that the names of those in Scripture we usually call Jesus, had not the same name *secundum materiale*, not in very letters and syllables. For their Names they say, was *Jehoshua*, *Christus Jesus*: Now *Jehoshua* signifies God will save, save by them: But *Jesua* in the present tenie, he saves, or is a Saviour himself, which if true, then the Name literally is proper to him *quarto modo*. It belongs to him *uni soli & semper*, to him, to him only, and always to him. *Isaiah's* words are verified in him alone, *I am, and besides me there is no Saviour*.

Lucan.

Luc. 2. 11.

As for the sense of it, in others it was but *Magni nominis umbra*; for they were petty, particular, temporal Saviours, but shadows only, and Types of him. The Angel might well proclaim at his birth, *To day is born to you a Saviour*; for never was there an Universal, Spiritual Saviour in the world till he was born.

Those

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Those might and did save the body. This Saviour body and soul together; They could save but from man and carnal enemies; He from the enemies of mankind, and from spiritual. They save one Nation, as put case the Jews; He the whole world. They from temporal calamities, as it were the branches; he from sin, as it were the root. They from enemies and miseries for a time onely, for they came again; he from them, and so that they shall not return. He wrought eternal salvation; Eternal, which never any Jesus or *Jehoshua* else did. Lastly, they all had need of a Saviour themselves, without whom they had been lost; but he for himself needed none, yet imparts of his salvation to all others who are saved; and if you are desirous to know how this is done, it was by saving his people from their sin.

Yea but youle say, How are his people saved from their sins, when there is not one of his people who are not to this day sinners? *Abraham* a sinner, *David* a sinner, *Peter* a sinful man; And if any man say that he hath no sin, he deceives himself, and there is no truth in him. Can a man be said to be freed from that burden under which he yet suffers and groans?

But O happy sighs and groans! for these is constant and serious in any one of his people, shew evidently that the man is saved. Saved not so far from sin, that it shall not dwell in him and with him, but that it doth not reign in him, nor shall condemn him. In sin there is a double power, the one *dominandi*, of domineering; the other *damnandi*, of condemning; and from both he hath saved his people. First from that of reigning or domineering, whereby it commands, and men obey, drudge and droy in its service; and such a slave not one of his people can be; for they live not after the flesh, but after the Spirit. And then again from that power of condemning, because there is no condemnation to those that are in Christ Jesus, Who shall lay any thing to the charge of Gods Elect? It is God that justifieth: Who is it that condemneth? it is Christ that dyed, yet rather that is risen again, who is even at the right hand of God, who also makes intercession for us.

This name then is an ointment poured forth; for at the imposition and manifestation it sends forth a most fragrant smell, as *Maries* box of Spikenard when it was opened. For indeed it contains in it the vertue and power of all those other Names with which the Prophet *Isaiah* honors him: How well doth the name of Wonderful agree to him who did such wonders to save us. He must needs be the best Counsellor, that directs a way to save a soul; no enemy can take us out of his hand, for he is the Mighty God; other fathers leave and forsake us; but he is the everlasting Father, and will not leave us Orphans. Without peace there can be no safety; Why he is the Prince of Peace. Let therefore Jesus be to thee wonderful, by whom thou maist do wonders, conquer sin, Satan, death, hell; let Jesus be thy Mighty God to whom being united thou shalt always overcome. Take Jesus for thy Counsellor, who will open unto thee the whole will of God; Choose Jesus for thy father, by and from whom thou shalt obtain an everlasting inheritance; acknowledge him to be the Prince of Peace, by whose aide thy enemies being conquered thou shalt enjoy eternal peace. O good Jesu, how truly is thy Name an ointment poured out, because from thee there was poured out upon us wisdom, righteousness, sanctification, and redemption, counsel, strength, hope of eternal life, and peace which passeth all understanding!

4. Which was so named of the Angel before he was conceived in the womb.

Now then since he was to be all this to us; no marvail if he had his Name from heaven; had he been to be named by his mother, from her he could not well

Heb. 7. 9.

Mat. 1. 21.

1 Joh. 1. 8.

Rom. 6. 12.

Joh. 5. 24.

Rom. 8. 1.

Verf. 33. 34.

Can. 1. 3. 4.

Joh. 12. 3.

Isa. 9. 6.

Psal. 27. 20.

Joh. 14. 18.

1 Cor. 1. 30.

Gen. 35. 18.

Luc. 10. 22.

Luc. 1. 31.

Mar. 1. 31.

Luc. 1. 31, 32.

Luc. 1. 15.

Zach. 3. 1.

Heb. 1. 14.

Mar. 8. 20.

Rom. 8. 14, 15, 16, 17.

Mic. 2. 7.

Ezek. 20. 5.

Psal. 45. 6, 7.

Luc. 14. 21.

well have been called Jesus, because from her he was to have only his humane nature, he must be born under the law, was capable of Circumcision and pain; whence she might well have called him, as Rachel her son, *Benoni*, the son of sorrow. But because no man knows the Son but the Father, and he to whom the father will reveal him, therefore he alone imposed the Name, and to that purpose sent his messenger the Angel *Gabriel*, at the same time when he brought the good news of his Conception; then, before he was conceived, enjoined it was to *Mary*, *Thou shalt call his name Jesus*; for this name was made known to *Joseph* by the same, or another Angel afterwards.

Mark here how strict the words of the injunction are, *Thou shalt call him*, not by any Name, not as you please, but as I from God command: This name then was not imposed as other names on children by the will of their parents, but in a singular way, because the child that was to be called by it, was far to exceed all other children; which the Angel expresseth fully in the same place; *He shall be great and shall be called the Son of the Most High; And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.* In which words the Angel sets down three excellent prerogatives of this Name, or of the person who bears this Name.

1. *Erit magnus*, he shall be great, not with any limitation or restriction, as of *John Baptist*, great before the Lord; that is, a great Prophet, or servant; or as *Jehua*, a great high Priest standing before the Angel of the Lord, but absolutely great, as being *Dominus Dominantium*, the Lord of Lords, as making all other great; and in whose presence it is the greatest honor to be great, the very Angels themselves standing before his throne as Ministers.

2. He out of Humility calls himself the Son of man, and that he was so, were there no other reason, that *causam peccatoris*; and effusion of blood at his Circumcision would sufficiently prove it; but the Angel calls him the Son of the most High, not the Adopted, but Natural, whose power is so great, that by this grace of adoption, he is able to make others also sons and heirs; and this is his second prerogative.

3. And yet there is a third, This Jesus is King to succeed *David*, to reign over the house of *Jacob* for ever, which for ever, least it should be limited to a set time, as it is sometime in Scripture, the Angel adds, *Of his kingdom there shall be no end*; no end in time, nor no end for extent, for he is to reign in the house of *Jacob*, in the house of the faithful who are properly the seed of *Jacob* for ever; over all he doth and will reign by his Scepter of power, but over them by his Scepter of Grace. This, this is the Title over his head, *Jesus of Nazareth the King of the Jews*.

And now, O thou happy Christian, who hopest for salvation by this name Jesus, let this name be to thee an ointment poured forth, and carry in thyself the three powers of this Name. Be thou therefore by his Spirit great before God: be thou his son by adoption; be a King and reign over thy unruly affections and passions, and so hereafter thou shalt reign with him for ever. If thou shalt humble thy self with him as he did, thou shalt be exalted by him, *Because every one that humbleth himself shall be exalted.*

The Application.

Thus have you the explication; I now descend to the Application of this text. Brethren, we have in the Circumcision of our Lord what to admire, what to imitate, and in his name what to reverence.

1. It must strike us into admiration to see God in our flesh, God suffering in our flesh, and bleeding in our nature, Was there ever the like heard, ever the like seen?

seem? When I look upon the person, I cannot comprehend the greatness of his Majesty; when I behold the blood, I am not able to express the greatness of his love. The Innocent would bleed for the sinful, the Judge for the Malefactor, the Physician for his patient, the Shepherd for the sheep, the Creator for his creature, in a word, God for man.

Obstupescite caeli, Be amazed O heavens! behold at what rate he esteemed man, and be not like horse and mule, creatures without understanding, but get you to *Bethlehem*, and behold there the Lord of Angels, not made onely lower than Angels, but lower than an ordinary person, taking upon him not onely the shape of man, but the form of a sinner, a wicked sinner, for he is marked in his flesh *quasi quodam cauterio latronis*, burnt as it were and stigmatized with the mark of an evil doer. Behold this first, and wonder at it, and wondering love him, and loving rejoyce, and with greater joy be thankful to the head that would bleed for the members, to the head that would dye for the parts, to Jesus *qui totus pro nobis datus, totus in usus nostros expensus*, to Jesus I say who was wholly given for us, wholly expended and laid out for our use.

2. But to wonder is not much; seldom is there any strange thing which men will not gaze at; or to love and be glad is no hard motion to persuade, for naturally men do love and will joy in that which shall make for their good and benefit. We have then here somewhat more to admire; somewhat to set us to work; the Circumcision is for our imitation; we, even we, yet though the letter be gone, have what in this Ceremony to follow.

There is a Circumcision of the heart, a cutting off of whatsoever is superfluous, whatsoever is sinful, and in this we must all be Jews. Cut off pride, that thou maist be vested with Christs humility; cut off thine own will, that thou maist put on his obedience; cut off thine anger and fury, that thou maist receive his patience. Cut off the love of thy self, that thou maist be marked with the love of God. Covetousness must go under the knife; wantonness under the knife, gluttony under the knife, sacrilege under the knife, blasphemy under the knife; in a word all the lusts of the flesh under the knife, they must be cut off and cast away from us if we mean to receive the seal of Christ. The Jew was circumcised in one part onely, but the Christian is to be circumcised in the whole man; the Jew outwardly, the Christian within; the Jew in the flesh, the Christian in the heart; the Jew in the letter, the Christian in the Spirit; *Te are circumcised* (saith the Apostle) *not with circumcision made with hands, but with the circumcision which without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.*

Be it that this be grievous to flesh and blood, yet so God will have it; there could be no cutting without pain, nor bleeding without incision; tis contrary to the nature of Circumcision, that the circumcised smart not. When you are then to be circumcised with Christ and for Christ; you must be content to smart, to suffer, to abide pain, or else you can never be within the Covenant; think not that God hath streved your way to heaven with roses; tis a sharpe way that leads thither, the way of mortification; the rough way of repentance, the strait gate of abstinence and fasting, and the bloody path of affliction tends to happiness; in one word, death is the gate of life, and these as so many circumcisions must be undergone by us, before we can wear a Crown; the old man cannot be put off without trouble: ye have now what to imitate.

3. But in the last place once more be pleased to cast your ey upon the name Jesus, & you have a name to honor & worship. Humility it was in him to take the name, but greater humility to take it at a Circumcision; now because he thus humbled himself, Therefore hath God given him a name above every name, that at the name of

1 Pet. 2. 22. &

3. 18.

Joh. 10. 11.

Psal. 32. 6.

Heb. 2. 7. 9.

Luci 19. 7.

Jer. 4. 2.

1 Thess. 5. 23.

Mar. 6. 21.

Rom. 2. 29.

Col. 3. 11.

Mat. 7. 14.

Rom. 6. 6.

Col. 3. 9.

Phil. 2. 8, 9, 10.

Mat. 27. 45. 51.
52.

Joh. 12. 32.

Heb. 1. 6.
Chrys. Hom. 39.
in Joan.
John 1. 51.

Bish. Andrews
Serm. in Phil.

Heb. 12. 2.

Vide Scult. in
Hsa. 45. & 23.
Zanch. in loc.

Phil. 2. 10.

Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth. The Sunne saw this Name Jesus upon the Cross, and it withdrew its light, and so bow'd to it; The earth then saw it, and fell a trembling before it. The Saints in their graves heard of it, and rose in obeysance to it. And so was verified what he before said, *I, if I be lifted up from the earth, I will draw all unto me, all to bow their knee before me.* Besides the Sun then things in heaven bowed; For Angels at his Resurrection (which was his *wáááá*, his second bringing into the world) the Angels I say, descended to adore and honour him. Then, as *Chrysostome* hath it, was fulfill'd what our Saviour said to *Nathaniel*, *You shall see the heaven opened, and the Angels of God ascending and descending on the Son of man.* Then things in the earth bow'd, when some of all Nations, Jews and Gentiles being converted, confessed his Name, and fell low before him. These gladly, willingly, chearfully. But for things under the earth, Devils, and foul spirits fell low before him; when, though unwillingly, by this very name they were forced to depart from those they possessed, and put to silence in those Oracles, and compell'd to leave those Temples where they had been of old adored. All things then in heaven, in earth, and under the earth, bow'd to the Name; They that had knees bowed in kinde; but those that had none, did bow with the knee, as they did confess with the tongue, that is, their way, by something that is *anároá*, correspondent to both.

Look unto the Text then, and let no man perswade you, but that God requireth a reverent carriage even of the body it self. And namely, this service of the knee, and that to his Sonnes Name. What to the syllables? to the sound? I say it not; but to the person, whose name it is, yea, and that you take an occasion to do it, when this Name is with reverence brought to your eares. This is that Name above every name; above, as I but now said, to him, above to us. To him, for to purchase our Salvation (which was the joy that was set before him), he endured the Cross, and despised the shame. No man cost him so deare; it cost him his honour, it cost him paine, it cost him blood, it cost him his life before he could be our Jesus; and that which cost him so dear, as it is dear to him, so it ought to be dearly respected by us.

So it ought: But alas, what is more cheap! we take it in our mouths as familiarly, as if it were some common name; we prophane it by a vaine and idle Oath. Many, who know not what manner of person he is, will yet have *By Jesus* in their mouths, more readily than *Jesus Christ* our Lord at the end of their prayers.

But this is the least injury, I feare me; the Name is become very cheap indeed, even by those who would be taken for his sole Servants; men, that vowe it to be superstitious to bow at it; That it hath been used to superstition, I have read some that say; that upon some reasons it might be forborne, and for some reasons used, I reade also; but never did I heare or reade till this age, that it was unlawful to bow at it; never the reverence done at it, scorn'd for *Jesu-worship*.

Will you but with patience heare what may be said; the Text is known, *At the Name of Jesus every knee shall bow*; and all Expositors, even they who are against bowing, profess, that with the Heart all veneration, reverence, fear, bowing may be done to the Name.

O gross stupidity, or wilfull blindness! shall we yield that the heart may bow, and not the knee? what grant the more, and yet deny the less? which I pray' is the greater service? that of the heart, or that other of the knee? the interior, or the exterior? Well now, put case there be superstition in the bowing at the Name, where lies the guilt? within, or without? in the heart,

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heart, or in the knee? Within certainly, as well as without; either then let them both be allow'd to bow together, or both be denyed to bow; which yet I never met with any, who spoke of this Subject, durst as-
firme.

That men do it at the Name of God, *Jehovah*, Christ, I know not any deny; but that it be done at this Name especially, peculiar reasons there are.

1. Those Names never were in such disesteem as this. This was brought low by the Jews: This derided by the Gentiles: This scoffed at by *Julian* and all Apostates: This set upon the Cross in scorn; and then there is great reason, that all they who hope to have salvation by it, highly exalt it; and the next way to exalt any thing that is low, is to fall low before it.

2. Nay, among Christians there were and are, that would not have it the Name of God. The *Arrians* did and do deny his eternal Generation; and to confute these, it was a very Ancient and laudable custome in the Church to bow at his Name. The *Lutherans* to this day use it. *Scultetus* grants; *Si cum animi devotione id fiat, laudandum*; That if it be done with the devotion of the heart, it deserves praise; and more we require not. And *Vorsinus* saith, That the Churches of the Low Countries have no Act, no Canon for it; but yet, *Si quis velit, per nos licet*; If any man be dispos'd to bow his knee at the Name, he may freely do it. With which moderation also *Scultetus* concludes his decision of this point.

3. I shall add these reasons *verbatim* taken out of that Worthy of our Church, whom I honour in his grave, Bishop *Andrews*. He moves the question, Why to this Name, more than to the Name of Christ? The reasons are,

1. Christ is not; cannot be the Name of God: God cannot be anointed. But Jesus is the Name of God, and the chief Name of God.

2. The Name of Christ is communicated by him to others: So is not Jesus; that is proper. *I am, and beside me there is no other*; and ever that which is proper, is above that which is holden common.

3. Christ is Anointed to what end? to be a Saviour. Ever the end is above the means: Ever the name of health, above the name of the medicine. I add, that there be many now a dayes that deny his *Adversary*, the price he laid down for our health, as the *Socinians*; good then to bow, to shew we are not of their judgement.

4. But when we finde expressly in this verse, this Name exalted above all names, and this Act limited to it in direct words, and so this Name above them in this very peculiar, why seek we farther?

Thus farre that Learned and Pious Bishop; now I proceed. Not to do it, to omit it, and leave it undone, is very doubtful: But to deny it, to forbid it to be done, to mock and scoff at those who do it, is methinks a kinde of Julianisme. Will you then take the safest way? To omit it, may be dangerous; to do it piously, cannot be sinful: and therefore, as I may, I must do reverence to the person of my Saviour, so will I take an occasion to do it upon the mention of his living Name; and so much the rather, because I have the Declaration of my Mother the Church of *England* to direct me, and an Universal practice of the most conscientious Christians for many Ages.

To Conclude, if Christ be Jesus, if Jesus God, all reverence, interior, exterior, is too little for him. The homage of the heart, the bowing of the knee, the confession of the tongue, are all his due. And if ye cannot be perswaded to yield it, yet be not of the number of those that do deny it, that do forbid it, that scoff at it, nay, that persecute and brand those that do it.

Hh 2

There-

Zanch. in Phil.
2.

Scult. in Isa. 43
Voss. apol. per.
Eccl. Belg.

Bish. Andrews
Ser. in a Phil.

Isa. 43. 11.

Socinw.

Zanchy, Hooker,
Whig. &c.

John 11. 25.
Origen. pref. in
Joannem.
Joh. 8. 12. &
14. 6.
Ambros. lib. 3.
de Virgin.
Zach. 13. 1.
Jer. 23. 6.

Therefore God hath exalted his person, that we should exalt his person; therefore God hath given him a Name above all names, that we above all names should honour it. Whatsoever good we can desire or expect, is to be found in this Name. Is life good? *Jesus is the life.* Is Resurrection good? *Jesus is the Resurrection.* Is the light good? *Jesus the light of the World.* Briefly, *He is the way, the truth, wisdom, power, righteousness, a full treasury of all good things.* All good things we have in Christ, and Christ Jesus is all good things to us. If thou desirest to cure thy wounds, he is the Physician; if thou art scorch'd with a feverish sinne, he is a Fountain; if laden with a burden of iniquity, he is thy righteousness; if thou needst help, he is power; if thou fearest death, he is life; if thou desirest heaven, he is the way; if thou hatest darkness, he is light; if thou seekest meat, he is food and nourishment; O taste and see how gracious, how sweet this Name Jesus is! blessed is the man that hopes in him.

O blessed Jesus! thy Name truly to me is an ointment poured forth: thine shall I call it, or mine? Both I confess; thy name now and mine: Thine because thine is salvation, and it proceeds from thee: Mine, because it is wholly imparted to me, and imposed for me. The Name of Christ is precious, from which I have the anointing; but the Name of Jesus to me more proper and useful, by which I am saved. For the Name of Christ is partly his; and partly mine: mine for him, and his for me. But he was call'd Jesus, not for himself, but for me alone: For he needed no Saviour, that was no sinner: I was the sinner, and for me he took the Name; my Spirit therefore shall rejoice in God my Saviour; my heart shall bow to God my Saviour; and my knee shall bend to God my Saviour; and my tongue shall confess God my Saviour; and my life shall express God my Saviour.

Because this Name of Jesus is for me, I will also be wholly for Jesus; no longer mine own, but his; his Disciple, his Servant, his follower; my Lords wholly to obey his Will; to do his Commands; that as from Christ the Lord I am called a Christian, so from Jesus the Saviour I may be saved.

O deare and sweet Jesus! would I might be wholly thine, as thou art made wholly mine: Let thy Name be to me an Ointment poured forth, a fragrant smell and perfume; sending me with Blessing, Salvation, and life for ever and ever. Amen.

Of the Passion of Christ.

LUKE 24. 46.

Thus it behoved Christ to suffer.

ALL our Saviours life was a continual Passion. For who knows not that Christ and his Cross were never parted; and therefore we no sooner confess that he was borne of the Virgin Mary, but we almost with the same breath acknowledge that he suffered under Pontius Pilate; we may well begin with Christ in the Cratch, because we must end with him on the Cross.

He suffer'd when he became man, his very making being indeed his marring; For whereas before he was in the forme of God, now he became in the forme of a Servant; emptied, or rather emptying himself of his glory, and fill'd with shame and disgrace. Go to Bethlehem, and there you may see him

Phil. 2. 6. 7.

him laid in the Manger, wrapt in clouts, bleeding by the edge of a sharp knife, borne in a stable, not so happy as his own creatures the foules and the beasts; for whereas the least of those have nests, and the craftiest have holes, *he had not whereon to rest his head.* And was not this to suffer, think ye? His beginning and his end suit too well. *Sic oportuit Christum nasci, sic mori.* So to be borne, so to die: In both *Thus to suffer.* Nay, the very innocency of his infancy could not secure him from a Tyrants sword. His life was even then sought for, as the poore infants round about *Bethlehem* too well felt. The point and edge of that sharp weapon, was even dull'd and blunted with the blood, or rather milky gore of those pretty innocents: Which *Rachel* mourned for, and he himself also condol'd, as suffering in his members. And he had suffered this cruel stroke of death in his own body, had he not suffered another way; *viz.* a long and tedious journey into *Egypt*; and what wants he suffered by the way, or there, God knows. The 22. *Psalme*, which is a prophesie of his sufferings and death, carries the Title of *Cervus Maritima*, a Hart rownd early to be hunted in the morning. I pass by those thirty yeares he liv'd with his Parents, and was obedient unto them, in all which time his condition could not be very plentiful, since his father was but a poor Carpenter, and he with him, as *Iustine Martyr* was bold to say, busied in *Adversis & alijis*, in making Beds and Ploughs; as if he would undergo that penalty laid upon man, *In the sweat of thy brow thou shalt eat thy bread.*

The time is now come, that he must manifest himself to *Israel*; and now his sufferings became most manifest. He is hardly used by the devils, and by men. The devil meets him in the Wilderness; and, as it is the nature of base spirits to trample and insult over those that are down, takes occasion from his wants and extremities, to assault and grieve him. He tempts him to unbelief, to presumption, to Idolatry. One repulse would not check this engineer of mischief.

Out of the Wilderness he comes to seek the lost sheep; but Lord, how many indignities doth he suffer from his own Nation! his life being nothing else but a gain-saying of sinners. Their tongues runne upon him, and the poyson of Asps couch'd in their lips, is maliciously disgorg'd in his face. First they endeavour to take away his good Name, after his life. The very vilest aspersions they could invent, they cast upon him. By ones censure he was a *Samaritan*, and had a Devil; By anothers a mad man; who so small as to heare him? One while he was a *Seducer*, another a *Wine-bibber*; a *gluttonous person*. Though he did works among them, that no man ever did or could do; yet these must be traduc'd, and the Devils power be rather brought to help, than his Name have the glory; *He cast out devils?* Ay, by *Beelzebub the Prince of Devils*. *This man is not from God; the farthest he can fetch his Pedegree, is from the Carpenters Shop, and his country from Galilee, and we know that no good thing can come from thence.* Thus, thus they did descant upon him with their tongues.

And their practices were correspondent. His followers they excommunicated. There was a Decree already enrolled, *That if any man confessed him to be the Christ, he should be thrust out of the Synagogue.* And against him they call'd a Council, in which it was enacted, *That he must die.* And from that day forward they gave an expresse Command, *That if any knew where he was, he should shew it, that they might take him.*

Such were the General Sufferings of our Saviour; but the Particulars far more ignominious, farre more grievous. These in the Scripture are properly call'd the Cross of Christ, being all those calamities which he suffer'd from his last Supper until his Death, in his apprehension, accusation, condemnation, execution.

Mat. 2.
Luke 2.
Mar. 8. 20.

Mar. 2. 16.

Verse 22.

Molt.
Luke 2. 51.
Mar. 13. 55.
Iustine Martyr.
Mark 6. 3.

Gen. 3. 19.

Luke 1. 80.

Mar. 4.

Mat. 10. 6.
Heb. 12. 3.
Psal. 140. 3.

John 8. 48.
Mark 3. 21.
Joh. 7. 12.
Luke 7. 34.
John 15. 24.
Mat. 12. 24.
John 9. 16.
Mar. 13. 55.
John 7. 52. 53.

John 9. 34.

John 11. 53.

Vet. ult.

One

Mat. 27. 5.
Joh. 12. 6.

Luc. 22. 45, 6.
Zech. 11. 4.

Gen. 27. 28.

Jos. 7. 21.
1 King. 21.

1 Tim. 6. 5.
Acts 19. 25,
26, 27.

Mat. 26. 47.

Luke. 22. 47.

Mar. 14. 43, 44

ver. 35.

Joh. 18. 4.

ver. 6.

Leo de pass.
ver. 1.

Luc. 9. 56.

Mat. 26. 49.

Mat. 7. 52.

Mat. 26. 50.
Joh. 18. 12.
Mat. 26. 55.

Luk. 22. 51.

One of his own family, to put him to the greater grief, must be hired to betray him: He knew where to find him, he knew when to take him alone, apart from the multitude, of whom they had some suspicion of rescuing him. *Judas* is the man, one that he trusted and honoured with the Purfers place, made the receiver and dispenser of all his treasure, as if he purposely would keep him from this treason. This *Judas* is hired for a little money to sell him and deliver him into his enemies hands: Thirty pieces of silver, a goodly price whereat the Son of God was valued. But yet this is too too common; none sell Christ sooner than those that need not: Those upon whom God hath bestowed *Jacobs* blessing, the fat of the earth, and plenty of corn and wine, make the quickest merchandize of their God. If they as *Achan*, spy a wedge, though it be of consecrated gold: or with *Ahab* a piece of land that lies neer and convenient for them; Religion, Conscience, Honesty shall be set to sail, rather then they will fail in their purpose. Gain with these men is godliness; and where they are inconsistent, godliness shall give way to gain. Sirs, see you not, that by this way we get our living? why then should this *Paul*, or any of his fellows, that speak against our silver shrines, be suffered to preach any longer?

But I proceed; See what a goodly company this perfidious Traitour had got about him. As is the man, such are his associates: A multitude with swords and staves, a band with clubs and armes to attach his Master; before whom he as some great Commander marched, gives them the word least they should mistake; *Whom I kiss, that's the man*; and a caution, least he should escape: Take him and lead him away *separatim*, safely; belike he was affraid least he should lose his money, if he escaped.

By this time suppose this goodly train with Traitour *Judas* were come to the Garden, the place where Christ pray'd, where he waited for them. Another man would have retired, he goes forth to meet them; the Lamb confronts the Wolf; asks what they would, and whom with their stave they sought? particularly *Judas* in a friendly manner, wherefore he was come? they upon the question step back and fall to the earth; what Conquerour ever did the like? they have beaten their enemies with their arms; Christ a band of armed men with one word; his voice hath power in it; *Quid facies indicaturus, qui hic fecis judicandus*? And if his voice were so powerful when he was to be judged, how powerful will it be when he shall come to judge? He could as easily have thrown them into hell, as cast them to the earth; but in a just occasion of anger he remembers mercy, sav'd their lives that sought him, because he came to save the life, and not to destroy. But *Judas*, nothing daunted at the overthrow of his lewd rabble, steps forward and seals his kiss upon his Masters lips; this indeed he did with a bended knee, and a dissembling tongue: Haile Master, was the language with which he kil'd him. *Judas* is dead, but his posterity are yet above ground; never such a generation that kiss and kill as now: Many an enemy to Christ speaks him fair, salutes him with Lord, Lord, tell us all they do it to advance his Kingdom, and set up his Throne, when yet they are Traitors to him in their hearts, and pull both down: But *inimici silentij premium*, and therefore I forbear.

Judas had no sooner acted his Treason, but the Officers immediately execute their Warrant, for they lay hands on him, and hold him fast; and as if he had been some notorious malefactor, they bind him, and carry him away: We read of no complaint till now, but now we do; What, are you come out as against a thief with swords and staves? No courtesie or fair usage can reclaim a disloyal malicious nature: He spared their lives, when they fell before him to the ground: He healed *Malchus* ear smitten off by *Peter*; they had seen his wonderful power in word and deed, that had tasted of his bowels of love and

and mercy extended to them that sought his life, and yet they proceed in their malice. They unmercifully manicle those hands that cured them; they disgracefully pinnion those arms that raised them.

*Ecce, manus Jesum inter ea post terga revinctum
Tota cohors magno ad Caiapham clamore vocabant,
Undiq; visendi studio Judea juvenus
Circumfusa ruit, certansq; illudere capto.*

Virgil.

But these were his sworn enemies; he could expect no better from them. To break his heart the more, *his lovers and his friends stood afar off*. Now was fulfilled that of the Prophet, *I will smite the shepherd, and the sheep shall be scattered*. The eleven Disciples that he chose to be with him, and who had promised to dye with him, rather than deny him; even these, all these forsook him and fled. Take notice what friends the best men are, and then the worst, of no good condition; both like leaves that fall off in the winter, when the trees have most need that they should hang on.

Two of these indeed somewhat bolder than the rest, follow to the high Priests hall, but not there with any intent to confess or vouch him, but out of a loving curiosity to know what would become of him; both secretly for fear of the Jews. *Jehu* by favour gets somewhat nearer, but *Peter* follows afar off; That *Peter*, that would dye with him, that he would; that *Peter*, who, though all the world should forsake him, yet he would not; that *Peter*, who like a valiant Champion manfully draws his sword and cuts off an ear in his Masters quarrel, now comes lagging after in the Rear, follows indeed, but along like a coward. *Let him that stands take heed lest he fall*; since such as he had chosen, such as had believ'd in him, such as had confess'd him, preach'd, and cast out Devils in his Name, flee, and fall thus fearfully.

Psal. 38. 11.
Zech. 13. 7.
Mar. 14. 31.
vers. 50.

Joh. 18. 15.

Luk. 22. 54.

Luke 22. 50.

Rom. 11. 30.

Luc. 10. 17.

Hitherto I have presented you with the first and second Act of this lamentable Tragedy. In every Scene whereof you may behold the Indignities, the Disgraces, the Discomforts suffered by the Son of God, from his Birth to his Apprehension: And now these Actors go off the Stage, and new appear. The high Priest *Caiaphas*, the Elders and Scribes, with the whole Assembly begin to Act their parts, but with so much malice and injustice, as was never save once parallel'd.

2. The examination of our Saviour before Caiaphas and the Council, and thereupon the Indictment drawn.

Their proceeding was judicial by a Legal form; a form I say, for there was much packing in it, as there is too often in tryals of this nature; where the person to be arraign'd is condemn'd before he is heard. But you'll say, what suspicion could there be of any unjust practise, where the High Priest, and the Lord chief Justice had the hearing of the matter? For he was examined and tryed in both Courts, Ecclesiastical and Temporal, before *Caiaphas* the high Priest in the great Consistory at *Hierusalem*, and before *Pilate* the civil Judge in *Praetorio* or the Hall of judgement. But both Courts condemn him too too often; *Pilate* the President with the Assembly of the Elders, joyn together to condemn the Innocent King of the Jews.

Joh. 18. 13, 18.

He is first brought to the house of *Annas*, that forsooth they might honour the Father in law of the high Priest, with the first sight of so notorious (as they thought and call'd him) a Malefactor; but from him he is amanded to the man of Authority, the Superintendent *Caiaphas*, who was High Priest that year: There he is examin'd of his Disciples of his Doctrine: Of his Disciples he answered

vers. 13.
vers. 30.

vers. 24.
vers. 19.

verf. 20.

verf. 22.

verf. 23.

Luk. 6. 22.

Mar. 14. 53.

verf. 55.

Joh. 11. 49.

Mar. 26. 60.

Mar. 14. 57.

Mat. 26. 60.

Joh. 2. 21.

Prov. 26. 4.

Ifa. 53. 7.

answered nothing. He could truly and passionately exclaim, that one of them sold, betray'd him, and the rest fled and left him. But he accuses not so much as the Traitor Judas; patiently he went to his death, without any investive against friend or foe. For his Doctrine he refers the High Priest to his Auditors; He taught in the Synagogues, and in the Temple; nothing in secret: And therefore he might call witnesses enough, if he preach'd any Seditious and Erroneous Doctrine. Upon which modest and reasonable answer, one of the pickthank Officers more forward than the rest, as if Christ had forgot good manners, strikes him on the face, saying, *What, answerest thou the High Priest so?* This was the first blow our Saviour received, and he puts it up without either shew of dislike, or ill word, replying calmly, that if he had spoken evil, he might bear witness of the evil; if not, it was an injury to be so lightly finger'd. O admirable pattern of patience! he meant to teach us in Gods cause being stricken, to turn the other cheek.

By this time the Court was full; for the chief Priests, and Elders, and Scribes were all assembled; not to see as men in place and authority ought, that there should be a fair and a just proceeding against the Prisoner; but with a malicious thirst for his blood. Be his cause never so just, himself never so innocent, concluded it was that dye he must. They were able to return Caiaphas words (for to him now he was brought) upon himself, that he knew or understood nothing at all; To go *secundum allegata & probata*, by indictment and proof, would be a long and an uncertain way; they knew a quicker and surer course: Two perjur'd villains would do the deed, and an oath by them made an end to all the strife. A course too well known, and too wickedly practised in the world at this day, when many an innocent is outed of his life, honor, land, possession, by suborn'd and forsworn witnesses. But it was in the night when this deed of darkness was done, and none follow it but the servant of the Prince of darkness.

Their own consciences could not choofe but tell them, that to plot thus for the blood of a man, had he been a malefactor, was an unjust course. However this way is approved; where the wood is sere and dry, what a small spark kindles it? False witnesses were sought for; were these Judges or Wolves think you, who did not deliver as they ought, but thirsted, as they ought not, after the blood of an innocent Lamb? what needed all this ado? dye he must, that was decreed: A sentence from the High Priests mouth would have done the deed without any more trouble. Ay but a legal tryal would have a fairer colour of a just proceeding, the packirg discern'd by few; or if that, who durst open his mouth against this high Court of Justice? Hypocrites so they can avoid the sword of man, little regard the all-seeing eye of heaven.

Long it was ere they could find these, for they sought, but found none to their mind, for their witness agreed not together. I fear me, had they liv'd in our times, they might have met with them sooner, and Jurists more cunning. At last appear two grave Knights of the Post, and they depose, that they heard him say, *I will destroy this Temple made with hands, and raise it up in three dayes*; and was not this true? were they not his own words? No such thing, either for matter or manner. Nor for manner, for he said not, *I will destroy*, but bade them do it: Do you destroy; not for matter, for he said, *this Temple*, meaning his Body; they added, *made with hands*, which his was not, being fram'd by the Holy Ghost. Thus they chang'd both words and meaning, an usual property of false witnesses.

To this scandalous accusation Christ answers nothing. A foole is not alwayes to answer according to his folly. Besides, at this time he was to suffer, not to contest, and to contend; *Like as a Lamb brought to the slaughter*, to dye, not to cry, and therefore he opened not his mouth. Such also hath been the

patience

patience of the Saints, who being reviled, reviled not again; suffering, they threatened not, but committed their cause to him who judgeth righteously, following his steps who left the example.

His silence and patience the Chief Priest admires, and therefore the better to pick out matter of accusation, adjures him by the living God, that he tell them whether he were the Christ, the Son of God: Jesus though silent before, yet in reverence to Gods Majesty, returns a plain answer, Thou say'st it, or thou hast said the truth, for I am he. O thou hard-hearted Jew, look no more for another, never stand gaping for a Messias longer; for another thou shalt never see, till thou see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Behold, he hath told thee.

Truth to some ears is the most unwelcome errand: So it was to these Jews; to them a true assertion was blasphemy, and upon the hearing of it, they fall to tearing of their clothes, whereas they should have torn and rent their obdurate and malicious hearts in which there was so much envy, hatred, and injustice conceived against the person of our Saviour. Now saith Caiaphas, What further need have we of more witnesses? the blasphemy was apparent to them, so that the whole Assembly, as if they had but one tongue, joyn in his condemnation. He is guilty of death; so went the general vote, and therefore let justice be done upon him: Guilty of death? how was that possible? could that innocent, who never did any thing amiss deserve to dye? could the Lord and giver of life become worthy of death? could the breath of our nostrils, deserve himself not to breath? He was worthy ten thousand of us, nay all of us, and was he now not held worthy to live? He was the Repairer of the breaches, the Redeemer of the guilty, the Enlarger of the Prisoners; and must he be now broken and found guilty, and come into bonds himself? Yes, yes, so it must be; thus it behoved Christ to suffer. Guilty of death he is, and worthy to dye; but not for himself, not for any evil he hath done. One man must dye for the people; better one than all the Nation perish, saith Caiaphas, ignorantly indeed, though maliciously. Our person he sustained, and our person brought the guilt upon him: 'Twas not his own, but the sin of the Nation that brought him to his end. The guilt of death was our portion, our desert: His; because he would be made sin for us: *The Lord hath laid upon him the iniquity of us all.*

But suppose he were worthy to dye; was it not fit he should dye quietly? what Malefactor being to be condemned is taunted, and scoffed, and mocked, and abused at his Arraignment and Trial? This Anointed was; for no sooner the vote was passed; but they began to spit in his face, to buffet him, to smite him, to jeere him; and to say unto him in a scorn, Prophecie; nay the abjects did smite him with the palms of their hands, *Certant illudere capto.* Not these undeserved blows could light upon his cheeks without a Prophecie; nor those filthy excrements upon his face without a Prophecie: *I gave my back to the smiters, and my cheeks to them that plucked off my hairs; I hid not my face from shame and spitting,* saith the Prophet in his person. The beauty of that face which glads the Angels, is deform'd with their filthy spittle; those eyes which see all things, they Hypocrites as they are, hope to cover and put out with a poore vail: He that knows all things past, present, and to come, and revealed them to his Prophets, is here derided as if he were some blind Wizard, or ignorant Fortuneteller: Thou the Christ, thou the Messias! when he comes he shall tell us all things; if then thou be he, riddle who it is that smote thee. In this sort did these scorning mates insult over the Lords Anointed in his misery: He had from them bitter words, and harder blows, and yet both these were but the beginning of sorrows.

2 Pet. 2. 23.
21.

Mat. 26. 63, 64.

Ver. 64.

Ver. 65.

Ver. 66.

Luk. 23. 41.

Lam. 4. 20.

2 Sam. 18. 3.

Joh. 11. 50.

Isa. 53. 6.

Mat. 26. 67, 68.

Isa. 50. 6.

Joh. 4. 25.

Matth. 24. 8.

Math. 26. 69.
&c.
Luke 22. 55.
Joh. 18. 25.

Here I may not forget, that in the midd't of these indignities he receiv'd one blow that went nearer his heart, than any he received from their hands: It was a blow from *Peters* tongue: One blow did I say? nay three, one after another, and every one greater than other. The first at the fire, when he simply denyed him; the second in the porch, when he denyed him with an oath: Neither of these blows could be easily borne; but the last was intolerable, when he began to curse and swear that he knew not the man. At this blow, as I may so say, our Saviour did startle, he looked back, and he looked upon *Peter*, pitying the weakness of man in his fearful servant; upon which he went out, and wept bitterly; he bath'd the greenness of his wound with a river of brinish tears, and that no question gave his Lord and Master some ease: more bitter this blow had been, had it not been for his speedy repentance. If it be our infirmity to smite with *Peter*, let us be sure to repent with *Peter*: If any of us wilfully or weakly have denyed and forsworn our Lord and Master, let us with *Peter* weep bitterly, bitterly I say, for such salt-water may alleviate the sin.

Luk. 22. 66.
Math. 27. 1.

All this was done in the night, a fit hour for such deeds of darknesse. Well, the morning was no sooner come but the house fills. The former examination was in the High Priests house, but this latter in the Council-Chamber: *Caiaphas* and the chief Priests were assembled before, but now the Elders of the people were added to them: A goodly Council no question, where the Devil was the President, Wolves in sheeps clothing in the Commission, cruelty, ambition, covetousnesse the Counsellours, and malice the Prosequutors.

Luke 22. 67.

This grave *synagogue*, for so it is in the Original, this Presbytery of Jews or eldership being set down, the first question that is asked him was, whether he were *Jesus*, the Christ, that is, the Anointed. He had said it before, and they no doubt had heard so much, but now they would hear it themselves from his own mouth, that they also might be witnesses against him before *Pilate*. This King of the Jews answers, that he had told them so much over and over, which if he should tell them again, 'twere to no purpose, they would not believe, or if he shall ask, they would not answer, nor let him go. But whether they believed or believed it not, he assur'd them, as he had done before, that they should see him, the Son of man, whom they now contemned and derided, sit on the right hand of the power of God.

ver. 70.
Math. 13. 55.
Luk. 7. 34.
Joh. 8. 48.
Mar. 3. 31.
Mat. 12. 24.
Mar. 14. 62.
Mar. 15. 1.
Luk. 23. 1.

At this without any regard of modesty, law, equity, or justice, in a tumultuous and insulting manner they all vociferate, *Art thou the Son of God? Thou* as if they had said, what, *Thou the Carpenters Son? Thou the friend of Publicans and sinners? Thou the Samaritan, art mad, and hast a Devil? What art thou now become the Son of God? shalt thou sit at the right hand of his power? shalt thou come in the clouds of heaven? the Crosse is a fitter place, and Thieves on each hand fitter companions for thee: And with that in all haste the whole Council brake up, bound him again, led him away, and delivered him to *Pompey Pilate*.*

3. *The Accusation, Examination of our Saviour before Pilate, and his abuse by Herod, &c.*

Ver. 3.

Thus have we presented you with the third Act of this Tragedy, in which *Ananias*, *Caiaphas*, the chief Priests, Elders and Scribes were the main Actors. I come now to the fourth, where I shall present you with new faces, an unjust and timorous President, a mocking King, and profane souldiers, but all conspiring the death of the King of the Jews. For that was the first question that *Pilate* proposed to him.

For

For the better understanding of this whole Act, consider you must what the state of the Jews was at this day. A little before the birth of Christ, the Jews were subdued by the Romans, who taking the government into their own hands, appointed them Governors of their own. At this time Herod held the jurisdiction of the Northern part, the hilly country toward Galilee; and Pilate was the Deputy in the rest of Jewry. And thus much the Jews confess, when they say, *It is not lawful for us to put any man to death*, that is, in such a case as this, which is plain sedition and treason; especially at this time being the preparation of the Sabbath; and therefore they brought our Saviour to Pilate, that he being the President, might judicially proceed against him, examine, arraign, and give sentence upon him, for that he said he was a King; for you shall find that when all failed, this was the point they pressed home to Pilate.

Behold here the brethren of Joseph rising against their own natural brother; and putting him into the hands of the Ishmaelites, the Jews, of whose seed our Saviour came according to the flesh, put the seed of Abraham into the power of the Gentiles; the cause was the very same, envy and malice. This is a raging and heady passion, that most commonly feeds upon blood, oftentimes in act, alwayes in desire. If there be envy in the heart, there will be an evil eye, an evil and bloody hand if possible, and an evil tongue.

This caused them to frame an indictment of several Articles. 1. Of Sedition, 2. Gaulonitism, 3. Treason. A seditious person they charge him to be, stirring up the people, beginning from Galilee to this place; disobedient, forbidding Tribute to be paid to Caesar; and a Traitor, saying, that he was Christ a King, when indeed he was not this, nor that. But this is an old device of Machiavilians, that bring such in danger of the State, they labor to ruine. *Naboth* blasphemed God and the King; *Tertullus* flaunts it out in his Rhetorique, *We have found this man a pestiferous fellow*.

If to stand in the gap, if to maintain the Truth, if to defend the Law, if to preach the Gospel to the poor, if to heal the broken-hearted, if to preach deliverance to the captives, if to set at liberty those who were bruised, if to preach the acceptable year of the Lord, and to proclaim all these, be to be a seditious person, then the allegation cannot be denied; for such a seducer he was, and other end in seducing he had not. But if they intend, as they did, one who drew a multitude after him to disturb the peace and quiet of the Nation, there was nothing more untrue. The first part then of the charge was a manifest aspersion; and the second a flat lye, no better then a starke lye; for how did he forbid the payment of Tribute, who commanded it? confessed in a debt and paid it, *et reddere, quod dideris*. Return, saith he, to Caesar the things which are Caesar's. A debt then it is, not a gift, and debts must be paid, *Omnia debentur*. Now that his practice might be conformable to his doctrine, he sent Peter to the sea to fetch so much money out of the mouth of a fish, as should pay for them both. He was then no Gaulonite in the dissuasion of Tribute: Neither ever had he any thought of an earthly crown or scepter; when the people sought for him to make him a King, he conveyed himself away and hid himself; nay he would not be so much as a subordinate judge, to divide the land betwixt the two dissenting brethren; but there is nothing so false, nothing so untrue which a scandalous tongue will not fasten on the Innocent, or the Wolf lay to the charge of the Lamb; he must be devoured, and to that's enough, *Pater, mater, omne tuum in visum genus sedulo mihi adversatur; Tu ergo dabis hodie penas*.

Howsoever this last charge because it reflected on the person of Caesar, Pilate takes special notice of it; for the bed and the crown are tender things, they may be no more toucht then the eye. Upon this point therefore he examines him,

Joh. 18. 31.
Godm. Jew.
antiq. lib. 5. c. 7.

Joh. 19. 12, 13.

Gen. 37. 18, 28

Mar. 15. 10.

Luk. 23. 5, 2.

1 Reg. 21. 104
Ag. 24. 5.

Isa. 61. 2.
Luc. 4. 18.
Luo. de pass. Ser.
10.

Mar. 22. 21. &
17. 27.

Rom. 13. 8.

Joh. 6. 15.

Luc. 12. 14.

Joh. 18. 33.
Mat. 27. 11.

Art thou the King of the Jews? To which our Saviour returns a good confession, *Thou saist it*; as if he should have said, *O Pilate*, although thou see me sold as a slave, apprehended as a thief, bound like a foot, humbled like a servant, accused like a malefactor, and defamed for raising tumults; yet know, that I am a King; a King I am, but not in your sense; and a kingdom I am over, but not such as *Tiberius* your master governs; it is not of this world; You rule over the bodies of men, I over their hearts and consciences; you govern by your laws, I by my truth and Gospel; your subjects obey for fear, mine for love; they hear your edicts, these my voice; yours is an outward and temporal, mine a spiritual and everlasting kingdom. With which answer *Pilate* rested so fully satisfied, that he went out, and said to the Jews, *Thou he could find no fault in him at all.*

Joh. 18. 38.

Joh. 18. 28.

But by the way I pray observe, that *Pilate went out to them*; what needed that? you say, were not his accusers in the same place face to face? No, they were not: *Saint John* plainly saith, *They themselves went not into the judgement hall, lest that they should be defiled; but that they might eat the Passover.* What name to call this sin by I cannot well tell, whether superstition of hypocrisy; both indeed it was, and of both in them we have a notable example. They never stick to seek the life of a just innocent man; and yet are very strict and curious about a ceremony. To hire false witnesses to condemn Christ, a trivial matter; marry to enter into *Pilate's* hall would defile them. And doth not *Rome* afford such superstitious hypocrites at this day? to eat an egg in Lent, a bit of flesh on Friday, is a mortal sin; but to excommunicate and interdict, to embroc their hands in the blood of the Lords Anointed, is a meritorious Act. Thus Hypocrites add often Tithes mint and cummin; and omit the great and weighty matters of the Law. But I must return to *Pilate*.

Mat. 23. 23.

Who, when upon the evidence of his conscience he found him Innocent (for he professed I find no fault in him) begins to think of some way to save his life; and three evasions he thinks of; if any of them took, he gained his purpose. First he sends him to *Herod*; then he caused him to be scourged. Lastly he puts it to their choice whether they would acquit him or *Barabbas*. He that wants an example of a wicked Judge may remember *Pilate*. For if Christ were by the testimony of his own conscience blameless, why doth he post him over to another Judge? why whip him, why scourge him, why bring him into the scale with *Barabbas*? Here he should have interposed his power, and not have delivered him to the will of them he knew to be his enemies. For a Magistrate is a Protector, and bears a sword to keep off a blow from the Innocent; as well as a sword to fasten a blow upon the neck of a notable malefactor. Had Christ appealed to *Herod*, *Pilate* might well have replied, *Unto Herod shall thou go.* But when he stood to his judgement, he was bound, being an Innocent, or one who had done nothing amiss, to acquit him.

Luc. 23. 7.
Vers. 16.

Joh. 18. 39.
Luc. 23. 22.

Vers. 24.

II. 1. 17.

Mat. 14. 10.

The Jews no doubt were very well pleased with *Pilate's* order. For they little doubted that at *Herod's* hands he should fare no better than *John the Baptist*, who was *Vox clamantis*, *The voice of one crying*; and he that had cut out Christ's tongue, was not in their opinion like to spare the head. Thither then they carry him, and present him to the cruel bloody King; in whose dealing observe,

Joh. 18. 8.

1. That he was wonderfully glad of his coming, for he was desirous of a long season to see him. Desirous to see Jesus? why, who would not? *Abraham*, the Angels, the whole world desired to see him. Not a house into which he enters, if they bid him welcome, but he brings salvation with him. But this was not it that made *Herod* glad; he regarded neither his name nor his help. It was merely to satisfy his curiosity.

2. For

2. For he hoped to have seen some miracle to have been done by him. He thought no better of him, then of some Magician or Mountebanke, that being brought into the presence of a King begins straightway to shew his impostures. The very account that Christ finds with great ones at this day, when a buffone with his sophismes and delusions is of great account, but a true servant of his is made a spectacle to men and Angels. O strange folly, to expect a wonder, and not to regard his words! God grant many Christians be not guilty of it, who are perfect in the story of the Bible, but for any sound sentence, or forcible argument to direct or reform their lives, they regard not. And this in all likelihood was the reason, that though he asked many things, yet our Saviour gave him no answer, made no Sermon, wrought no miracle before him, as knowing his intention to be vain if not malicious, no way to be bettered or to profit by him.

1 Cor. 4. 9.

Joh. 18. 9.

3. For all this the chief Priests and Scribes desisted not, they prest the accusation, *δοῦνός τανυστήρ*, they amplified, exaggerated, stretched every circumstance to the height; in all likelihood the very self same matter, which they urged before Pilate, viz. how he moved and stirred up the people, beginning at Galilee, a circumstance which they knew would most nettie Herod, because Galilee belonged to his jurisdiction; malice knows not where to end, being quick to invent, much less forgetful to omit an opportunity that may help on her intended mischief.

Verf. 10.

Luc. 23. 10.

Luc. 23. 7.

4. Now Herod seeing our Saviour stand before him, as he was indeed, a Lambe, a Sheep, took him for a simple man, a man that had tongue enough before an unlettered multitude, but no audacity to speak before him, and therefore *ἰδὼν αὐτὸν*, he set him at naught, he plaid upon him, as if he had been some worthless fellow; and as followers usually follow the example of their King, his men of war did the like. They with him scorned, scoffed, derided him, made a may-game of him, and when they had jeered their fill, they clad him in a gorgeous coat, such as Kings wear, because he said he was a King; and thus clad in scorn sent him back again to the President Pilate. The conclusion was that Herod and Pilate were friends that day, both though before enemies, yet agree well enough to put the Lords anointed to death. Men of dissenting judgements yet sister and unite, when any mischief is to be done to Christ, or to such whom they are commanded not to harm, no not to touch.

Verf. 11.

Verf. 12.

Psa. 105. 15.
1 Chron. 16.
22.

There is, there is such a thing as conscience, that awakes in the heart of the drowsiest sinner. As this carries a whip to punish after the fact, so also it hath a bridle to curbe and restrain before the deed be done. Judas he felt the lash, and complained of it after his treason, *I have sinned in betraying the innocent blood*; and it lashed him so, that it lashed him to the gallows; a just reward for a Traitor. They bite upon the bridle, that say before the fact, What do I? where about go I? how can I do this great wickedness? Pilate at this time champed upon the bit; his very conscience reined him in, and told him, 'twas no good matter he was about; not lawful that a just man should be condemned, and therefore he puts on foot another project to save his life.

Mat. 27. 45.

Luc. 23.

Verf. 14, 15, 16

Verf. 17.

Mat. 27. 15.

Joh. 18. 39.

A custome the Jews had, that at *Easter* the Deputy should release unto them one prisoner whom they would; a custome preserved perchance in memory that they themselves had been prisoners in *Egypt*, and that at this time they were delivered from thence. Well, Pilate takes from hence an occasion to present unto them Jesus and Barabbas; gold and dirt, a diamond and glass, the Sun and darkness, heaven and hell are not more unlike then Jesus and Barabbas. For Jesus was a just person, one that had done nothing amiss, and of this then witnesses enough, and all his enemies; but this Barabbas a notable thief, one who for murder and insurrection was cast into prison; Pilate there-
fore

Luc. 23. 18, 21.

fore imagined that the Jews could not be so notoriously wicked, as to prefer a murderer before Christ, a malefactor that was not worthy to live upon the face of the earth; before a just man; that then he might this way acquit him, he presented them both together; but behold here the disposition of a multitude animated by those in power; for the people are as water, the breath of a great man the wind that insensibly moves it. This people moved by their superiors straightway clamor, Not this man, but *Barabbas*; *Vivat Barabbas, periret Christus*; let *Barabbas* live and let Christ dye; away with him, the cross is fit for him, *Crucifige him, crucifige him*. Could there be a rejection in a fouler degree? *Non hunc, non He*, Away with such a fellow from the earth, 'tis not fit he should live, had been a foul indignity; but to bring him into the scale with *Barabbas*, and to make *Barabbas* outweigh him; to prefer a murderer, a disturber of the peace before him, was an intolerable injury. If it were our case, heaven and earth should ring of it. What compare me to such a Varlet? what prefer him before me? Yet thus it went now, *Barabbas* is loosed, and Jesus refused.

Mat. 27. 19.

Vulg. Transl.
Mat. 27. 26.

Still *Pilates* conscience fretted and chafed, and murmured within him; it told him, that this was no good dealing thus to condemn an innocent; and to quicken it the more, his wife sends to him, that he should have nothing to do with the blood of that just man; Therefore he casts about, and at last betakes him to a more desperate shift than all the rest. *Emendatum dimiseret*, he would mend him forsooth (a likely project to mend him, who in his own judgement wanted no mending) and so let him go. No question he thought, that if they had any bowels of men in them, when they should behold him so mended, as he thought to mend him with a whip, they would take some compassion on him, and call no more for a *Crucifige*.

Prudent.
Hierom.
Beda.
1 Reg. 12. 14.
Mat. 27. 26.
Eustath. Atbe-
neus Dipsosop.
lib. 4.

Plautus.

Act. 16. 17.

View a little the particulars of this Politique, I cannot say just Judge; he first whips him; the ancient Fathers report that it was *ad columnam*, ryed to a pillar; sure I am it was with a scourge, called in Scripture a Scorpion. For Saint *Matthew* hath it *flagellatus est*, He scourged Jesus, in all likelihood *usque ad sanguinem, flagro taxillato*, in which they ryed certain huckle bones, or plummets of lead with sharp thornes to the end of the thongs, to augment the pains. O foul disgrace and scandal; besides the pain to offer him the shame of this servil and base punishment, not to be inflicted on any but slaves and bondmen, *Loris? liber sum*, saith he in the Comedy in a great disdain; as if being free-born, he held it a foul indignity to have the whip once named to him. What scourge a *Roman* and uncondemned? saith Saint *Paul*. But this *Pilates* hall is made the Theater for the whole world; here is such a spectacle as was never seen before. The God of heaven assuming flesh is ryed and bound to a pillar, the Lord of all scourged and whipt like the basest servant. Oh how glorious was the King of Israel to day, who was uncovered in the eyes of the hand-maids of his servants, as one of the vain fellows shamelessly uncovereth himself! saith *Michal* of *David* in the way of scorn. But here was no jesting, it was thus with the son of *David* in good earnest; for the true King of Israel hath his garments torn off him, and as if he were *unus de scurris*, one of the vain fellows, hath his very flesh torn off with Scorpions. And was not this think you a glorious fight?

2 Sam. 6. 20.

Mat. 27. 29.

If you be not moved to compassion with this, go on, and you shall behold the King of Israel in his royalty and glory indeed; in a crown, with a Scepter, in a purple robe, men enough about him, bowing the knee and crying, *Hail thou King of the Jews*; of the Jews indeed, for none but Jews would ever so have used their King.

A crown, and a scepter, and a purple robe! who can do less than take him for a King? Mark their knees and tongues, and you have less cause to doubt.

But

But go on to the end of the verse, and you shall see to what purpose all this was done; not to his honour, but his dishonour; not to please, but to grieve him. For that tongue which cryed, *Ave Rex Iudeorum*, spit and spued in his face; and that hand which put on his Crown, knockt it with a Cane fast to his head.

Verse 30.

Besides, his Crown was of Thornes. Thornes in their Crowns, that is, sharp-pointed miseries and afflictions Kings too often beare; you know who grasp'd it as sharp as it was. But no King ever wore a Crown made of Thornes besides this one. When they cloath'd him with purple, that went no farther than a jest, but in this Coronation there was paine and torment; for look how many Thornes did enter through his skinn, so many llices there were for his blood to issue. The blood gusht out, where the Thornes went in; and now stream'd as fast down his face in the Palace, as it did down his back and shoulders at the Pillar.

I should have acquainted you, how before they Crown'd him with this prickly Coronet; they put off his Coat, that garish Coat, in which *Herod* array'd him, and put him on a purple Robe. O the wonderful patience of the Sonne of God to be thus cloathed and uncloathed; uncloathed and cloath'd by these miscreants! Surely their hatred was so great to him, that by their good wills they would have chang'd him to another. And thereupon it was that they chang'd his skinn, when they scour'd him; they chang'd his estate, when they arraigned him; they chang'd his dignity, when they scold'd him; they chang'd his family, when the Officers waited upon him; they chang'd his Name, when they mis-call'd him *Seducer*, &c. They chang'd his Apparel, when in *Herods* Livery, and in *Pilates* purple they abused him. And was not the King of *Israel* very glorious this day? this day, when he was thus derided?

Verse 28.

Thus derided: But there is a third scoff no less grievous than the other two; yea, as some think, beyond them; Those touch'd his body, this more directly wounded his honour; which every noble spirit prizeth beyond his life. Kill me, saith *Saul*, lest the uncircumcised come upon me, and mock me. Now in his Honour, by the reed put into his hand, he suffers: For the reed is an empty, hollow thing, naturally without pith in it; by which they would intimate, that the braine and head of Christ was as empty of wit, having no more worth or substance in it, than that hollow Cane; that He was a great mocker, and his Kingdome no other than a great mockery.

1 Sam. 31. 4. 1

And to testifie so much, they bow'd their knees, and whet their tongues. The tongue and the knee are the two chief instruments in our outward worship. God calls for them; he will be adored by them. He swears it in *Isaiah*, Every knee shall bow, and every tongue confess the Lord. As if he had said, I have sworne, That none shall be so bold to open his mouth, but only to praise me; none shall be so irreligious as to bow his knee, if it be not to worship me. But see here the quite contrary; These miscreants bend their knees, but it is to scoff him; they make use of their tongues, but it is to revile him. On their knees they would prove him to be a fool, and with their tongues they would prophane that very Word by which they should honor. *Av, xaupe, Haile, King of the Jews.*

Isa. 45. 23.

And with that they spit in his face, beat the Thorny Crown close to his head. An injury yet offer'd to Christ by notorious sinners. Give over thy leud life, O thou careless wretch! O thou prophane Christian, and they will give over to beat thy Saviour. For know, that so many blasphemies, so much spittle thou casts in his face; so many reigning sins, so many reeds thou breakst on his head.

By

John 19. 5, 14.

Lam. 1. 12.

Mat. 27. 22, 23.

Luke 23. 21.

Joh. 19. 12, 13.

Mat. 27. 24.

Maximus de

accus. Domini.

Hom. 1.

Luk. 23. 24.

By this time, out of question, *Pilate* had well mended him, that is, scourg'd him. Evident it is, that no base Abjeſt was ever worſe ſcourg'd, ſo Crown'd, more ſcorn'd, more ſouled with filthy excrements, And in this lamentable condition *Pilate* brings him forth to the people; and to move ſome pity, he cries aloud, *Ecce homo*, See good people, behold the man. A man he is; and can men do leſs than pity ſo rueful a Spectacle? A ſtranger he is to me, not ſo to you: One he is of your own fleſh and blood, an *Iſraelite*, and will you not then have ſome compaſſion on your kinfman? Do not your bowels melt to ſee him thus torne! thus mangled! Have you no regard? no remorse? are you not men? Behold the man. The man you have preſented to me, ſcourg'd like a ſlave, drench't in his own gore, crown'd with Thornes, ſcorn'd, ſpet on. Never feare he will affect any more Crowns, that hath felt this of Thornes; The purple and reed will ſufficiently teach him, that his perſon was not made to weare a Diadem; nor his hands bound with Thongs, ordained to wield a Scepter. Had he before any ambitious thoughts, by this time they are taken down from affecting Kingdoms.

All this is in *Ecce homo*. But not this piteous ſight, nor *Pilates Ecce*, could any whit allay their malice. Dye he muſt, and nothing could ſatiſſie them, till they ſaw him breath his laſt. Therefore in a tumultuous manner they cry againe, *Cruciſie him*, *Cruciſie him*; whether he had done evil or not, was not the matter. A ſeditious perſon he was, and he that went about to ſave him, was no friend to *Ceſar*. With this laſt ſpeech *Pilate* was conquer'd; though he laboured before for him, yet now he yields; at the name of *Ceſar* he ſhrinks; rather condemn and cruciſie a thouſand Chriſts, than be none of *Ceſars* friend. The courſe of the world right; do any miſchief, rather than diſpleaſe a man in power. Oh ſuch a mans frown or check is a material point; no wiſe man will hazard it.

This conſideration work't upon *Pilate* ſo deeply, that it made him do the fouleſt Act that ever Judge did. Not the water in the Baſon, nor all the water in the Sea, can ever waſh cleane his hypocritical hands. It made him condemn the Sonne of God; one, whom himſelf, and *Herod*, as he ſaid, and his own wife adjudg'd to be innocent, and in a ſhameful manner to deliver him to their will. O unheard of ſentence from the mouth of a Judge! that a mans enemies ſhould have power in their hands to revenge themſelves on a Priſoner, according to their own will and pleaſure.

Of the Paſſion of Chriſt.

LUKE 24. 46.

Thus is beloved Chriſt to ſuffer.

5. Of our Savours Paſſion.

Mat. 20. 19.

Luk. 18. 31.

OUR Saviour going up to *Hieruſalem*, acquaints his Diſciples that he ſhould be betray'd to the chief Priests and Scribes, that he ſhould be condemned by them, and deliver'd to the Gentiles, be mocked, ſpitefully entreated, and ſpet on, that they ſhould ſcourge him, and put him to death. And to that I am now come, which is the laſt Act of this Tragedy, the ſaddeſt that ever was preſented. The Sunne became pitch, the earth quaked, the Temple

Serm. 17. Of the Passion of Christ. Part II. 225

Temple split, the graves gaped, the dead awak'd upon the sense of it; and therefore I hope you will not heare it with a cold heart, with dry eyes. I confess I could willingly wrap up my face in a Mantle, as confessing that I am not able to represent a grief of this depth.

But having presented you with the foure other Acts, I must not like a sluggish Poet, *desidero in vestrimis*. My task tyes me to it, and I must present this also, and not faint in the last, and sit before your eyes *Christ crucified*, Christ going to, and suffering upon the Cross. A sad and heavy spectacle in it self, but to us matter of joy. So great joy, that the Apostle in comparison of it, rejects all other; *God forbid, that I should rejoyce in any thing, but in the Cross of Christ*; and God forbid, say I, that we should rejoyce in any thing, but in the Cross of Christ. For howeever the Jew looking for wonders, and the Grecian looking after wisdom; do and did both condemn the Cross; the one of weakness, the other of folly; Of folly, that the Sonne of God should leave his Throne for a Cross of paine and shame; that he should there hang, bleed, expire, and die: Yet we, who by this Cross are become heires of the promise, must make it the object of our joy, the only object of our joy. *For Christ crucified, is the power and wisdom of God to save all them that believe*; and this Cross is the foundation of our Faith, Hope, and Joy. For from his paines it is that we are eased, by his stripes that we are healed; his weakness is our strength, his shame our glory, his death our life. Oh how truly the Prophet said, *Domini fecisti causam meam*. My cause; O Lord, thou hast pleaded, and made good. Mine, not thy own, considering that he had no business to sollicite for himself, no cause to go up to that accursed Tree, except it were to dye for our sinnes, and to pay for our transgressions, for the chastisement of our peace was upon him. Since then the cause was ours, and his the payment and pain, great reason we have to sit down, and sadly to cast up an account of what he paid and suffer'd for us.

The last day you beheld our Saviour betray'd by Judas; abjur'd by Peter, forsaken by his followers; apprehended like a Thief, pinioned like a Malefactor, falsely accused, unjustly condemn'd, buffeted, spert on, revil'd, whipt. Now I, say his enemies bring him to the Cross; where you shall behold his eyes dejected for shame, his eares glowing with taunts, his mouth sowred with Vinegar, his hands and feet wounded with Iron Spikes, his bones unjoynted, his sinews pricked and strained, his whole body hanging by the strength of his hands and feet, and his heart pierc'd through with a Spear and sorrow.

But before he comes to Calvary, let it be consider'd what he suffer'd by the way. First they disrobe him. The purple Garment put upon him in scorne, was thought too good for him; that then they took off, and put upon him his own. Next they load him with a Cross, as was the custome of Malefactors. *Malefeci cum ad supplicium educuntur, quisq; suam effert Crucem*. In this Isaac was a type of Christ; Isaac carries the wood on which he was to be Sacrificed; and Christ a wooden Cross on which he was to suffer. *Grande spectaculum, a strange sight; si spectet impietas, grande ludibrium; si spectet pietas, grande Mysterium*. Let a wicked man behold it, he will scoffe the King that should carry such a piece of wood for his Scepter: Let a pious soule look upon it, and he will honour that piece of Wood he carried, which he was to fatten in the foreheads of Kings, and the hearts of Saints.

This Cross was so great (for it is supposed, whereas other Malefactors carried but a part, they laid upon him the whole) that he fainted under it. He had lost so much blood before by the Whips and Thornes, that he might

Mar. 7. 45.
L. 52. 53.

Gal. 3. 1.

Gal. 6. 14.
1 Cor. 1. 23, 23.

Heb. 6. 17.
1 Cor. 1. 18.
Ila. 53. 5.

Lam. 3. 58.

Gal. 3. 13.
Ila. 53. 5.

Mat. 27. 31, 32.

Plutarch. de se-
ra. Num. vind.
Gen. 22. 6.
Tertula cont.
Jud. cap. 10.
Leo de pass.
Serm. 8.
August. Tertul.

Mat. 27. 32.
Leo. de pass.
Serm. 8.

Luke 9. 23.
Mat. 16. 24.

Luk. 23. 27.

Ver. 18.

Ver. 31.
Leo. de pass.
Serm. 10.

1 Pet. 4. 17, 18.

Luk. 13. 7.
Mat. 3. 10.

Luk. 23. 33.

Verse 33.

Col. 1. 20.
Acts 2. 24.
1 Cor. 1. 23.
Gal. 3. 13.

well faint now. Not to ease him then, but forc'd by necessity, when Christ had carried it more than half of this Dolorous way, they met with one *Simon* a *Cyrenian*, a stranger, and him they compell'd to carry his Cross. Behold for your comfort, the Gentile bears that which the Jew rejected. The Cross of Christ laid upon our shoulders, to protect, to save us, which was cast off, and scorn'd by the hard-hearted Jews. You then who are Christians, take it up, beare it patiently, beare it willingly, if God so will lay it upon your shoulders; and joy in this, that your Master hath borne it half the way before you.

In this long and sorrowful procession, I finde not any compassion that any one man had on him. Hard hearts, whom such a useful spectacle could not move. I hope ours are of a softer temper, that they melt, that they relent upon the rehearsal of this heavy story. Some good Women yet there were, who met him on the way, and with blubber'd eyes, and with bedew'd cheeks pined his case. Christ takes notice of their sadness, and thus bespeaks them, *O ye daughters of Hierusalem, weep not for me, but weep for your selves &c.* Their tears he dislikes not; but he would not have them wasted, not so much out of a sudden passion, as out of compassion, and that of their own souls: *For if this were done in the green tree, what should be done in the dry?* Is there any word in Scripture that comes warmer to the heart, or any sentence that may sooner startle a secure sinner than this? *Si hoc in ligno viridi?* If this be the lot of a green Tree, if that be brought to the fire, scorched, burnt, how quickly will the dry be in a lights flame? Lie down with this meditation, sleep with it, wake with it, rise with it, walk with it in your mouths. *Saint Peter* hath thus paraphrased on it, *The time is come, this judgement must begin at the house of God, and if it first begin here, what shall be the end of them that obey not the Gospel?* If the righteous shall be severely sav'd, where shall the ungodly and sinners appear? If the Son of God be thus handled, what stripes shall be given to a bold Servant and a stubborn slave? If the green Tree unspar'd for the fire was thus hack'd and hew'd, and at last cut down; what shall become of those who are but *Sere* and *dry* Trees, that beare no fruit, except it be that which is stark naught, that serve for no use, except it be to trouble the ground? The Baptist hath made the Conclusion for me, *Cut it up, and cast it into the fire*; Cut up is no great matter; what should be done with a dry Tree else? But cast into the fire, is part of that judgement which may bring tears from our eyes, and astonishment and amazement from our hearts. Thither the dry Tree, the unfruitful, the impenitent sinner must; and therefore while you have Time, weep for your selves, and with Buckets of penitent water labour to extinguish those flames.

The interval of this meditation hath brought me to *Golgotha*, an unpleasant, an unfavoury place; unpleasant to the eyes for skulls and bones of dead men, though an useful, yet are but an ungrateful object; and unfavoury to the nostrils, for that heads and putrified limbs of Malefactors rotting in that place, sent forth a most noysome savour.

Here the common Executioner unloads *Simon*, rears up the Cross, and prepares our Saviour for his death. And now you shall behold the saddest spectacle that ever the Sun before or since beheld, *The Son of God hanging upon the Cross, and crucified betwixt two Thieves.* That you take the better view of what Christ there suffer'd; I will reduce all to foure Heads answerable to the foure ends or quarters of the Cross. *Sanguis Crucis*, the blood of the Cross shall be the Latitude. *Dolorus Crucis*, the sorrows of this dearth shall be the Longitude. *Scandalum Crucis*, the Scandal of the Cross shall be the Depth. *Maledictum Crucis*, the Curse of the Cross shall be the Height of what

what he suffer'd. For the death of the Cross is a bloody, painful, scandalous, accursed death. And I am not ashamed to tell you from whom I have borrowed my Method, holding it an honour to me to sit at the feet of so great a Gamaliel, that Learned, Pious, Reverend Bishop of Winchester, who hath so fully gather'd the Harvest of every field he entered; that those that come after him, can pick up only here and there a few scatter'd eares.

Bish. Andrews
of the Pass.
Serm. 3.

1. *Sanguis Crucis.*

The first thing that men desire, since they know they must dye, is; that they may die *Sicce à morte*, part with the world as men lie down to sleep; not by a violent, and untimely death, in garments rolled in blood. When David would lay a burden upon Joab, his charge to Solomon was, *His bare head bring thou down to the grave with blood.* A punishment then it is to die weltring in a mans own gore; and where there is the greater effusion of blood, the punishment is the greater. In Christ there was no spare made; poured out it was at every part that could bleed. Well I might say, that the blood of the Cross admitted a longitude, for it carried a length according to the proportion of his whole body, and whole life.

Isa. 9. 5.
1 Kings 2. 9.

Bernard likens him to a Rose, bloodred in the morning of his life when he began to disclose, but more red in the evening of it, when he was cropt off. The blood which he shed at his Circumcision, was *Sanguis Crucis*. The blood of his Cross, because his whole life was *Crux & Martyrium*, a kinde of Cross and Martyrdomie. The Church may well take up Zipporahs words, *Truly thou art a husband of blood to me; because of the Circumcision*; a drop or two then shed as an engagement for the rest.

Bern. de pass.
cap. 35.

And the rest he began to shed in *Gethsemani*, where he shed drops of blood trickling down to the ground. Enquire and consider whether ever you heard or read the like. The weather was cold, the place open; nor time nor place could occasion sweat. No man by to hurt him; no weapon to wound him; whence then should flow this streame of blood? It should seem by this sweat of his; he was neare some furnace; some fire was sent into his bones. And so it was, the wrath of God for our sinne which he took, was upon him, and this cast him into an Agony, and the Agony caus'd him to bleed through flesh and skinne; not some faint dew, but clots of blood, so many, so thickned, that they string'd down to the earth. Certainly this blood of *Gethsemani* was another manner of blood than that of *Gabbatha* or *Golgotha* either. In the two last no blood issued, but where passages were made for it to runne; This streines out through such small pores, as never blood went. That in some places, this in all. That never caus'd him to shrink and complaine; But this to send forth *iqvari nearyin*, a strong cry; and the matter of the cry was, *Father, let this Cup pass from me.* In the hand of the Lord there was a Cup; the Wine was red, and full mixt; all the ungodly of the earth must drink of it. About it went, and at last it came to Christ. Why, you'll say, was he one of the company? No, but he was so reputed. He would have had it pass, *Prætereant calix.* But it might not be. He knew if we drunk it, it would be our bane. Therefore he took it, and off it went even dregs and all. Now this was it which cast him into this unnatural sweat. He prays, and sweats, and bleeds in a Garden, for that sin (and what followed) first committed in a Garden.

Exod. 4. 25.

Mat. 26. 36.
Luk. 22. 44.

Jer. 1. 13.

Joh. 19. 13, 17.

Heb. 5. 7.
Luk. 22. 42.
Psal. 75. 8.

But this was not all the blood he shed, though the most painful and strange of all the rest. Go along with him from *Gethsemani* to *Gabbatha*, and you shall see him bleed afresh. Bleed, and bleed againe. Bleed, when Pilate scourg'd him at the Pillar: bleed when the Souldiers put the platted Crown

John 19. 13.
Mat. 27.

Iſa. 63. 2. 3.

Col. 1. 20.
Phil. 2. 8.

Joh. 19. 34.

Pſal. 130. 7.

Heb. 9. 22.

Levit. 3. 4.

Virgil.

Joh. 19. 25.

Mar. 15. 29.

Mar. 27. 41.

Mar. 15. 23.

Joh. 19. 29.

of thorns on his head, bleed when his back was straked and whal'd with lashes, bleed when his face was disfigur'd with blood. In his whole body no other colour then that of the red grape; when it is strained and trode in the press. By this time a man would imagine; that our Saviour had lost so much blood, that he had no more to lose; but more there is yet, and more he must lose; for all this would do us no good; it must be the blood of the Cross that must pacifie all things; blood joynd with death that must be the price and ranfome of the world.

You may then track him all the way by the blood which he shed, bleeding all along to *Golgotha*, where he bled his last. Here they find instruments to phlebotomize him, nails to dig into his hands, spikes to nail down his feet, and a souldiers spear to pierce his side, if not his heart. The total is *Sanguis Crucis*, shed in four several places; in the stable at *Bethlehem*, again in the Garden, twice in *Gabbatha*, twice in and about *Golgotha*; six several times he shed his blood for us; he made no spare, that we might have plentifull Redemption.

And when I named that word Redemption, I also named the cause why he would shed his blood, it was merly that we might be Redeemed. In the old Law, No Redemption without shedding of blood; either the sinner must dye, or else the beast for him; and this was the reason that under *Moses* no sacrifice could be propitiatory, except it were bloody. The blood of the beast must be shed before the sinner, who was to dye, could be set free, and restored to the favour of God. Christ was the substance of all these sacrifices; their blood the Type of his, and his the power and virtue of theirs; we were the offenders that must have dyed; he or we, that's certain; our blood or his must satisfie; ours could not, because but finite, the blood onely of a creature; his could because of an infinite worth, being by the Mystical union the blood of God, and this he would shed rather then we should dye.

Unum pro multis datum est caput.

And so you have at once a full account of the blood our Saviour shed for us, and the true cause of this effusion.

2. *Doloris Crucis.*

But if Bloody, must it be painful too? Yes, it must be so, and that for our good, viz. to free us from pain; and painful it was, if ever any. Can it be thought other where there was so much blood shed? Painful it must needs be to as many parts as the blood came through. Of all that is penal the common division is *sensus & damni*; we suffer pain either for that we feel, or for that we lose and are deprived of. Our Saviour suffered both ways, in that he felt, in that of which he was bereft, and therefore his Cross must needs be the more painful.

1. Which of his senses was not as I may so say a window to let in sorrow! His eyes saw the tears of his mother and friends; and that which the eye sees, the heart must needs grieve at; his ears filled with the blasphemy of the multitude, wagging their heads, and crying, Ah thou wretch, ah thou that destroyest the Temple, &c. His tongue relished the Gall or Myrrh; his nose filled with the noisome savour of skulls in this place of a skull. As for his raiment, his skin I mean; it was of Needlework thrust through and through with nails, thornes, with whips, with a spear.

And yet the stripes in his back, and thornes in his crown, are now scarce worth naming; they were light pains to his nailing to the cross. They were in-

indeed painful, but these *ἀδύνατοι*, properly restraining pains, or pains of Torture; they put him upon the rack, and stretched him as a skin on the head of a Drum, or as the string of an instrument; *ἤσθη παραδοῖς, σπαραχθέντων ὀστέων*, they pulled him joint from joint, and limbe from limbe; *ὑψαμένους*; or if you will, they strained his body, as a Fuller stretcheth his cloth upon the Tenter, for so the word will bear it; and did I not well then to call this *Latitudo Crucis*, the breadth or Latitude of the Cross? And when they had wound him up to the highest pin, they then begin to nail down his hands and his feet. I said too little, it was not bare nailing, it was digging; *ῥοδίζοντες μανούς*, they made wide holes, as if they had been digging in some ditch. No, sure this was it which made his pains beyond measure painful; for the Center of the hands and the feet must needs be more sensible then other parts of the body, because in them is a general concourse of the sinews, so that the restraining and tearing of these must be an extreme torture.

Adde to this, that his pains in every sense must far exceed what another man could suffer, because the very constitution of Christs body did far exceed any mans, was more delicate then any mans. *In Christi corpore spiritus sancti opere fabricatio maxime viget sensus tactus*; The sense of touching in Christs body framed by the work of the Holy Ghost was most exquisite; neither did he interpose his Divinity by which he would lessen or keep off any pain; nor harden or benum any part, that it should be less sensible of grief; for *unicuique virum permittit agere, quod est sibi proprium*; He would have every sense, every part grieved to the full. Three whole hours he hung there in perfect sense; for whereas the torments of others when they are most violent, do either hasten their death, or overwhelm the sense, and so the pain when it is most violent is least perceived: In Christ it was not so; for he dyed not by degrees as we do; no pangs of death seized upon him before he would; the Centurion wondered that he should cry with a loud voice and give up the Ghost. *Quis tam facile, quando vult, moritur?* Who dyes so easily when he lists? for in perfect patience he voluntarily resigned up his soul into his fathers hands; Till then *ὑπόμενος*, i.e. *μένει ὑπο*. He did tarry, stay, abide under it.

2. And yet all this was but the half of his sufferings, and the lesser part by half; for indeed the pain of the Body is but the body of pain; the very soul of pain, is the pain of the soul, which doth so far exceed the other, as the soul doth the body; any heaviness to the heaviness of the heart, none like that, and in that he most suffered; it is evident by all four Evangelists. Wise and resolute men do not complain of a little; Holy Martyrs were racked and would not be loosed; they suffered, endured and complained not. To what pitch then this sorrow came (for I must carry you back again to the garden) when the soul of the Son of God was sad to death; when he began *ἀδυνατῶν*, to be troubled and perplexed, *ἐκθαμβούμενος*, to be astonished, to be in an agony, to be *πνευματικῶς*, besieged, beset with sorrow, when *ἐν τῷ πνεύματι*, he was troubled in Spirit; sorrow and a siege of sorrow, fear and an astonishing fear; an agony and a bloody agony; trouble, and troubles of the soul are avouched by them, confessed by himself! Four swords at once, sorrow, fear, a conflict, and trouble pierced his soul; that hour what his sorrows were, it is dangerous to define. To very good purpose it was that the ancient fathers of the Greek Church shut up their Litany in this pathetical form, *ὁ ἀγνώστῳ κατὰ τὴν ἑκείνου ἐλπίδα καὶ τὴν αἰσθησὶν ἡμῶν*, By thy unknown sorrows and tortures, felt by thee, but unknown to us, have pity on us and save us. Great they were that caused this unheard of sweat. Trouble, sorrow, grief, anguish, perplexity is always suitable to the apprehension; and never any man was able so truly to apprehend the causes of these passions as himself, and therefore never any so much affected with them.

He

Psal. 22. 14.

Vers. 16.

Thom. 3. part.
q. 46. Art. 6.

Damasc. lib. 3.

Luc. 23. 44.

Vers. 46, 47.

Andr. ser. 2 de
pass.

Prov. 12. 25.

Heb. 11. 35.

Mat. 26. 38.

Marc. 14. 33.

Luc. 22. 44.

Joh. 12. 21.

Luc. 22. 42.

He saw the majesty of God arm'd with fierce wrath against all the sinners of the world, for whom he had undertaken to answer; this made him fear. He saw the heinousness of mans sin, with which God was displeased; this made him grieve: He saw the Judge on the throne ready to take revenge; this made him to pray, *Prætereas calix iste*. He saw Satan accusing his Elect, this perplexed him. In a word, he saw the necessity of mans damnation if he suffered not; of his redemption if he did suffer; and this made him take the cup, and drink it down. And whilst he was in this conflict of fear, and grief, and prayer, and love, declining and choosing, he sweats and bleeds.

'Tis no wonder if the glory of Gods judgements and the power of his wrath; if the number of our sins, and neglect of our own estate; if the malice of Satan, and the danger of our condition caused Christ, who had taken upon him to be our Surety, out of fear of the great Majesty of the Judge; out of sorrow for the crimes and contempts of the prisoners; out of zeal against the impugner of mans deliverance, thus to Agonize himself into a bloody sweat.

Luc. 22. 43.

3. And now behold this Hour is over, this hour of pain, of heaviness, of anguish, of sweat, of blood; For an Angel appears *angelus autem*, to strengthen, then, to comfort him; his burden was lessened, or rather his strength to bear it encreased; but within a while there succeeds another, when not an Angel dare look from above to relieve him, not a man on earth stands by him to comfort him.

Aquinas.

Hsa. 53. 10.

In this distress then, whence can he expect ease? what from his own thoughts? No not thence, for the influence of the superior faculty of the soul was restrained from the aid of the inferior; not one drop of comfort thence. Will his father do it? Yea there was his hope, but that hope failes. He, even He, his Father delivers him into the hands of his enemies, then turns his back upon him as a stranger; the Lord would break him.

Mat. 27. 46.

This was right *Pena damni*, all losses light to this; we hear him not complain till now; give ear to his cry, the like was never heard, *My God, my God, why hast thou forsaken me!* What a word was this to fall from the mouth of the Son of God? My disciples are men, weak and fearful; no marvel if they leave me and fly. The Jews are Jews, cruel, and obstinate; I complain not of, I pray for them; but that thou, O my Father, thou that hast witnessed by a voice from heaven, *This is my beloved Son*; Thou of whom I have testified, It is my Father that glorifies me, that thou shouldst now forsake me! bring me to this shame and pain, and here leave me! afford me no comfort, no assistance at all! This is a pain beyond all pain; the torments of the body are nothing to this; for to be forsaken of God, is a misery, that the body cannot feel, or tell what it means. This a complaint proper to the soul, and how great the pain is, *Jonah* in the belly of the Whale, and *Job* from the dunghill, and *David* when he cryed *de profundis* out of the deep, were best able to inform you, should you fall ever into it, which God forbid, you would confess there were no sorrow like to this sorrow.

Jon. 2. 4.
Job 6. 4.
Psal. 130. 1.

2 Sam. 1. 21.

Yet to this pass Christ came, he was forsaken, as the Godly complain sometime when they be void of comfort, or destitute of help, left wholly to the will of the oppressor. *Leo* first said it, and all antiquity hath subscribed to it, *Non solvit unionem, sed subtraxit visionem*. The union of the two Natures was not dissolved, but the beams and comfortable influence of the Diety was restrained; there was a traverse, as it were, drawn betwixt heaven and him, so that his soul was left as a dry-scorched heath ground, upon which there fell nor dew nor rain.

3. Scars

I have I fear been too long upon this Point of the pains of the Cross; which he suffered in body and soul; and under which he was left. But not too long, if I could raise in you a correspondent sorrow for your sins that caused these paines. For it was for your iniquities that Christ underwent these paines. Now if all these might have been endured *Salvo honore*; with his honour, it had been to much the less. But to fill up those sorrows, and to embitter these paines, there is yet *Scandalum Crucis*; a scandal necessarily consequent to this death to be thought on, which ends a wife man to say, *Plus est etiam quam mors*, or *etiam mors ignominiosa*, It is more than death, for it is an ignominious death. *Dyed Abner as a fool*; saith David, in great regret for a valiant man. Evident it is that our Saviour died so; as a fool, and as a Malefactor to boot; whence the wise being put in minde of Christ crucified, were wont to stile it *The foolishnesse of the Cross*. His hands were bound, and his feet put into fetters; and as a man falls before wicked men, so fell he. Nay, he fell in the midst of wicked men, as if he had been the most wicked. For they were not content to put him to the death of Malefactors, but to place a Thief on each side; one on the left hand, and another on the right, and Jesus in the middle, as if he had been the Prince of Thieves. The middle place with the Associates was most Honourable, and therefore the middle place among Thieves must needs be most dishonourable. And yet thus our *Abner* died.

Disgraceful that, but more disgraceful this, for shameful it is for any man to end his life upon a Tree; which if it fall out, yet let him end his dayes quietly, not be scorn'd, and scoffed, and disgraced then; this will add a cross to the Cross. We often prosecute even wicked men to such places with tears, with pray. Our Saviour stood none at that house; not one to say, *Ab Lord*, or *At his pray*; but even then insultation, irrision, taunts, and scoorns to break his heart. They stood gaping and staring upon him, wagging their heads, writhing their mouths, saying on him, reviling him. *Hey, thou that destroyest the Temple*; saith one, *Come down, and we will believe*; *Ho, thou that savest others*; saith another, *now save thy self*, and utteth the Thief. Yes, in the very instant of his prayer, when he cryed with a loud voice and a bitter, *Eli, Eli*, they interrupted him with a scornful Sarcasme and a bitter, *Seay, let him alone*; let us see if *Eliab* will come and take him down. And thus our *Abner* dyed even like a fool. And this I call the depth of Christs Cross, because there is no misery will pierce a heart more deeply than reproach and shame; and alwayes the more noble the heart is, the deeper the wound. For two things are most precious; our life, and our reputation; they go both arme in arme. The Cross took away both life and honour; and for both, brought forth another couple, Death and Disgrace upon Him.

4. *Maledictum Crucis.*

Is there any worse yet behinde? There is. For all this was but a scandal; and a scandal may be cast upon him that deserves it not. *Maledictum Crucis*, The curse of the Cross is a death of another piech, and yet this also he underwent for us. So that the Death he dyed, was not only a bloody, a painful, a scandalous, reproachful, but it was an execrable and an accursed death also.

Senec. ad Helv. c. 15.

2 Sam. 3. 33. 34

1 Cor. 1. 23.

Luk. 23. 23.
Lipf. lib. 3. Antiq. Lect.

Jer. 22. 18.
Psal. 22. 16, 17.
Mar. 27. 39.
Ver. 40.
Ver. 42.
Luk. 23. 39.
Mar. 27. 46.
Ver. 49.

Gal. 3. 13.

High-

Joh. 3. 14.

Gal. 3. 13.

Higher we cannot go, and therefore I call'd this the height of Christs Cross; hither he would be, as he call'd it, lifted, that he might be made a curse for us. A curse for us, as the Sacrifice in the old Law is call'd a sinne. That was a sinne, because on it was laid the sinne of the transgressors; and Christ made a curse, because upon him was laid that kinde of accursed death. Saint Paul makes mention of two kinds of curses; one for doing evils; another in suffering as an evil doer; one to him that was hang'd upon the Tree; another to the transgressor of the Law. All the world was subject to this latter, because transgressors. But Christ exchanged this curse for another. He hung on the Tree, underwent that death, which was accursed in the Law; that so by the one he might lose the other; by the accursed death of the Cross, dissolve that curse which was due to mans sin.

And thus it is finished; all things contain'd in the word *Crucified* or *Suffered*, have an end; his sorrow, his paines, his shame, his curse. And thus far we have warrant to extend his sufferings,

That Christ suffered not hell torments.

But there be that stretch it farther; yea, so farre, that they reach very near upon blasphemy. They who take upon them to be Champions of the Holy Cause, as they call it, have out of their Pulpits, and in their Catechisms, taught their Proseleutes, that *Nihil estum corpus a morte Christi*; that for Christ to dye in body, was not a sufficient price for mans Redemption; except he dye in soul also, and suffer *infernales penas in anima*. Suffer he must the very same paines of the damned in Hell, *horresco referens*, before we could be ransom'd from the wrath of God.

Did the Patriots of this opinion (I name none for the honour I beare them, though now in the dust) meane by *infernales penas in anima* nothing else but great and extrem torments, I should not gain-say them. But when they heighen these torments to despair, terror, and anxiety of conscience, *cruciatibus damnati & peristi hominis*, to the paines of a damned and lost miscreant, to all those punishments which miserable souls are to suffer, excepting only the perpetuity and continuance; I cannot, neither I believe will any Orthodox Christian agree with them; and that for these reasons.

Terul.

Phil. 2. 8.
Heb. 5. 12.
Col. 1. 20.
Rev. 5. 9.
Acts 20. 28.
1 Pet. 1. 19.
1 Joh. 1. 7.
Mat. 20. 28.
1 Tim. 2. 6.

1. *Adora plenitudinem Scripturarum*: To go farther than the Scripture leads in the work of mans Redemption, is presumption, that I say no worse. And what one syllable is there to be found in Gods book to countenance infernal paines in Christs soul? To death he was obedient, even to the death of the Crosse, so farre Saint Paul goes; He poured forth his soule to death, so farre the Prophet. He made peace by his blood, he Redeemed us by his blood, he bought us with his blood, purchased us with his blood; His blood cleanseth us from all sinne, this we read frequently. Nothing beyond it. And therefore no question his blood accompanied with the death of the Crosse, was a sufficient rancome for the sinne of the whole world. And what need then these new invented torments? This Hell in his Soul? what this new price of our Redemption? this new way of Reconciliation?

2. *Pena infernales in anima*, Infernal paines in the soul are the second Death; and dare any man say, that Christ suffered this? Two deaths there are; the one is the separation of the soul from the body; the other is the separation of the soul from grace, from glory, from God: And is he, think you in his right wits, who dares affirme this of Christs soul? His soul was always quickned by the Spirit, actuated by faith, inform'd by love; and was it then possible, that in such abundance of Spirit, evidence of faith, assurance of hope, and perfection of charity, Christs soul should do other than live to God?

Life

1 Pet. 3. 18.
Joh. 11. 42.
Luk. 23. 34.

Life and Death are privatives ; they cannot be found in one and the same Subject , in one and the same time. Christs soul then that was always spiritually alive , cannot be spiritually dead ; and if not dead, it could not suffer Hell torments.

3. That this truth may yet more appear , see I pray' to what impiety they must needs be brought , that maintain this new and hellish device. Confess they must , that he who once comes within the paines of the damned , must be subject to the sentence of the damned contain'd in these words, *Itē Maledicti, &c. Be Rejected, Accursed, Condemned to fire, to everlasting fire:* And all these without blasphemy, cannot be ascrib'd to Christ.

Mat. 25. 41.

First, Can we say, that he was rejected from the favour or good-will of God , who in his greatest anguish pray'd and prevail'd ! prevail'd for himself, *He was heard*, saith the Apostle, *καὶ ἠκούσθη*, in that he feared ; or for his piety ; that is , he was deliver'd from that he feared , though with a pious feare : prevail'd for his persecutors ; who gave at that instant Paradise to the Thief ; yea, and in those very words they alledge for his despaire , yet profess'd God to be his God, and his Father ; *My God, my God, why hast, &c. Father, into thy hands I commend my Spirit.* Are these the words of one that conceives himself cast aside, think ye ? Rejected indeed of men he might be , and was ; but rejected of God he could never be , nor conceive himself to be. For this would bring him under *Pecuniæ damni* , under the punishment of the loss of the Beatifical Vision , which is a punishment beyond all that is feared , or to be suffered in Hell. The truth is , that in the midst of his Agony God was in love with his person , which he witnessed by the measure of his chastisement, and the reward of his humility ; and therefore in that very day of the fierceness of Gods wrath, he was not rejected , or in disfavour.

Heb. 5. 7.

Luk. 23. 43.

Mat. 27. 46.

Luk. 23. 46.

Ila. 53. 3.

Nazian. 57. 2.

Lam. 1. 12.

2. Can we say , that he was properly accursed , who procured a blessing for us ? Yea , but the Apostle in express words saith so much , *He was made a Curse for us.* But out of this place they might learn to distinguish of *curse*, a Curse. For there is *κατάρα*, the curse emphatically express'd by the Article , and *κατάρα*, a Curse set without an Article. Betwixt these two there is a vast difference. For the Curse includes in it Detestation , the worm that never dies ; Obligation to eternal punishment , with all the Concomitants. A Curse includes no more than hanging on the Tree , to which by the Law Malefactors were adjudg'd ; and in that sense accursed , because they shamefully ended their days. The first was properly the curse of the Law , which includes Gods detestation of sin , his commination against sin , his indignation in proportioning punishment for sin , and his justice in executing it upon sinners. The second proceeds from the Law , and includes no more than the penalty due by the Letter of the Law , and in this life to be executed upon a Malefactor , according to those words of *Moses*, *Cursed is every one that hangs upon a Tree* ; should we extend them farther , damn we must the good Thief upon the Cross ; and all other who die that ignominious death.

Gal. 3. 13.

Deut. 21. 23.

To apply this to our purpose in the Apostles words , *Christ redeemed us, ex tunc κατὰ τὴν νόμον, ἡμεῖς ἀπὸ τοῦ νόμου κατὰ τὴν χάριν, purchased us from the curse of the Law, being made a curse for us.* Not the curse, but a Curse. As if he had said , Because Christ could not be subject to that curse to which the people were for transgression , he admitted the other Curse , viz. to hang on the Cross instead of that ; that so he might loose the people from the Curse. This caused *Cyrill* to say , Christ was not made a curse in truth ; And *Epiphanius* , Christ was made a curse to the curse ; that is , a dissolver of the curse. But most clearly *Ambrose* and *Hierom* , Christ was made a

Chrysost. in loc.
Cyril. Epiphanius.
Ambrose.

Hieron.

curse as he was made sinne; that is, a Sacrifice to extinguish the curse of sin; a curse and sin, that he might abolish our curse and sin. Christ was made a curse, as he was made sin and foolishness; but sin and foolishness he never was made truly and properly; and therefore he never was a true and proper curse for sin. Away then with this ill-sounding word *Accused*; or if it must be kept, let us never stretch it farther than will stand with the Apostles intention, the Fathers Exposition, and our Saviours Honour.

Mat. 25. 41.

1 Cor. 15. 50.

3. And as for the Fire which they cast into Christs soul, who taught them, that in this world any man could in soul suffer the paines of Hell? Hell fire is no Allegory, but a true and real flame; whether material or immaterial, I dispute not; but prepar'd to torment first the Devil and his Angels, after the bodies and souls of men; and the late fiction of Familists, and Quakers, that Hell was only the sting of a guilty conscience, was long since condemn'd in Origen by the Church of Christ. Besides, were this opinion true, how is it possible, that he should be subject to the sting of sinne, which was never subject to sinne? that is the sting of death, saith the Apostle; and he means it of inherent corruption. And how was it then conceivable, that the stinging paines of the second death shall fasten upon that person in whom there was nor seed, nor root, nor branch, nor fruit of sin.

4. As for the perpetual paines of this fire, they who cast him into it, free him from it. Flame it did, say they, during the Agony in the Garden, his last cry and complaint on the Crofs; but upon his death they put it out.

But I pray, upon what ground? Sure I am, they may not, if they will stick to their own principles. For do they not tell us, that the whole wrath of God, and the full Vials of his wrath must be poured upon his Son? that he must suffer in kinde all that we were to suffer? what? are his Vials of wrath now by them shott out that administer them? and his whole wrath not whole? Methinks they who are so kinde to dispence with one degree, might dispence with another, and yet another, and so with all, since if all were necessary, not one might be dispenc'd with.

2. The Truth Cleared.

Mark 7. 15.
Jam. 3. 6.Psa. 51. 17.
Mark 14. 33.

Heb. 5. 7.

Luk. 22. 44.
Mat. 26. 37.

The truth is, that their position is false, viz. That the paines of Hell in Christs soul, was necessarily required to the full satisfaction of all our sinnes. That extream paines were requisite, will be easily granted, but not infernal. Every sinne doth defile the whole man; and therefore the suffering for sinne in the person of the Mediator, must be also common to the whole manhood. As our souls are in sinne the principal Agent, so in suffering for sin, in him the soul must be the principal Patient. God tells us, that his sacrifice for sinne, is a troubled spirit; this then might not want in Christs Sacrifice; and this brought him to his agony, to that astonishment. Those that approach the Majesty of Heaven, must make their approach with reverence. This put him to pray *μὴ ἵνα ἴδωμαι*, with devotion. Such as stand in the place of sinners, have reason to tremble and quake at Gods wrath and justice. This might put him into his Agony. That Gods holiness was so much wrong'd and polluted by wicked men, might put him to so much sorrow. That in his soul he suffered all these, we do allow. And these Sacrifices, fear and sorrow offered with reverence, obedience, and patience, for us and our sins in the Person of the Son of God, were no less acceptable to God, than the suffering of paine. Let then this be first observ'd, that I deny not but Christ suffered in Soul as well as in Body.

2. Next I affirm, that it is not required by the Rules of equity, as they sup-

suppose, that satisfaction for wrongs should alway be made in kinde, or in Identity; a man breaks his Neighbours arme, or burns his House, here the Law permits not to proceed *Lege Talionis*, by blows, or fire, to require recompence, but finds out a more equal way to give contentment; such as might satisfie the wronged party, far better than in kinde to do it: Now equity is the life of the Law; whose chief maxime is, *Ne quid detrimenti*, That the wronged person be at no loss; *non n'indifferens*, that he have not less than his due; whether in Identity or no, is not so requisite.

Cicero. Aristot.

God was offended and wranged by all mankind in Adam, and requisite it was that his justice be satisfied to the highest degree. Man, had he been condemned to pain for ever, could not have done it. His own Son therefore undertook to become our Surety; and all that God could require of his Son, was to make full satisfaction according to the Rule of justice; which, as I have shewed, is not alwayes the self-same, but somewhat that may be equivalent to it. Thus much we know might be accomplished by our Saviour after a more excellent manner, than by suffering Satan to exercise his malice upon him, and to torment his soul.

Heb. 7. 12.

Pain, it is confessed, he suffered for our pain, paid for our disobedience by his obedience, for our impatience by his patience, for our want of contrition by his sorrow, for our obstinacy by his feare, for our irreligion by his reverence. There is not a sinne for which he hath not made full satisfaction.

Be it that sin be infinite: So was the satisfaction infinite also; and far more truly infinite than sin. *Non quia passus est infinita, sed quia qui passus est erat infinitus*; Nor because he suffered infinite pains, but because he that suffered them is infinite. And *Bellarmino* is right in this, That the true and full satisfaction for our sins must not be deriv'd from the infinity and singularity of Christs sufferings (for the Devils and damned spirits have suffered these infernal paines long, and longer must, yet satisfie not) *sed ex dignitate personae, qui passus; & ex charitate, qua passus*, but from the Dignity of the Person who suffered, and from the love out of which he suffered. That the Son of God who made us; that he, I say, should humble himself to death, even to the death of the Cross for us; that he should make his soul a sacrifice for sinne; this was it that was so pleasing to God. In him it was an infinite obedience, an infinite submission, an infinite love, an infinite patience, and therefore an infinite satisfaction for the wrong. The Apostles authority, or rather reason will put the point out of question, where he compares the blood of Bulls and Goats with the blood of Christ, and the Priest and Christ who offer'd them, and then thus infers, *That if the blood of bulls and goats, &c. could Sanctifie to the purifying of the flesh; how much more the blood of Christ, who through the eternal Spirit offered himself; &c.* Observe I pray, that the ground of the Apostles inference doth not simply consist in the super-excellency of the High Priest of our souls, or the Sacrifice which he offer'd, but in the admirable union of our High Priest and his Sacrifice. That which gave efficacy to it, was, that he offer'd himself without spot to God, to purge our consciences from dead works, so serve the living God. *Vide Thom. Aquin. part 3. Q. 48. Art. 2.*

Bell. lib. 4. de Christi pass. c. 8.

Phil. 2. 8. Isa. 53. 10.

Heb. 9. 11, 12, 13, 14.

Let men talk then no longer, *Christum nihil egisse morte corporali*; Christs bodily death was of no value; that except he died in soul, our soul must die; that the paines of his body will make him only *Corporum Redemptorem*, a Redeemer of the body. For the matter is far otherwise; both because Christ suffered in body and in soul, and because the punishment of this person was of an infinite price. What it wanted in extension of time and identity, is made up by the intension of his sufferings, and dignity of the

L 1 2 person.

person. Temporal death so condition'd, must needs be a sufficient price for an eternal death, for so much as Gods holiness is highly pleased with the obedience, Gods glory greatly advanced by the Humility, and Gods justice fully satisfied with the submission and patience of his Sonne upon the Crosse.

Into gross error men often runne through intogitancy, they compare Christs body without ours, his person with a common man; and therefore equal him in the passion, and in the payment; because the paines of our bodies can make no satisfaction for the soul, they conceive this of his also. But it would be considered, That the measure, nature, and quality of paines must be taken not so much from the force and violence of the Agent, as from the condition and temper of the Patient. *Actus agentium sunt in patiente*

Scalig. exercit.
16. Sect. 2.

rite disposito, The Actions of the Agent have their effect according to the disposition of the Patient; for the Patient doth not necessarily suffer, what the Agent intends. The Sun hath not the same effect upon clay and wax; nor the fire the same power upon green wood, as upon dry. Nor the wrath of God, and vengeance due to sin, which would have affrighted any other man into despaire, could have the same power upon Christ: It was not able to conquer his Faith, Hope, Love, Patience; which it must needs do, should he have suffered the Hellish paines in his Soul. He confesseth *that he was forsaken, and wanted comfort in his troubles*; and asks only, *Quare, why is it should be so*, and says no more.

Mat. 27. 46.

Use 1.

Use 1. The Use that we may put this discourse to, is, First, That we be not overhasty to believe our new Masters in their new fancies about Christs sufferings, but keep our selves to our Articles, which our fathers have been taught out of the Prophets, Evangelists, Apostles. In them farther we are not taught to extend his sufferings, than his blood and his death on the Crosse, and therefore let us there rest.

Use 2.

And next we may well upon it, since the greatest comfort that any mortal man can expect, must issue from this one Fountain of our Saviours Agony and Bloody sweat, from his Crosse and Passion. For whatsoever he suffer'd in those two last bitter dayes, he suffer'd, if not for this alone, yet for this especially, that he might be an All-sufficient Comforter to all such as mourn that they ever pierced him. *We have not an High Priest*, saith the Apostle, *which cannot be touch'd with the feeling of our infirmities*, but one who was like to us in reproaches, in necessities, in feare, in sorrow, and beyond us in affliction. And it is the greatest comfort to come to him for help, who by experience of what he hath suffer'd, hath learned to be compassionate.

Zach. 12. 10.

Heb. 4. 15.

Heb. 5. 2. & 2.
18.

Men that have been wrong'd with vexatious suits in Law, perswade themselves better of a Judge, who hath been wrong'd and vex'd himself in the same kinde, than of one who alwayes hath been at rest. The Physician, 'tis likely, will be most affected toward his Patient Rack'd with the Gout or Stone, if he himself hath languished, and been formerly tortured with the same disease: And a Sea-faring man who hath suffered a Wrack, is alwayes most confident of pity, help, relief, when he meets with one that hath been at Sea, and suffered shipwrack by the fury of the waves and windes. It may then raise our spirits, that the Sonne of God hath in his Body borne out infirmities, hath in his Soul suffered our sorrows, been bruised, afflicted, perplexed, grieved, forsaken as we may be, encountered the wrath of God more than we can. For as in these he did suffer for us, so also hath he learn'd by these to be compassionate and suffer with us.

Let

Let then those giddy and blasphemous Novelists, those sons of *Ismael* scoff at those sad passages of our Liturgy, *By thine Agony and bloody sweat, by thy Cross and Passion, &c. good Lord deliver us*; as if they had more alliance with Oaths, Spells, Exorcismes, or forms of Conjurat[i]on, than with the Spirit of prayer and devotion; and upon a superstitious feare, as Ducklings fear'd with the shadow of a Kite in the water, ran with might and maine out of the Temple. For my part, I shall be ready, and I profess it, in such forms to conjure my Lord, as conceiving, that then he is most like to heare the agonies of my soul, who in his agony desired to be heard himself; most like to pity, who complain'd that he felt no pity. Two things (saith a great and learned Divine, and one beyond most of the other side of the sea, Judicious and Moderate) have alwayes pleased me in the Romane Church, *Num. quod omnes ad Patrem preces laudantur Per Jesum Christum Dominum nostrum. Alterum, quod eam invocant Christum, addunt Per Crucem & passionem tuam & aliquid simile, quo Officium Mediatoris exprimitur.* The first, that all prayer sent up to the Father are concluded in this form, *By Jesus Christ our Lord.* The other, that when they call upon Christ, they add, *By thy Cross and Passion, or some such thing, by which the Office of the Mediator is expressed.* This compendious and useful recapitulation of the brief of the Gospel; that acknowledgement of the chief means of our Salvation, well pleas'd this great Divine, with which our New men are so much offended. If any thing do offend, it should be their own dullness and coldness, when these or the like words are rehearsed, that they are not affected, fired, and heated to devourn with them.

Zanch. in expos.
præcept. 3. Sect.
de invocac.
Thes. 3.

For were it but possible to sweat blood at prayer, possible to render our Petitions with strong cries and tears as he did, we should be heard; for his bowels would yearn upon us, when he saw us in his own case. Thither we do not, we cannot come, however fervent and zealous we may be. And in our heart let us put him in minde of his Agony and bloody sweat, of his Cross and Passion; a more powerfull ejaculation there cannot be, 'tis but in effect as if we said to him, that he would remember our case, and make it his own; which is a more powerfull peice of Rhetorick, than all the Prolix Non-sence, and extemporary frothy stuff of those who distaste it. And I would faine be taught, if it be lawfull in prayer to plead the merits of Christ in general, why it is not as lawfull to use any of those particular Acts, *Viz. Circumcision, Baptisme, Incarnation, &c.* from whence those merits do arise.

Use 3. To draw to an end, Behold yet more comfort, you disconsolate souls, that make these sad conclusions against your selves, saying with *Jonah*, *I am cast out of the sight of thine eyes*; with *David*, *I am cast off*: For your comfort, you may belong to God though you feel it not. See what a convulsion the Sonne of God was in, when he cryed with a loud voice, *My God, my God, why hast thou forsaken me!* The cry was not so lamentable to him, as comfortable to you; for *vocem emisit vestram, non suam*, he cried then with your tongue, rather than his own; intimating, that to those gulfs, those plunges, that woe, that misery, the dearest of Gods Servants may come; that in a holy despaire (for such there is) they may cry, *My God, my God, &c. Mihi compatitur, mihi tristis est, mihi dolet*, He suffers for me, he is sad for me, he grieves for me. In him as a second first fruit of our Stock we were struggling; in him those words were of faith, not of sense; and so let them be in us, if at any time we come to that pass, that we feel the heavy wrath of God upon us.

Use 3.

Jonah 2. 4.
Psalm 42. 6.

Mar. 27. 46.

Ambrose.

Ambrose.

Cyriil.

You poor sinners with Doves eyes, that eat up your own heart with sor-

rows;

rows, are these downings felt by you? is this want of comfort lamented? would you not despaire? then wipe away those teares; what you feeles; and abhorre, will not hurt. For even then when you finde your sinne a burden, and desire to cast it off on Christ, you have faith; He cannot be cast away by despaire, that affectionately, earnestly, continually desires to cry, *My God, my God*. That the Head was in this case, is the comfort of the members, because he came into this case for the love and good of His Members.

Col. 2. 14.

Damn not then your selves for those sinnes which the Sonne of God hath borne. Shall the blood of that Innocent Lamb be shed to cleanse you from guilt, and will you in a moody melancholy, poure it upon the ground? shall he open heaven, and will you shut it? shall he naile the writing to the Cross that was against you, and will you yet take it down and reade it, and keep it in force against your own life? Is this the thanks, this the fruit you return him for bearing the burden and the heat of the day in your persons? Will you now for the Cup of Salvation which he hath offer'd you, take the Cup of despair and death? blaspheme his Name? evacuate his Cross? tread the blood of his Testament under foot, and die past hope?

Rom. 8. 1.

God forbid, and the earnest prayers and sobs of your own souls forbid it also. Hope even against hope, above hope. The baseness of thy condition, and weight of thy sinne, cannot exceed the Blood and Merit of thy Saviour, nor Satans malice his love. The rigour of the Law is satisfied, the justice of the most upright Judge fully contented; and who, or what then can condemn any one that is in Christ Jesus? Rely upon his Name, for it is a Tower of defence; Trust to his promises, for they are sweet; Remember his Covenant, for it is sure; and then doubt not but he will remember thee, and bring thee to his Kingdome. His Name, his Promises, his Covenant will be our comfort while we live here, and they will not forsake us, and leave us, till they have conducted our souls to heaven, where with him we shall be happy for ever. *Amen.*

Of the Causes of Christs Passion.

Isaiah 53. 10.

De causis passionis.

Yet it pleased the Lord to bruise him: he hath put him to grief. When thou shalt make his soul an offering for sin: Or when his soul shall make an offering for sin, he shall see his seed.

Ecclus. 42. ult.

1 Pet. 1. 12.

WHO can be fill'd in beholding Gods glory! saith the Son of Syrach, speaking of the works of the Creation. And who can be fill'd, may I say, in beholding the work of the Passion! The Angels stoop't to look in to it, the Patriarchs long'd to see it, the Prophets foretold it, the Evangelists related it, and out of them I have spun a long Narration; and yet notwithstanding all, I have said it is a mystery; and before we can know all we ought (for all in this world we never shall) of it, it must be farther search'd.

2 Ver. 2. ad 10.

Now nothing is ever well searcht, till we arrive at the Cause. Thither till we come, new things beget in us wonder, and sad things amazement; and so may the passion set us to admire, put us to a melancholy dump. Read what goes before this, and wonder that ever any man should be thus used,

de-

despised, rejected, disesteemed, stricken, afflicted, bruised, chastised, brought to slaughter, &c. that was a Just Man, one that had done no violence, nor any guile to be found in his mouth, should be thus used; Yet this man, this just man was so pitifully handled, as our Eloquent Prophet hath described. Now set aside the cause, and this usage is but a melancholy and heavy sight; that I say not very scandalous; for there are who take offence at it. To remove then this scandal from the Jews, and to cease all admiration, and dry up the tears of believers, the Prophet from Gods mouth in these words acquaints us, why Christ was thus bruised, thus slaughtered, thus put to pain. Now the causes here expressed, are these.

Verf. 3.

1. The principal efficient was God.
2. The *αὐτοκράτωρ*, or that which drew God unto it; His good pleasure, his will, his love; It pleased the Lord.
3. Again the *αὐτοκράτωρ*, that induced Christ unto it; the self same, His goodwill and pleasure also. For God he was, and could not be compelled; and therefore it is at the 12. verf. He poured out his Soul; and the old Translation at the 7. verf. *Oblatus est quia voluit*; and our translation had an eye to this his voluntary offering, that in the Margent of our Bibles read it actively, *When his Soul shall make an offering*.
4. The *αὐτοκράτωρ* or that which outwardly drew him unto it. Sin, our sin, not his own, For there was no violence in his hands, no deceit in his mouth, verf. 9.
5. The final cause, That his soul might be an offering for this sin; or as the Prophet expresseth it before, That he might bear our griefs, that we might have Peace with God; and after, That he might bear the sin of many, and make intercession for the transgressors.
6. The event and consequent, that which God hath here promised, He shall see his seed. This seed is men, and these men are his Church; which at the 11 v. is more fully expressed, He shall see of the travail of his soul, and shall be satisfied. By his knowledge shall my righteous servant justify many, For he shall bear their iniquities.

Verf. 5.
Verf. 7.
Verf. 12.

These were the causes the Son of God took upon him the form of a servant, was obedient as a servant, patient as a servant, spake as a servant, did as a servant, was beaten as a servant, and dyed as a servant; and that you may take the exacter view of them, I shall insit upon them in their order; and speak of the first, which stands first, The good pleasure of God.

1. *Voluit Jehovah, Chapkett, Deliciatus est. Jun. & Tremel.*
It pleased the Lord.

In the Scripture we meet with divers Names of God, some personal as *Elohim*, some Relative as *El strong*, *Schaddai* omnipotent, all-sufficient, &c. But Essential this of *Jehovah*, which in *Exodus* is *Ehije, I am*. A name which teacheth us three points; First that God is *divinus*, of himself a being. Secondly, that he is the fountain of all being; And thirdly, he is *omnipotens* alwayes the same in his promises. Now this word *Jehovah*, the Holy Ghost hath made choice of here; promised he had that the seed of the woman should break the Serpents head; and what he promised, he here performed. It pleased *Jehovah* to bruise him. *Jehovah* brought his people out of *Egypt*, not known by that name till then. Sin was our spiritual *Egypt*, the Divel *Pharaoh* that oppressed us, Christ our deliverer; *Jehovah* brought us out by bruising him. God that would be known to his people, by his Name of *Jehovah* at their deliverance from *Egypt*, will also be known to his Church by the same Name at our delivery from this bondage of sin. That he did it *de facto*, is the perpetual lan-

Exod. 3. 14.

Exod. 6. 3.

guage

Joh. 3. 16, 17.
2 Cor. 5. 12.

guage of the Scripture ; God gave his Son, God spared not his Son, God sent his Son, God made his Son who knew no sin to be made sin for us. It is then beyond all controversie, that in this great work of mans Redemption, the great God of heaven was the first wheel or principal Agent.

2. *Chaphets, Voluit, Deliciatus est.*

Rom. 3. 24.
Rev. 21. 6.
Eph. 2. 4.
Ila. 9. 7.
Tit. 3. 4.
Ephes. 1. 5.
Ephes. 2. 4.

Now if you shall be inquisitive to ask the cause, our Prophet shall return you an answer; He would do it, he took delight to do it, it pleased him. Other reason there is none to be given; and this is the free Grace so much contended for, *Supra*, freely, freely he did it. This is sometimes called love, sometimes zeal, as the zeal of the Lord of hosts shall do this; sometimes *pietas*, his affection he bore to mankind, or his *voluntas*, his good pleasure; sometimes mercy, or the riches of his mercy. Call it by what name you will, it is but one and the same fountain whence our salvation flows; for except it had been for his loving zeal, and zealous affection; his affectionate pity, and his pitiful good pleasure; his meer mercy, and his abundant goodwill; it cannot be conceived what it was that should move him to bruise his Son.

And two circumstances there are in this verse, which do wonderfully amplify and magnifie this his goodwill and mercy.

2 Sam. 18. 33.

Joh. 3. 16.

1 Joh. 3. 1.

Gen. 22. 12, 16.

Rom. 5. 6, 8.

1. The first is in *enim* the pronoun, that he should bruise him, that he should put him to grief, make his soul the sacrifice. First, For this person was no less than God; the greater the person, the greater the mercy; for *Jehovah* then to lay upon him that was God of God, light of light, our iniquity, to cause him who was to receive sacrifices to become a sacrifice, must needs be a strong argument of love. Secondly, Again, this *enim* here was his Son; had he been ours, the wind might not blow on him. We reckon of a son as *David* did of his *Absalom*, O *Absalom* my son, my son, would God I had dyed for thee! What riches then of mercy was this unto mankind, that he would not spare his own son, but take delight to bruise him! In the creation of the world, *Dilexit* he loved; but it was not *sic dilexit*, so he loved, till it came to mans redemption. In the preservation of all things *ostendit charitatem*, he shews his love; but till it came to this point, it was not *Ecce quantum charitatem*! Behold how great love he shewed! not how great love with an *Ecce* before, Come and behold it; enough I confess it had been, considering our estate, to have been relieved by any, and men in misery care not by whom it be done so they be relieved. Here then is goodwill indeed, and it makes the measure of his goodwill full, that for mans salvation he would bruise no less person than his Son. Thirdly, And yet there is one thing behind that makes it fuller; Had this Son been a disobedient child, then good reason to bruise him; or had God had more sons, this matter had not been so much to sacrifice him. Here there is zeal and love, and goodwill, that he would make this his onely Son bear the burden, that he would make that Son in whom he was well pleased, the sacrifice; God himself extols this love in *Abraham*, that he would not withhold his son, his onely son, his *Isaac* that he loved, the son of his age, the son of his desires, the heir of his love. How then shall we stand amazed at the goodwill of this *Jehovah*, that not onely gave, but took delight to give his onely Son, the Son of his love, who had never displeased him, to death for our sin!

2. And that's the other circumstance that heightens, this love, because it was for sin; to it vengeance is due, and not love. What then did God love our sin? No, he hated that, but he loved the sinner; his intention was that sin should dye, but the sinner live, though an enemy, a weak enemy, an ungodly enemy. In this then he commendeth his love towards us, in that while we were yet sinners Christ dyed for us. But of this more by and by. The

Serm. 18. Of the causes of Christs Passion. Part II. | 241

The question is moved by *Thom. Aquin.* Whether it was Necessary for Christ to suffer for the Redemprion of mankind? A curious question, and not easie to resolve; for peremptorily to avouch, that God could not have remitted the sins of the world without a full satisfaction, is a bold and sawcy doctrine; yet on the other side, to say that sins could have been forgiven without an amends made, would be a rash and unsound assertion. The best way then to resolve this doubt, will be to remember, that some things are done upon Necessity, other upon convenience: And this Necessity is again twofold.

*Thom. 3. part.
9. 46. Artic. 1.*

1. The first is absolute, without which it is impossible the thing can be brought to pass. Now to tye God out of an absolute Necessity to do as he did, and not to leave him at liberty to do all things according to his own will and wisdom, were to revive the old error of the Manichees; and in this case not absolutely requisite, whether you respect God, who was to redeem, or man to be redeemed. For out of question he could, if he had pleased by his sole word, will, nod, have redeemed man; or else he might have empowred some Angel, or other creature to have done it, and a creature so empowred might have trod Satan under his feet.

*Zanch. in Phil.
lip. 2. Calvin.
in Joh. 13.*

2. But out of his meer love he Decreed to have it done by his Son; and this Decree being presupposed, then we say, *Oportet* it behooved Christ to suffer; his Son must dye and so dye. And this is the sense of all those texts, that seem to impose a Necessity of his death; as, *The Son of man must be betrayed, must be delivered to the hand of sinners; must give his soul a sacrifice for sin, &c.* Of which decree if you yet enquire the reason, the Prophet shall give the answer, *Jehovah voluit, It pleased the Lord.*

*Mar. 26. 54. 20,
17.
Mar. 9. 31.
Luc. 24. 7.*

2. But if you shall again cast an eye upon the congruity and convenience of this way, in that sense, none so necessary, none better to shew his love and goodwill, as I shewed but now; none like this to demonstrare his Wisdom, Power, Goodness, Justice.

1. The wisest way (if wisdom can contrive it) to cure a man stung by a Viper, is to do it by the blood of the Viper; that what brought the mischief might be cause of the remedy. Hence it is, that wise Artists have found out the oyl of Scorpions, to cure the bitings of Scorpions, and Mithridate made of Serpents, to prevent the poyson of Serpents.

2. The most powerful way (if power can effect it) is to make strength to appear in weakness, and by infirm and unlikely means, to bring to pass the greatest things.

3. The next way (if goodness will admit it) to engage man, is to lay the Bond upon his own Nature; and not to engage him to man or Angel for his delivery.

4. And now let Justice take her weights, and weigh all in her scale, and found it will be that there can be no juster way found out, then that that self same nature which hath offended, do also make recompence. Now in this work of mans Redemprion; there was the concurrence of all these, Wisdom, Power, Goodness, Justice.

1. The flesh, the Venemous flesh of our Viperous Nature was by the wisdom of God taken, and first purified and cleansed from the poyson of sin; then bruised and punned; that the blood of it might be as a Balsom or Treacle to heal the biting and venomous sting of the old Serpent; I mean Satan. Behold Wisdom!

2. Man, the Nature of man, a weak creature God knows, and so much the weaker now, because it was in the form of a servant, yet enabled to break and bruise the serpents head. Behold power!

3. For this, God would not have us beholding to any of the Angels, to any of the creatures, but meerly to himself. Behold goodness!

M m

4. Lastly,

Ephes. 1. 8.

Leſſians vario

Phil. 2. 7, 8.

Ephes. 5. 2.

Gal. 1. 4.

Joh. 10. 18.

Athanaſ.

Auguſt.

Chryſoſt.

Ambroſ.

Hieron.

Gregor.

Beda.

Damaſc.

Bernard.

Pſal. 40. 6, 7, 8.

Luc. 12. 50.

Luc. 18. 31.

Mar. 10. 32.

Luc. 22. 15.

Cant. 3. 11.

4. Laſtly, ſince as the Lawyers tell us, that thoſe are alwayes the faireſt and juſteſt ſatiſſactions and commutations, when the wronged party is fully in identity recompens'd; for as they ſay, *proxima ſunt idem & tantundem*. Therefore this way muſt needs be moſt convenient, where Death was to be ſuffered for Death, pain for pain, man for man; *μη ἀλλ' ἀποδοῖν τὸ ἀντιποιούμενον*, that the honor and penalty of the law might be preſerved. Behold Juſtice!

How juſtly now doth the Apoſtle teach us, that we were redeemed *ex unoſque ſeipſis*, in all wiſdom and prudence, ſince when there could be no Neceſſity to force God to make choice of this way, yet *ex congruo*, it pleaſed him to take ſuch a courſe, by which his Wiſdom, his Power, his Goodneſs, and his Juſtice ſhould be moſt made known to men.

3. *Then ſhalt make his ſoul an offering for ſin, or When his ſoul ſhall make an offering for ſin. Cum expoſuerit in ſacrificium*. Piſcator. *Si poſuerit in ſacrificium animam ſuam, e. i. ſeipſum*. River. *Quandoquidem expoſuit ſeipſe ſacrificium pro reatu*. Jun. Tremell. Heb. *Se reatum anima ipſius. Cum poſuerit ſeipſam ſacrificium pro delicto anima*. Scult.

But what Juſtice was this to bruife his Son? To cauſe a man, a juſt man, ſo great a perſon, his dear Son to be put to this pain? None indeed, had he been againſt it; but ſince he was willing with it, it muſt be juſtly done, which our Prophet hath not here forgotten neither; for he goes on, and tells us thus much in the judgement of moſt Divines, as you may ſee by their verſion of theſe words, *His ſoul ſhall make an offering for ſin; or He ſhall expoſe himſelf a ſacrifice for the Guilt of ſin*; conſonant to what the Prophet ſaith, *verſ. 12. He poured out his ſoul*. And this the Scripture every where puts us in minde of, *He emptied himſelf, He humbled himſelf, He gave himſelf; None took his life from him, but he laid it down himſelf*.

And the Fathers of the Catholique Church have been very careful to continue this Truth in Christs Church, and to deliver it with one voice to poſterity, *inquit in ſacrificium*, *Nulla neceſſitate, ſed plena voluntate*; that not upon compulſion, but upon meer good will, that not out of any Neceſſity, but freely, Chriſt of God became a ſervant, of rich became poor, of high low, of ſtrong weak; was voluntarily Incarnate, voluntarily bruised, voluntarily crucified for our ſake. The Pſalmiſt had ſaid it in his perſon long before, *In burnt offerings and ſacrifice for ſin thou haſt no pleaſure*; then ſaid I, *Lo I come, of my own accord, willingly, cheerfully, without any co-aſtion, to do thy will, O my God*.

And of this truth we have this evidence; There was no moment in which his death, and the kind of his death, together with the very hour, and all the indignities and pains of it, was not repreſented to his minde; yet the will of God was ſo powerful, and his love for mans ſalvation ſo ſervent in him, that the remembrance of it was full of joy and content to him; of which joy and pleaſure we have a ſufficient argument from his own mouth, I have a Baptiſm to be baptized with (it was *Baptiſmus ſanguinis*, his baptiſm of blood at his Paſſion) and how am I ſtraitned, how pinched till I am at it! as if he were in pain, till in pain to deliver us. This could not be till he came to *Hieruſalem*; thither he aſcended, and told his Diſciples to what purpoſe; and yet he went before them with ſuch alacrity, that they wondered at it. Into the City he rode in Triumph, with palms, with acclamations, with ſo much ſolemnity, as he never admitted all his life before.

Farther yet, at his laſt Supper he gave a full ſignification of this his will, when he ſaid to his Diſciples, This, this is the Paſſover; which *Deſiderio deſideravi*, I have ſo longed for, as embracing and welcoming his death. No marvel therefore if the Spouſe in the *Canticles*, called the day in which his mother

ther the Synagogue crowned him with thornes, the day of the gladness of his heart. In his heart this joy and gladness arose out of a thought that he was to save man, and for this joy let before him, he endured the Croſs, and deſpised the ſhame; this was to be moſt painful and moſt ſhameful; none but Malefactors, none but ſlaves of a baſe condition were liable to it; and not one of theſe did ſuffer it willingly, or out of obedience, but for want of power to eſchew it. Had it been in the power of the moſt abjeſt ſlave that ever ſuffered to have called ſo many *Romane* ſouldiers to his reſcue, as Chriſt Jeſus could have commanded Legions of Angels, he would have told his life at a deare rate.

But the man Chriſt Jeſus was brought to the croſs as a Lamb; he opened not his mouth, gave not one high word; even Lambs dye not willingly, but with ſome ſtrugling and reluctance. Whereas this Lamb of God to ſhew himſelf the mirror of patience, and voluntary obedience; after the pangs of death more then natural had ſeized upon him; after he had been apprehended and bound as a theif; after he had been buffered, ſpit on, ſcourged, crowned with thornes, reviled; after he had endured the lingring and cruel torments of the croſs; after all the indignities and jeers of his malicious perſecutors, that poured Vinegar into his wounds in ſtead of Oyl, yet gave not the leaſt ſignification of diſcontent.

As there never was any ſorrow like his ſorrow, ſo never was there obedience like his obedience; never any ſo voluntary, never any ſo free; He gave his ſoul a ſacrifice, *ſe ipſe*, He, himſelf. He humbled, ſaith the Apoſtle; He the Son of God, what perſon greater? He, himſelf, of a willing minde, not upon force and conſtrain; for he had no ſuperior. And ſo great was this humility, ſo ſtrange this obedience, that the Apoſtle uſes Hyperboles to ſet it forth, *ὑπερβολῶς*, ſometimes riches, ſometimes the riches of his Grace, the riches of his glory; and that this *ὑπερβολῶς*, abounded.

1. Now this willing offer of Chriſt, as it ſets forth the riches of Gods good-will to man; ſo it was alſo the very life and ſoul of that admirable obedience of his Humane will, to do and ſuffer whatſoever he did or ſuffered in his fleſh; that which gave the infinite value and everlaſting efficacy to his everlaſting ſacrifice, which was offered once for all.

No ſervice that we do to God, is welcome except it proceed from a glad heart, and a cheerful ſpirit. God loves a cheerful giver, and ſo he loves a cheerful ſupplicant, and a cheerful ſervant; to be drawn along with bit and bridle, is for a horſe and mule, whereas his ſervants enter his houſe with gladneſs, as water *confluent* they flow, they flow together to his ſervice; and this willing minde is it that makes all their devotions acceptable to their God. How much more then muſt this readineſs, this alacrity, this cheerfulneſs of his Son, that He expoſed, He poured out, He emptyed himſelf, He freely gave his blood, make all the Acts of Chriſt meritorious for the world.

2. Again this willingneſs of his is that which juſtifies God in his proceeding againſt him; For God forbid, that as *Ananias* the High Prieſt, God ſhould cauſe him to be ſmitten without a cauſe; God forbid, that as *Abraham* ſaid in the caſe of *Sodom*, the Judge of the world ſhould do wrong to any, to any, much leſs to his Son, the Son of his love, to him a righteous perſon, in whom there was found no guile. How then came it to paſs, that ſo righteous a perſon was thus bruited, thus ſacrificed? Whence? Meerly from himſelf, he may thank no body but himſelf, *Ipſe voluit*, He would have it ſo; 'tis all I can ſay to it, and more need not be ſaid.

Volenti non fit injuria, You cannot call that an injury which a man calls for on himſelf; pity it is to ſee a man pay that he never took, great pity; but

Heb. 12. 2.

Mar. 26. 53.

Iſa. 53. 7.

Mar. 27. 48.

Lam. 3. 14.

Oecum. in Eph.
1. 6, 7, 8. 14, 18.
19.

2 Cor. 9. 7.
Pſal. 32. 9.
Iſa. 2. 2.

Act. 23. 2.
Gen. 18. 25.
Iſa. 53. 9.

if that man willingly will become a Surety, and make himself a debtor, what remedy? satisfy the debt he must: Pity it is to see a poor Lamb lie bleeding under the knife, but if the Lamb be chosen for a sacrifice, such is the Nature of a sacrifice, so it must be. And great pity it was to see a just man to pay, to bleed, to be bruised, to be sacrific'd, to dye: But since this just man would take upon him to be our Surety, our sacrifice, of his own accord to offer himself for us, justice might take its course and proceed against him.

Ezech. 18. 4.

Yea, but hath not justice it self said it, *The soul that sins shall dye*? True, and it is as True here; for in a safe sense Christ may be called the Grand-sinner; for so saith the Prophet, He bare our sins; and for the sins he bare, his Soul became a sacrifice for sin; and so unawares I am fallen upon the outward Impulsive cause of our Saviours sufferings, sin.

Isa. 53. 4.

1 Pet. 2. 24.

4. For Sin.

Sin was the cause of his and our sorrows also; for had man stood in his integrity, he had needed no Saviour; but falling from that perfection in which God had created him, in stead of love, he procured Gods anger; instead of an immortal life, he brought upon himself eternal death. God who was his Creator, became now his Judge; of his Father, a severe revenger. God and man then standing upon these terms of variance, his Son steps in, and is content to make up the peace; to free us, and translate the sin upon himself: Or, to be made sin for us.

2 Cor. 5. 21.

Now that you may understand this point aright, know you must that sin is either committed, as by Adam, and the Angels; or inherited, as by Adams posterity; or else assumed, as by Christ, and this way onely he was made sin for us, Not so sin as if he committed any, for no Lamb so innocent; nor so as if he inherited or contracted any, for he was undefiled; but as the sacrifice in the Law was called sin that was the creature on which the delinquent laid his sin, and for this sin put to death; which being done, the anger of God was appeased, and the sinner received to favour. It was so here, Christ was made sin, that is a sacrifice for sin; and upon his death, Gods anger was pacified, and man the sinner received to mercy.

Exod. 29. 14.

Levit. 4. 29. & cap. 7. 7.

Man having offended, just it was with God to receive satisfaction from the delinquent. Now a man becomes *Reus*, i. e. Guilty, two ways, either by himself, for his own offence, and so Christ was not guilty; nor could be punished; or else by affinity, connexion, conjunction, nearness, alliance, or Relation, which ariseth out of a threefold bond.

The first is of Nature; such is betwixt man and man, Father and Son.

The second is of Union; such a relation there is betwixt a King and his people.

The third is of the Will; and such is the obligation of the debtor and the Surety. And as men have and do stand in these relations one to another, they have been and are justly punished one for another; as Achans children for the fathers theft; seventy thousand poor sheep of Israel for Davids sin, and the Surety every day pays for the creditor.

Joh. 7. 24, 25.

2 Sam. 24. 15, 17.

Now every one of these ways Christ was joyned to us. By nature, for he was bone of our bone, and flesh of our flesh, but this onely made him capable of punishment. By relation, for he became our King, we his people; he our head, we his members. By his own free-will, for he became our Surety, and therefore taking our flesh to that purpose, and our debt upon him freely and voluntarily, God might justly lay upon him our sins, that is the punishment of our sins, as I said before.

And

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And lest you should forget this, the Prophet tells us it seven times over, He took upon him our griefs, our sorrows; he was wounded for our iniquities, and broken for our transgressions; the chastisement of our peace was upon him, with his stripes we are healed; The Lord hath laid on him the iniquity of us all; all, all, every one of us. We were the men, who for our many sins should have been so despised, so rejected, suffered such sorrows in body in soul, that should have been thus smitten of God, wounded, bruised.

Let us return a true verdict, and it will appear, that we were men that thus used the Son of God, we and our fathers together; we and our friends and children together; we who gave him those wounds, those stripes, we that so chastised him, so bruised him; we were the principals in the murder; Judas, Caiphas, the Jews and Pilate the instruments onely to execute what by our sins we had effected, *Peccatum solum homicidium est*, Sin alone was the murderer, that, of which we are guilty.

There is not one of us here who had not a hand in his death, except he that dare say his heart is clean; however we desire to post it off to others, yet we had a hand in it as well as they. Why stand you gazing one upon another? like Josephs brethren, wondering that you should be charged with so heinous a fact, as if every one of you were ready to ask me in the disciples language, *Master, is it I?* and another, *Is it I?* Yes, as Nathan told David, so I tell you, *Tu es homo*, Thou art the man; 'tis thou, and thou, and thou, and I, and every one of us, that put to death the Son of God; thou and I as well as others were the transgressors for whose sins God hath smitten, wounded and bruised him. There's not an oath we vainly or falsely take, but was a thorne in his crown; not a leudaction we commit but was a stripe on his back; no mischief we plot; but was the spear that runs him to the heart. Fools make a make a mock of sin; but see here what comes of their fooling and mocking; the Son of God to redeem them, is fain to make his soul a sacrifice.

5. *An offering or sacrifice.*

You have seen what inwardly moved God, what moved his Son to undertake this work, viz. his *voluntaria*, It pleased him, *voluit Jehovah*, and He would do it: Again, considered we have what outwardly drew him to it; our misery, our sin; and that which in this must give us comfort is the end; This done, that his soul might be, a sacrifice, a Propitiation for the sins of the whole world.

In the Law there were two kind of sacrifices; the one *euzagismos*, a sacrifice of praise and thanksgiving; The other *lutamen*, propitiatory, which served to satisfy for sin, and this was a *Holocaust*, a whole burnt-offering, for it was consumed wholly upon the Altar; and such was the sacrifice of Christ upon the Cross, an offering in Body and Soul, the sacrifice of a sweet smelling savour to God; *Totus Christus pro toto mundo*; whole Christ offered for the whole world.

All the world lay under the curse; it began with the Serpent for tempting, *Cursed art thou*; and it proceeded to the earth in bearing, *Cursed is it*; and it ended in Adam and Eve, *Cursed are they*, and as many as came from them; if they continued not in the words of Gods book to fulfill it. All the Goods in the world were not able to free one soul from this curse; gold would not do it, nor silver neither, no nor yet man the Lord of this gold and silver: For man may not redeem his brother; no nor yet any thing else that man could give; not the blood of beasts, nor ten thousand rivers of oyl; It must be the Sorrow of God that must be the sacrifice, or else no satisfaction; his blood the price, or else nothing bought; his life the ransom, or nothing redeemed.

But

Isa. 53: 4, 5, 6, 8, 11, 12.

Marc. 14. 19.

2 Sam. 12. 7.

1 Joh. 2. 2.

Levit. 7.

Ephes. 5. 2.

Gen. 3. 14, 17.

Deut. 27. 15, &c.

1 Pet. 1. 18. Psal. 49. 7.

Heb. 10. 9. Mic. 6. 7.

Mat. 20. 18.
1 Tim. 2. 6.
1 Joh. 2. 2.

Rom. 3. 25.
Heb. 9. 16, 28.
Rom. 8. 3.
1 Joh. 1. 7.
Rom. 6. 12.
Rom. 8. 1, 5, 10.

Heb. 10. 10.
Eph. 2. 14.

Col. 1. 3.

Bern. Serm. 1.
de Annunciat.

Psa. 85. 10, 11.

Rom. 3. 4.
Psal. 116. 11.
Rom. 13. 4.

But this Sacrifice being offered, his blood being paid, his life laid down, then there was *ανταγω*, a Ransome; then there was *αντιλυτρον*, a sufficient commutation; then there was *ιλασμος*, a pacification made for the sinne of Man.

His person was the only Sacrifice that God would accept; his blood the only price which God would esteem; his death the sole Ransome that God would receive for the Transgressors. So that by the Sacrifice of his Body, the price of his blood, and the Ransome by his death, Remission of sin can only be obtain'd; In his flesh then sin was condemned, which Saint Paul calls *αδωτον*, Saint John *αωτον*, the taking away, destroying, and losing sinne by the Sacrifice of himself. And it contains the remove of the guilt; the blood of Christ purgeth. Then the weakening of the power, that it reign not. Farther, the pulling out the sting that it condemn not. And lastly, a liberty to enter heaven. By the blood of Jesus we may be bold to enter the holy place by a new and living way, which is his flesh. The partition wall is broken down; and he hath, as I may so say, trailed the way with his own blood. To Summ up all;

If we look for Redemption, 'tis to be had in his Passion; if for absolution, in his condemnation; if a discharge from the curse, 'tis to be found in his death; if for satisfaction, look to his Sacrifice; if for a purgation, expect it from his blood; if reconciliation, in the pouring out his soul; if mortification, seek it in his death; if newness of life, in his Resurrection. In a word, if glory and immortality, and an inheritance in heaven, it must flow from his ascent and exaltation. In him all the Treasures of God are *ορτη*, hid; and by him they must be *αρτη*, opened and bestow'd upon us.

Many and admirable are those good things which Christ hath bestowed upon us; but the means by which it was brought about, surpasseth all admiration; and so you will say, when I shall acquaint you with an Elegant Prose-popeia out of St. Bernard; of which I shall make use to declare it, and indeed to illustrate all that I have set down touching the Causes of Christs Passion. The matter is his, the manner of Delivery mine only.

Obscurely the whole frame of it is hinted to us in the 85. Psalm in these words, *Mercy and truth shall meet together, Righteousness and Peace did kiss each other.* How came these graces asunder, that it should be such a marvel to see them meet and kiss? You shall see now both when and how.

At the Creation of man they all meet, and are joyn'd in him. Mercy was his Guardian to protect him, his servant to attend him in all his wayes. Truth his Tutor to teach him, and bring him up in all goodness. Righteousness his Rule to proceed by in all his Actions. Peace to be his faithful friend to delight him, to secure him, that nor fears within, nor troubles without, should molest him. At Adams fall they left their charge; and forsaking their dwelling below, return'd back to him that sent them, making report of what was fallen out in the earth, and earnestly soliciting the Almighty concerning this his wretched and forlorn creature Man; yet in a very different sort and manner.

Of these Mercy seems to favour man, and peace also; these wish all well in heaven and earth: But of righteousness and truth I dare not say it. For truth proclaimes, *All men are lyars, all vaine in their imaginations.* And righteousness bears a sword, and it is not in vaine. Two then are for us, and two against us.

First, Mercy taking into consideration the depth of mans misery, begun and

and spake first; And well might; for if you consider it, you shall in no text read of mans Redemption, but still mercy leads the way. Sometimes it is the Bounty of our Lord and Saviour, sometimes the love, sometimes the grace of God appeared, sometimes the riches of his mercies, sometimes his bowels of mercy. This most useful Attribute is never omitted, nay is the forwardest for our Salvation. Never, never (which is the comfort of a miserable sinner) looking to the party what he is, or what he hath deserved, but what he suffers, and in how wretched a case he is.

Mercy then ever lying in the bowels of a merciful God, thus whispers unto him, *Numquid in vanum? What hast thou made all men for naught? All, all to destruction? That were over-severe, and their case worse than the lapsed Angels. They fell, and I ask no mercy for them: For when some fell, yet others stood, and so they did not all perish. They fell again, being not tempted by any other to it; it was out of their own pride and malicious wickedness: whereas mans fall was out of credulity and weakness; he was drawn by the subtilty and temptation of the Serpent unto his sinne and Apostacy; & levius est aliena mente quam propria peccasse; it is a less offence to sin upon anothers perswasion, than by his own inclination. Besides, the fall of man is universal; with one all men sinned; and if thy justice proceed, all men must die, all men must perish; and wilt thou then create so many millions of men for fuel in Hell? What profit is there in mans blood, if he descend into the pit? Hast God forgotten to be gracious? will he shut up his loving-kindness in displeasure? Thy mercy is over all thy works, and therefore infinitely beyond mans Sinne. Let not then Sinne bring to destruction the creature framed after thy own Image. Let it suffice, O Lord, let it suffice for demonstration of thy justice and indignation, that thou hast thrust the proud Angels out of heaven, and reserved them in chaines of darkness. For them I plead not: 'Tis for poor man, made out of the dust of the earth, and seduced by malice, lapsed by ignorance, not contempt; Restore him againe to thy love. And as thou hast made the ambitious Angels examples of thy justice, so make poore man a monument of thy mercy; Destroy not thou the work of thine own hands.*

These were the *pii suspiri*, the pious and powerful whispers of mercy, with which the entred, or rather lay in the bowels and bosome of her Father, and made them yerne and melt upon his Son; and no doubt she had prevailed, had not Truth and Righteousness much to plead against her. I am a debtor, saith God, to thy two Sisters, Truth and Justice; they must be heard too; let them then be call'd, and hear I will, what they can plead why thy request may not be granted.

Secondly, Truth then first appearing, puts in her plea to this effect, Lord, thou that canst not lye, sayd't first to *Adam, Morte morieris, In the day thou eatest the forbidden fruit, thou shalt die the death*; After to his posterity, *The soul that sinnes shall die. And shall God be like man, to falsifie his word? or as the sonne of man, that he should repent? Nay, nay, what he hath said may never be revers'd. The sentence is past. What's God but his Word? Mercy it self, if respect be had of my honour, cannot grant an indulgence: And therefore Totus morietur Adam. Let the sentence for truths sake be executed upon Adam, and all his rebellious off-spring. As the whole earth hath corrupted its way before thee, so let the whole earth perish. Let God be true, and all men liars.*

Thirdly, And immediately Justice steps up, and seconds her Sister Truth; and it is no hard matter to judge what she had to say, *viz.* That as God is true of his word, so is he righteous in his wayes; and shall not the Judge of all the World do right? Art thou a God that will justify the wicked, or respect

Tit. 3. 4.
Tit. 2. 11.
Eph. 2. 4.
Rom. 9. 23.
Luk. 1. 78.

Psal. 89. 47.

Gen. 3.

Rom. 5. 12.

Pf. 30. 9.
Pf. 77. 9.
Pf. 145. 9.

2 Pet. 2. 4.
Jude 6.

Psa. 51. 12.

Deut. 9. 16.

Luk. 15. 20.

Heb. 6. 18.
Gen. 2. 17.

Ezek. 18. 20.
Num. 23. 19.

Gen. 6. 11, 12.

Rom. 3. 4.
Psal. 145. 17.
Gen. 18. 25.
Exod. 23. 7.
Act. 10. 34.

per-

persons in judgement? Thou hast decreed, that no sinne shall go unpunished; call then all the sinners of the earth before thee, and let them render an account for their rebellions. *Pereat mundus, & fiat justitia; As man hath plowed iniquity, so let him reap the same; by the blast of thy mouth let him be Consumed, and by the Breath of thy Nostrils let him perish.*

Job 4.8,9.

Psal. 85. 10, 11.

Fourthly, A severe and harsh Conclusion, which made Peace, that stood by and heard what was said by Truth and Justice, weep bitterly, and all the Angels of peace wept with her. Oh saith Peace, forbear, forbear, I beseech you my two deare Sisters, these harsh words. This contention becomes not the Ladies of vertue. Mercy and Truth should meet together, Righteousness and I should kiss each other.

But they as stir'd, the more went on, and made it their own cases; What shall become of us, said Justice and Truth, if Mercy be heard? *Perijmus, nisi homo moriatur,* We die, if man die not; No justice in God, no truth in his Word, if man be suffer'd to live.

And what use of me, replied Mercy, if Justice and Truth prevail? Truth her self knows, that if man die, I must die too; And if I die, then the Father of mercies must die with me.

2 Cor. 1. 3.

*Nec mihi mors gravis est, positura morte dolores;
Hic qui diligitur, vellem disjunctior esset.
Nunc duo concordēs animā moriemur in unā.*

Gen. 6. 6.

Hard hold there was; and all this while, mans salvation lay a bleeding; like a poor Prisoner at the Bar, it was not known, what would become of him. Who would not say, that it had been good, man had ne'r been born, about whom there was so much ado, so much contention?

Job 3. 6.

1 Cor. 15. 55, 56.

At last, the Almighty having heard the pleas of all parties, refers the final judgement to his Son. What, saith he, is Justice and Truth so earnest? will they die, if Adam die not? and is Mercy againe so pitiful, that she will die, if he do die? I will finde a way to content all parties; and with that he steps down, and writes upon the earth, *Fiat mors bona.* Let death be made good; and so all parties may have what may give them content. Truth and Justice would have man dye, and he shall dye. Mercy would have him live, and he shall live. Take away the curse, the sting of death, and both parties may receive full satisfaction.

Truth upon this Verdict began a little to yield, and Justice was not contented, so she might have satisfaction: That she stood upon, and for that she call'd still; and till that was given, resolved she was, that Mercy should not save man; but the way to obtain this, yet she saw not. Answer was made, that this might be done, if one could be found, who out of meer love and good-will would be content to die for the world. One yet so innocent, and free from sin, that he never had deserv'd to die.

Job 14. 4.
Psa. 51. 5.

With this answer Justice and Mercy departed from the Throne of God. Justice goes through the earth. Mercy leaves no quarter of heaven unsearch'd to see, if it were possible to finde a person composed of so much love, qualified with so much Innocency. But in earth Justice could not meet with the man. Every child she met with, were it but of a day old, was conceiv'd of unclean seed, and warm'd in a sinful womb. For men, as they grew in age, so they grew in sin, they all were unfit for this work.

In heaven Mercy, though she met with creatures devoyd of sin, yet none indued with so much love or confidence, that they durst undergo the wrath of God, and die for a company of lost people. And yet had they been willing,

ling, they never could have satisfied; they wanted a body to do it: They were not persons of infinite worth, of infinite vertue, which he must be, that would satisfie for this infinite wrong, or else Justice would be clamorous still.

Justice now returns in Triumph, and Mercy neer dead and despairing to the Throne of God, and both agreeing that Truth should speak for them; she delivers this great truth, *I see there is no man, and confess there is no Intercessor.* But in that instant Peace steps up, and closes all. You my deare Sisters, know nothing at all, nor understand. *Qui dedit consilium, ferat auxilium.* He that hath given the counsel to look for such a man, let him help now, and finde the man himself. And the Prince of Peace well understanding what was said, proffers himself, *Ecce venio, Behold I come to help.* I, (for I know that's the desire of Peace) *will become the Sonne of man to save what is lost.* By partaking the Nature of man, I am content to partake of his miseries, and subject my self unto his punishments: And by uniting my Divine Nature unto his, fill it with all grace and heavenly perfections: And if it appeare that I shall do what he was bound to do, and pay for him what for his disobedience he was bound to suffer, the Bond must be voyd, and penalty satisfied, and then though death doth arrest him, yet it shall not be able to detain him, but *erit optima*, shall be good, as the Sentence was. And thus by this free and voluntary offer of the Son of God, to become the Son of man, and to make his Soul a Sacrifice for sinne, the desires of these Litigants were satisfied. Man was punished as Justice exacted; Man dyed as Truth required; Man was pardoned as Mercy intreated; and God and man reconcil'd as Peace expected. When therefore Truth flourished out of the earth, the second person in the Trinity became the Sonne of man, then Righteousness looked down from heaven. It beheld and saw not only an equal satisfaction, but a superabundant also: Merits of that infinite worth, that they were able to make amends for the sins of ten thousand worlds, and to deserve that reward which God had to give.

Such a Title to heaven, such a Plea for a pardon, no Religion in the world can shew besides the Christian. That some satisfaction is necessary, they evidently manifest by their Sacrifices, cutting of their flesh, petitions, prayers, charmes, and other kinds of will-worship; but that any of these can soundly satisfie justice, rests upon them to prove; nay, upon the point they disclaim it; for being put to it, they maintaine this blinde and false Paradox, *Justitia divina bonitatem divinam esse naturam*, That Gods mercy is a full satisfaction to his justice, which in other words is as if they should affirme, That because he is merciful, and will forgive sinners, therefore justice will shew, will shew, must be contented with it. For more she shall not have, nor more expect. This were a quick way to obstruct all proceedings of justice, I will, saith the Judge, save this Malefactor out of the mercy I bear to mankind, never therefore proceed farther against him.

Among the *Sociinians* there is no other way; among the Turks no other way; among our New practical Atheists no other way. Marvel not that I link them together. For I conceive much of their Religion is out of the *Alcoran*. Mahomet doth acknowledge Christ to be a holy Prophet; and *Sociinians* doth no more; for a good example he will grant him to be; for to be *woyde*, his soul an offering for sin, he doth deny. Thus they deny the Lord that bought them, and give the eye to our Prophet, who affirms, That he gave his soul a sacrifice for sin. A sacrifice, and that (though Legal) when time was, was accepted for satisfaction.

Accepted I say, for it was not so in itself. The Jew will tell you of his scape-Goat, his Calves, his red Heifer, and a multitude of other Rites ordain'd

Isa. 59. 16.

Isa. 9. 6.
Psa. 40. 7.
Luk. 19. 10.

Bish. Andrews.
Serm. 11. de
Nativ.

Cherub. de veritate.

2 Pet. 2. 1.

Heb. 9. 13, 19.
Verf. 9.

Heb. 10. 4.

Heb. 10. 1.

Heb. 7. 18.

dain'd by God to that purpose. But all they had their power, if any, from this one Sacrifice of Christ to be Sacrific'd. In themselves the Apostle affirms, that they could not satisfie for sin; no more power in any of these, without relation to Christ, than in a Heathen Ramm, or a Græcian *Heu-tomb*. They made no man perfect; short they came of satisfaction to justice. Types they only were of that blood which was to be shed; which being shed, they have no farther use, but are abrogated, *ita nō ad dñs; s; ad opus*, for their weakness and inutility. There is not then any thing, no not in the Jewish Religion, not ever was, that could save what was lost, in strict termes of Justice.

Alcoran.

And if not there, then sure nothing either among the Mahometans, or Heathens. Ask the Musselman how he hopes for Remission of sin; and his answer will be, That his Prophets prayer shall be upon you. Say his Prophet had been, what he was not, a just, holy man, yet his motion only could have been for mercy. But justice exacts, and expects satisfaction, not intreaties; for real payment, not for words. There is not then in the *Alcoran*, a Sacrifice to be found for sin. From these, turn to their Predecessors the Heathens; and among them somewhat is to be found, that comes nearer to the point. A satisfaction they held was necessary, and to that purpose at the Altar slew a Beast, sometimes a man. *Sanguine licetis, &c. Sanguine querendi reditus.*

Virg. Æn. 2.

Heb. 10. 4.

But these their satisfactions were not satisfactory. Of theirs, nay of better Sacrifices, the Apostle delivers this Voice, *That it was impossible that the blood of Bulls and Goats should suffice for sinnes*; What, a man sin; and a beast die? Justice will be re-compens'd with that.

Mic. 6. 7.
Seld. de dijs Sy-
ris. cap. de Mo-
loch.

Psal. 106. 37.
Caf. Com. l. 6.

Yea, but what say you to the *Heu-tomb* for the sin of the soul? for such a custom there was among the Heathens, begun by the *Canaanites*, continued by the *Carthaginians*, followed by the *Assilians*, *Græcians*, *Gauls*, nay almost all Nations, to offer their sonnes and daughters unto Devils; for it ranne in their heads; *Pro vitâ hominum nisi vitâ hominis redatur, nomen dæmonis non potest placare*. A true *Maxime*, but not true in their sense. For it was not the life of a meer man could do this. For had it been one of their best men, as it was commonly one of their worst, yet the best had been borne in sinne, and brought up in sinne; and sinne for sinne can never satisfie.

Is there then no Sacrifice to be found for sinne? none among the Jews? none among the Mahometans? None among the Heathens? Then bleis God who hath made thee a Christian; and acquainted thee with a way, how Mercy and Truth meet; Righteousness and Peace meet and kill. You that are out of the way, be of good cheer, for truth will direct you. You that are affrighted with the justice of God, be not dismay'd, your debt is paid; his mercy will save you. You that are disheartned with his anger and hot indignation; let heart again, for your peace is made.

Pla. 103. 1, 2, 3.

Phil. 2. 10, 11.

Pla. 133. 7.

Rev. 5. 9, 12.

This may quiet thy soul; and finding this peace within; enjoy thy tongue without, *David's* task, *Praise the Lord, O my soul; and all that is within me praise his holy Name*. And binde thy knee to performe the Prophets and Apostles command; *Bow to the Name of Jesus who made his soul an offering for sinne for thee to fall low at his Name; even to his very footstool*. And this service begun and performed by the heart on earth, will, I doubt not, be ended and perfected in heaven; where the four and twenty Elders cast down their Crowns, and acknowledge; *Thou Lord art worthy (and worthy is the Lamb that was slain) who hast Redeemed us by thy blood out of every Kingdome, and tongue, and people, and nation; to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing*.

Serm. 19. Duties required of us, &c. Part II. | 251

blessing. And therefore let every creature which is in heaven, and on the earth, and in the sea, and all that in them is, cry with a loud voice; Blessing, Glory, Honour, Power be unto him that sits upon the Throne, and unto the Lambe for ever and ever, Amen, Amen.

Verf. 13.

John 19. 5.

Ἴδὲ τὸ ἀνδρῶτα, Behold the Man!

In this Sermon are set forth those Duties required of us in Relation to the Passion.

Good counsel from an enemy may safely be followed. Pilate, an enemy to Christ, gives it, and he spake to his enemies the malicious Jews, but his intent in it was good; for he would have moved compassion in them upon the sight; from his mouth I borrow it, and deliver it to you, you that beat Christs name, and glory to be his friends; I hope then, it will stir in you that, which it could not do in them, compassion and compunction; Behold the Man!

Leo. de pass. ser. 8.

Behold the man! why? that you'll say we have done already sufficiently two or three dayes one after another, six hours together; beheld him we have in his passion, beheld him in the causes of it; what need we look upon him any more? 'Twas but a sad spectacle, and we care not much to trouble our selves with it. Well, whether you care or no, troubled you must be again with it; the Prophet will have it so. *Respicient*, e. i. *re-aspicient*, they must look back and again on him they have peirced; an eye must be cast back thither; the Apostle also enjoyns it, ἀναλογισθε, Consider ye, 'tis an Auditors word, sit down and recoken, and cast up your accounts, what, how great, to what end his sufferings were.

Zach. 12. 10.

Heb. 12. 3.

An injunction most reasonable; for even Nature it self inclines us to this act, to look upon a man in misery; the Priest and the Levite, that would not relieve, yet came to look upon the wounded man. And I remember *Chrysostome* lays this charge among others to the rich man, that though *Lazarus* lay daily at his gate, where he could not go in nor out, but he must see his sores, yet he would not so much as afford him one good look; he hath not then the bowels of a man; who will not look upon a man in distress.

Herodian, Luc. 13. 32.

Chrys. hom. de Lazaro.

Thus much I am perswaded you will not stand with Christ for; and yet I may say truly, there be among us, who have not afforded him that; not a look, not looking to this place, where this sad spectacle hath been presented. God grant, that when at the last gaspe they shall look for a good look from him, they look not in vain; He no more look to them, than they have done to him; turn his back upon them; as they have turned upon him. 'Tis to you, who have been present at this sad sight, that I especially erect this Beacon on a hill, and call you to consider seriously, what you came out for to see; not a reed shaken with the winde, not a man clothed in soft raiment, but a man, nay more than a man, the Son of God, your Saviour, your Christ, by whose name you are called, in whose name you glory, dying a bloody, painful, scandalous, an accursed death.

Mat. 11. 7. 8.

Saint *Luke* calls the passion *συνεῖα*: matter then it is to be of our contemplation, not so much for the eye to see, or the ear to hear, as for the heart to

N n 2

think

think on. Behold the man then, for in him you shall behold a world of good fights, a provocative to many good Duties.

1. A fight to Pity. 2. And a fight to Love.
3. A fight on which to Trust. 4. And a fight in which to Hope.
5. A fight to provoke tears. 6. And a fight to move Revenge.
7. A fight for imitation. 8. And a fight to call for Retribution.

So many excellent contemplations may we have, upon the serious consideration of this fight. I have shewed you in grofs what you are to behold; will you now that I open the Parcels? to that end I know you are come; and to content you, or rather indeed to mend you, I shall not think much to do it, and thus I begin.

1. *Ecce & compatere. Behold and suffer with him.*

Look into his Body, you may easily do it; his stripes are as Lattices, and his wounds as so many windows to let in your eyes; mark and note well; how our friends do open their dores unto us that we may come in; their Gardens, that we fill our sacks; their Cellars that we taste their wine; their purses to lend us money; but did you yerever hear of a friend, that would open his whole heart to another man? No, no: No friend is so dear, nor no heart so clear, that hides not some secret; for the heart is a depth, and no man can know it; onely the Son of God is he, that to his friends denyed nothing, hides no secret from them that was fit for them to know; shuts no door against them; is well content, that they should see all, all that was in his bowels. *Clavus penetrans fultus est mihi clavus referans.* The nails and spear-head serve as keys to unlock his heart; enter in then and look into the palms of his hands, where he hath engraven you. Look through the door of his side, 'tis open, where he means to hide you; you may see if you please, his bowels of loving-kindness, and heart of compassion, moving, and stirring, and yearning upon you; and will not your bowels move and stir? can you for very humanity be less than compassionate toward him? Pity him at least, make your hearts found as a harpe, and every string bring to the ear, Ah Lord, ah his Glory; and yet alas, what good can you do him, if you do pity him? what stripe can you hinder? what wound can you close? what blood can you staunch? or what comfort can you add? And yet this he looks for, this he calls for. He looks if there be any to be sad with him, he looks if there be any man who will bring a towel and wipe off his blood; any balm and oyl to supple his wounds, any man that will bathe his injuries with tears, and bury his body in a compassionate heart; some few he sees, and he sees too too few, and this is it which puts him in a passion still.

He may well to this day complain as he did by one Prophet, that men hid their faces from him, that they esteemed him not; and ask as he did by another, Have you no regard? Is it nothing to you? shall I shed all these tears? pour forth all this blood, and sweat, and bleed and dye thus ignominiously, thus painfully for you, and will you not think upon it, not pity me for it, have no esteem, no regard? You may if you please, see me by the inspection of my heart (easie it is to do it, for *patent vulnera*, *patent viscera*, my heart is as open as my wounds) see me I say you may, not only *virum dolorem*, a man of sorrows, but *virum amorem*, a man composed of love, who out of meer love would suffer all this for you; and will you not so much as regard it? not esteem it? not pity me for it.

Were ye members of my Body as you do pretend, you could not chuse but suffer with

Bern. ser. 61. in
Cana.

Isa. 49. 16.
Joh. 14. 13.

Isa. 16. 11.
Jer. 22. 18.

Psal. 69. 20.
Psal. 142. 4.

Isa. 53. 3.

Lam. 1. 12.

Isa. 53. 3.

with me; for can any one member of the body suffer, and the rest not suffer with it? Can the head be in pain, and the foot, and the hand, and the arm at ease? I could not be so; when you were diseased; I could not be at rest in heaven, till I had put my self into pain to ease you; and will you not put your selves to a little pain to ease me? 'Tis but your compassion as yet I call for, for your regard; your consideration onely of my sorrows, you may easily grant that, it will cost you nothing; Oh let me have that; That however, if no more.

How should these earthy and rocky hearts of ours rend in peices and shake at such powerful words? why are not our faces covered with blackness, and all our joy turned to a threne? What more brutish than the unreasonable creatures? and yet they heard his complaints, and saw what he suffered, and afforded what compassion they could; the Sun felt his sorrows, and shrank in his light; the earth heard his cries, and trembled at them. The stones, the hard cold stones felt it seems his pain, and cleft asunder; the graves and dead bodies his lamentable moans, and opened to hear them; and shall man then, for whose good all this was done, thus much suffered, have a heart more hard than these rocks? more insensible than these inanimate creatures? shall they? For very shame sympathize and suffer with him; and melt into compassion that he should be thus bruised, thus broken for your sake; You may post off all this hard usage to Pilate, to Herod, to the souldiers, to the Jews; but there is not a sinner in this place, who gave him not a blow. Behold then the man, and be compassionate at least.

Behold then the man, and be compassionate at least. *Ecce & dilige.*

But I call you not onely to a weak and infirm pity of our Saviours sorrows; in the next place, Behold the man, and love him; compassion doth well, but love doth better; a tender-hearted enemy may afford him that (may be a Centurion, when he said, Doubtless, this was a just man) but a friend onely this. You pretend, that you are his friends, let him then have love from you.

Love him? why who can do less? 'twere strange if we should not return love for love; he loved first, cast an affection upon us when we were strangers; strangers onely? so perhaps his affection might be paralleld; it was when we were enemies; enemies so stubborn, that we stood out in rebellion, so poor, that we were exposed to the loathing of our persons, so contemptible, that no eye pittied us; and yet when we were such, he cast his skirt over us, and made that the time of love.

Then he came from heaven to make suite to our souls, and he was resolved to speed his suit, or to spend all he had. A man hath nothing more precious than his blood, and that he would spend to espouse us; his love to us, made him receive those wounds; we may read our names written in the palms of his hands, the nails were the pen, the blood the inke; with which he writ in capital letters; *Sic Deus dilexit, So God loved*; for if you aske me how much, I cannot tell; strangely I am sure; *Neminus*, I am certain; Christ so loved his enemies, that he made them his friends; so loved sinners, that he would make them just men; so the children of wrath, that he would make them vessels of mercy; so loved servants of sin, that he would make them his brethren; so the limbs of darkness, that he would make them members of his own body; so poor beggars, that he would make them his sons and heirs; heirs of a kingdom, heirs of the kingdom of heaven; you may wonder at it, as I do, but reason I can give you none, but *sic dilexit*, So he loved, and that's all.

But good God, how coldly do we answer his love! his was, *so he loved*; but

OURS,

I Cor. 12. 26.

Joel 2. 6.

Isa. 24. 11.

Mat. 27. 45.

51. &c.

Leo de pass. ser.

2. & ser. 6.

Isa. 53. 5.

Luc. 23. 47.

Eph. 2. 17.

Rom. 5. 10.

Ezek. 16. 5.

Verf. 8.

Isa. 49. 16.

Joh. 3. 16.

Joh. 15. 15.

Rom. 1. 17.

Rom. 9. 23.

Joh. 20. 17.

Col. 1. 24.

Rom. 8. 16.

Jam. 2. 5.

ours, so so, very faint God wot; more fervent to any pleasure, to any profit, than to him. My brethren, this should not be; and for Christs sake, let it be so no more; such is his love, that he will forget what is past, if you will but love him hereafter; stand not with him for so little, give it freely, give it him heartily, and thank him that he will accept of so little; a shame it were to receive so great a benefit as Redemption at his hands, and not love him; too much neglect to look upon such bitter wounds, and unheard of sorrows, and not love him, that would be for us thus wounded.

Joh. 21. 15, 16,
17.

Verf. 17.

Lovest thou me? saith our Saviour to Peter, and he asks again, *Lovest thou me?* and yet again he asks, *Lovest thou me?* The good man was sorry that the question should be thrice put to him, and returns a kind of passionate answer, *Lord, thou knowest that I love thee.* Methinks I discern in your faces, that if I should propose the same question to you, What? Love ye your Saviour? Love ye the Lord Jesus? Love ye the Son of God, who dyed for you? You would all, with one voice reply, *Ay, the Lord knows we all love him.* Well then, I hope it is so, and therefore I make no more question of it, but take it for granted that you do love him; I will onely therefore make this motion, that by your life you testify your love, and by your works justify your love, and that this your love may continue, that you increase in it, and love him more, and then alls well. Not a word more of this then.

3. *Ecce & Crede. Behold and Believe.*

That he loved us, is out of all question; for else he never would have given his soul a sacrifice for us; and so much we are bound to Believe, and rely on. And therefore once more *Behold the man*, and believe in him.

Numb. 21. 9.

They who were smitten with the fiery serpents, had no other way to save their lives, than by beholding the brazen serpent, erected on the top of a pole. To him as many as turned and looked, saved their lives. Those serpents are rotten, their stings pulled out, and the pole is taken down, nay the brass it self is become *Nehushtan*. But there is a fieryer serpent alive, that stings us still, the devil that old serpent, and his sting is sin; Art thou then with this wounded to death? *Ecce & crede*, look up man and Believe, Believe and Live; behold with the eyes of Faith this Antitype of that Type exalted on the Cross, and save thy life.

Joh. 3. 14, 15.

Col. 2. 14.

Joh. 20. 28.

Mat. 24. 30.

2 Reg. 4. 34.

Never let the greatest of thy spiritual enemies affright thee; for this man went up to the cross and conquered them; let not the long list of thy sins amaze thee; for he took the handwriting and nailed it banner wise to the wood. Before the person of this judge thou must appear; but for thy comfort, *Ecce Homo*, Behold the judge is thy Saviour, *Thomas* was never bold and confident till he saw the wounds in his hands, and the hole in his side; then he believes, then he professeth openly, *My Lord and my God*; these he retains, these he will bring with him to judgement, that thou maist creep into his side and hide thy self in his wounds till the wrath of God be overpast. Look up, and behold the sign of the Son of man in the clouds; the Cross on which he suffered exalted in Triumph, a terror to Infidels, an *Asylum* to all Believers, to which because they always did fly and trust, they cannot perish.

The Shunamites son revived not, untill the Prophet put his own mouth on the childs mouth, his hands upon the childs hands, and his eyes upon the childs eyes, and stretched himself upon him, then the flesh waxed warm, he neez'd and came again. Dead we are, and if we mean to live to everlasting life, we must by faith set our eyes upon the cross of Christ, apply our defiled hands to his bleeding side, set our wicked feet to his wounded feet, joyn our sinful heart to his wounded heart; in a word put our fingers

fingers in his side, even dive and plunge our whole man in his wounds, sorrows, paines, shame, curse, and blood; for then we shall finde our hearts to wax warm within us, and our fainting spirits will come againe. The hand of faith will do all this. And we may be bold to do it. What he said to *Thomas*, he said to all, *Reach hither thy hand.* You heard but now what his love was. None greater than to lay down his life: None equal to lay it down for his enemies. Upon the abundance of his love then be bold to approach, to trust; credible it is not that he will deny you any thing fit for him to give, for you to have, who hath given his life for you.

Ecce homo, Behold all the gestures and postures of this man are such, as if he would invite a poor sinner to trust in him. His hands on the Cross are stretch'd out to receive thee, his head bow'd down to kiss thee, his side open to hide thee, his tongue at liberty, and with that he begs a pardon for thee, *Father forgive them.* His eyes indeed are sad and heavy and dejected, but that sadness and heaviness is, because men have hard hearts, and will not believe; not believe him when he calls, *Come unto me all ye that are weary and heavy-laden, and I will refresh you.* Away then with this infidelity, *Believe only, and thou shalt be safe.*

4. *Ecce & Spera, Behold the man and hope.*

For when the eye of faith shall see so much in him, what is it not that the eye of Hope may not look for from him? He that came from heaven to dye for our sakes, must needs raise our hopes that he will do much for us.

He came to proclaim the great *Jubilee*. Whatsoever then servants or debtors could hope for at the *Jubilee*, that we may hope for from him. When this great year of *Jubilee* came, there was a Remission and a Restitution. A remission; for then all bonds were freely given up, all prisons set open, and all prisoners for debt discharg'd, all servants and bondmen set free. A restitution or reinvestiture; for then all estates formerly mortgaged, forfeited, or any wayes alien'd, were restored to the first owners in as ample manner, as ever they had or held them at any time before.

Behold then his side and his heart opened, and see a Gate of Hope set wide open to you. Expect from him what either servant, prisoner, or debtor could look for at the year of *Jubilee*.

1. Liberty from the slavery and bondage of sinne; so that as a Lord he shall no more command you to drudge in his service, and then reward you with bitterness of labour.

2. Remission from all the punishments due to such drudges, the Vials of Gods wrath here, and the wrath to come.

3. A restitution to what by sinne we had forfeited; so wit, our present, and our future felicity. As then we love our own good, wisdom will advise us to behold the man by whom we hope, and must hope to receive all that can make us happy.

But the hope of the hypocrite shall perish; he shall be cut off, like a spider's house, a little fog breaks it. If we will have our hope strong, we must have the Valley of *Achor* for our door of hope. The Valley of *Achor* was a Valley of trouble, of mourning for *Achan's* Sacrilege; and there if we begin, our hope will be the better confirmed, and much the sounder; and therefore once more,

Ecce homo, Behold the man and hope.

Luk. 24. 32.

Joh. 15. 13.

Luk. 23. 34.

Mat. 11. 28.

Mark. 5. 36.

Luk. 4. 18.

Lev. 25.

Job 8. 13, 14.

Hos. 2. 15.

Joh. 7. 24.

5. *Ecce homo, & respicite, Behold the man and repent.*

Behold and weep. I look not now for your tears of compassion, those I call'd for before. They are the tears of compunction which I now would have drop from your hearts and eyes for those finnes of yours, which brought Christ to the Cross. It behoves you to look upon sinne with another eye than most do. *Fooles make a mock of sinne*, but wise men consider that the Sonne of God was made a mock for sinne. That can be no light matter which brought the Sonne of God from heaven, made him a man, made him a servant, made him a curse, brought him to the whip, to the Cross, to Death.

Prov. 14. 9.

Gen. 19.
Exod. 14.
Rom. 3. 25.
Luk. 12. 45.

Look upon all the revenges that God took upon sinne before, they were light to this. Before they were upon men that deserv'd it, grievous finners, *Sodomites, Egyptians, Idolaters, &c.* but now upon an innocent person. Before but on Vassals, but now the revenge was taken on his Sonne; before on enemies, now on his Beloved; before such was his patience, that he seem'd to have *drox*, a kind of truce with finners; so much, that the worst servant in the house boasted of it, *My master defers his coming*. But now there was no *drox*, nor *negotium*, nor delay, nor passing over sin, but *indignitas & indignitas*, a clear demonstration of his Justice.

Gen. 19. 20.

Heb. 7. 25.

Take then a view of the Son of God in his bruises, and you will easily judge of the odious nature of iniquity. Our corrupt consciences are apt to make a heinous sinne; like *Zoar*, a little one. But let it be consider'd in the death and passion of Christ, whereof it was the cause, and it will appear in its right shape, odious to us, because odious to God; since that being displeased for sinne, nothing could please him but the Blood of the Bruises, the Paines, the Death of his only deare Sonne; and for no other reason; but because he would appear, pay for, and make intercession for sinners.

Which also should put us in minde to bewaile them, and do what we can to be rid of them. 'Tis the fashion of men, with bitter Invectives to prosecute the Jews as a bloody hard-hearted people, that they should crucifie this innocent person; but all this while they forget themselves. Were it laid to heart, that not *Judas* betray'd him, but the whole world; not *Anas* and *Caiaphas* scoffed and derided him; but every man and woman that lived before and since; not the people then only buffeted him, and spit in his face, but all the living; that not *Pilate* deliver'd him; and the Jews crucified him, but every individual childe of *Adam*; this, this would no question cause the most Marble heart to mollifie, and melt into teares of repentant sorrow.

Acts 2. 36. 23.

Ver. 47.

1 Cor. 2. 8.

Luk. 23. 28.

And till it come to this, we with our rods do but smite a Rock. A Streams of water will never flow, till this be laid to heart. With this stroke when *Peter* fell upon the Jews, *Ye have murdered and crucified the Son of God*, then they fell upon their hearts: so that his words pierced their souls, as the Spear had done his; the effect was, *three thousand of them were converted*. I see I want *St. Peter's* tongue; could I thunder and lighten as he did; I would hope to make you tremble, and pierce your hearts for piercing him. However 'tis the blow I mean to give; Never look strange at it; behold I tell it to your faces before all this Congregation; *Ye have crucified the Lord of glory*. You know how loth I am to impeach any of you. Had not your father *Adam* done it, I had not discovered your nakedness; but it were cruelty to reach you otherwise, and might bring your blood upon me. Guilty you are all; and my end in accusing you, is, that if you cannot be brought to weep

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weep for him, yet that you be mov'd to weep for your selves; That your hearts prick, and shoot, and ake, 'tis well; but it will never be done as it should be, till they bleed for the blood of the Son of God shed for you and by you.

The Prophecy is extant, *Thy shall see him whom they have pierced, and mourne.* Mourne! not in an ordinary manner, but as he that mourns for his only Son; they shall be in bitterness, as one that is in bitterness for his first born: Such grief and bitterness was like to follow upon the sad thought, that they had pierc'd him. Be not then so Stoically void of sense, but mourn to consider how thy sins have pierc'd and stricken through the heart of thy Surety, thy Master, thy Maker; Groan and say,

Zach. 12. 10.

O good God, what a spectacle is this thou settest before my eyes! I, even I am guilty; I have deserved those blows; And whence comes this exchange, that thy blessed Sonne is in my room! that I deserving to die, this innocent Lamb is made the Sacrifice! Wretch that I am, how have I forgotten my self! how thee! Oh pour forth thy holy Spirit, that I may judge my self as base before thy eyes, and my own, as thou wert esteem'd base, and vilified in the eyes of the Jews for my sake.

3. Lastly, Forget it not, *Consummatum est, All is finished.* That storm which fell upon the Lord of glory is still'd and quiered. Judas hath done his work, the Scribes and Pharisees, Elders and people have wreak'd their malice upon him; Pilate and Herod have crucified him; and from the Cross he is ascended to his Throne; and will you not yet suffer the Son of God to be at rest? do you yet go about to fetch him out of his seat, and the second time nail him to the Cross! I feare to say it; and I had not said it, had not the Spirit of God said it before me, Those that wilfully and obstinately live in presumptuous and malicious sins, do crucifie to themselves again the Son of God, and put him to an open shame.

John 19. 30.

Heb. 6. 6.

Never startle at it! in the Apostles time, there were those that did it; and there be those that do it now, that crucifie him afresh. Every notorious habitual enormity indulg'd to against conscience, is a Thorn, and a Naile, and a Spear yet to wound him. The List of particulars I give you not in; it is needless, since your own Counsellor can with a wet finger bring to your memory a long Catalogue of Perjury, Murders, Sacriledge, Rebellion, Injustice, Oppression (I want a *Nomenclator* to say the rest) acted, countenanced, defended, justified. And is not this to crucifie again the Son of God? is not this to put him to an open shame? If it be not, I confess I understand not the Apostle; but if it be, then Behold the man; and mourne.

Too much it is to anger him; Too unkinde a part to provoke and grieve him. Of what pitch is this sin to crucifie and shame him! I want a name to call it by. 'Tis not that irremissible sin against the Holy Ghost, but it is next to it.

Crucifie him, you'll say? He is in heaven, farre out of the reach of wicked men, how then can this be done? And so he was, when the Apostle wrote to the Hebrews, and yet there were those that did it then, and therefore there may be those that do it now. For they may crucifie, that is, do what lies in their power to crucifie him. That they do it not, no thank to them; were he in their reach, I little doubt, that they, who under colour of his Name justify those former ugly, heinous wickedness, would not stick to crucifie him; And with him the endeavor is all. To do what man can, *habetur pro facto*, with him is reckoned as done, though the fact follow not. I finde in the Gospel from our Saviours mouth, *That he who looks after a woman to lust after her, hath committed adultery with her in his heart*; the woman in the

Mat. 5. 28.

Tertul. contra
Marcion. lib. 2.

Rom. 2. 24.
Hebrews 10.

26,

27,

28,

29.

Gal. 5. 24.

Rom. 8. 13.
Col. 3. 5.

Num. 25. 8.
1 Sam. 15. 33.
Judg. 6. 12.

mean time remaining chaste, as never thinking on such a matter : Then if one party may be an Adulterer, and the other not Adulterated; why not in the like sort, one crucifie, and yet the other not crucified? This manner of speech then well serves, *ad exaggerandam peccati maliciam*, to aggravate some sins, and shew the malice of some sinners, that do on their part all they can do, to fret, to grieve God, to crucifie his Christ; and that's all one upon his account, as if they did it.

Go on then you prophane wretches, proceed in your wayes you rebellious and debauch'd wretches, cause his Name to be blasphemed among the Gentiles; but then stand forth and hear your doom; 'tis a heavy sentence, and therefore I shall read it to you out of the Apostle, *There remains no more Sacrifice for sinne, but a certain fearful looking for of judgement, and fiery indignation which shall devour the Adversaries.* He that despised Moses Law, died without mercy under two or three witnesses: Of how much sorer punishment shall he be worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace?

Tell me, are you in love with crucifying now? have you any more mind to that? Well, if you have, I will shew you upon what you shall spend your malice. You carry an enemy about you, your own flesh; instead of crucifying Christ, fall to crucifie it; and by the sword of the Spirit every day give it a blow, and wound it even to death. For again,

6. *Ecce homo, & ulciscere, Behold the man, and be Reveng'd.*

Men that thoroughly grieve for an injury offer'd, are withal quickly moved to take revenge on him that offer'd the wrong: Such a kind of affection should be in you; be reveng'd on sin that did Christ all the wrong. Deal by it, as it did by him. That Crucified, Mortified, and Buried him: Return like for like; Crucifie, Mortifie, and Bury it. Crucifying is a lingring death; put it to as much paine as you can; let it be dying all your life-time. Nail it fast down hand and foot; that it move not in you; thrust it through with the Sword of the Spirit, and wound the suggestions and provocations it offers to death. *Mortifie your earthly members*, saith St. Paul; they kill'd Christ, and will not you kill them?

Wholly mortified I know they will not be, but deaded they may be very much; for dead God counts them, when they reign not in you; weare no Crowns, sit not on Thrones, beare no Swords, hold no Councils, create no Laws, nor yet rule by Ordinances. In a word, mortified you are, when you carry no affection, no sign of love to that evil which sometimes you do.

There is a Natural, there is a Civil, there is a Moral death; this last now I speak of. Every notable change of life from worse to better, is this Moral death. Happy we were, could we arrive to that perfection to dye as Christ, *once*; once only; that at once there could be an utter ejection of sins domination, and a continual persisting in what we well begin.

I can do no less than presume that these sorrows of our Saviour have so set your hearts upon revenge, that at this time you are resolv'd to commit murder. Methinks I see every man mov'd with *Phineas* zeal, arm'd like a Souldier with a Speare in his hand, and a sword to bewaile this *Agag*. Arise O Christian Souldier, kill and slay; the Lord be with thee, thou valiant man; run through this *Moabitish* woman, kill this same *Amalekite*; let not thine eyepity, kill and spare not, spare not any, not so much as thy bosome sin, for that was it that especially kill'd thy Lord. Take heed that it

live

live not again; for if it revive, thou art but a dead man. It is of the *Hydra's* race, of a Serpentine brood; It will revive when the head is off, and stirre and wriggle when it is hewn in pieces. Be wise therefore, take an advantage of every wound thou givest; and being deaded, tumble it into the grave, every day cast some mould upon it, roule a stone to the mouth of the Cave, that it never rise up any more. Christ was buried for it, bury thou it for Christs sake. To this Revenge it is that the Scripture exhorts, when it adviseth us to crucifie the old man, to mortifie our fleshly members; and the rather, because we are buried with Christ in Baptism. He then doth but prate, not believe, that Christ was Crucified, Dead, and Buried, who lives willingly and maliciously in any known sin.

Rom. 6. 4.

Return O *Shulamite*, return, return, that we may look upon thee, This *Shulamite* is Christ; upon him you have look'd this whole houre, and what needs he turn or return any more? Is there any more in him yet to be seen? Yes that there is. Return with me yet once again, long you shall not stay, and I will tell you what you shall more see in this my *Shulamite*.

Cant. 6. 13.

7. *Ecce homo & imitare, Behold the man, and follow him.*

You shall see in him such a pattern and example to follow, that if all other Idea's and Draughts of virtues and goodness were broken to pieces and burnt, they may be found combin'd in him. Hence it is, that the Apostles who trode in his steps, so often call upon us to be like the Image of Gods Son, to conform our selves and lives to his, to learn of him, to walk as he walk'd, and bear such a mind as he did.

Rom. 8. 19.

1 Joh. 2. 6.

Phil. 2. 5.

1. To be like him in Faith, who in that instant of his Dereligion, yet clasps both his armes about his Father with *My God, my God. Similiter & vos. Go and do you likewise.* In trouble, sorrows, in life, in death, hold fast with both hands the promises of God by a true and a lively Faith; Never let him go, keep your hold still, even beyond feeling, beyond Hope. Resolve with *Jacob, I will not let thee go, except thou bless me.*

Mat. 27. 46.

Gen. 32. 26.

2. Be like to him in patience; for when he was reviled, he reviled not againe. *Similiter & vos. Go and do thou likewise.* Patiently beare those wrongs and injuries which are offer'd to thee, because thou belongst to him. Revenge not thy self, but refer thy wrongs to his Father himself, to his Court above. It is well for the Disciple, if he be as his Master, and the servant as his Lord.

1 Pet. 2. 23.

Rom. 12. 19.

Mat. 15. 25.

3. Be like unto him in Humility. He humbled himself to the forme of a servant, to the form of an ill servant, to the form of a ridiculous servant; Nay, *usq; ad mortem crucis, to the death of the Cross. Similiter & vos, Go and do thou likewise. Let the same mind be in you, which was in Christ Jesus.* Be humble, exalt not your selves above that which is fit. *Nihil grande de vobis sentite.* Think not magnifically of your selves. Despise not your poor brethren, who are made of as good mettle as your selves; earth and ashes every mothers Son; and shall earth and ashes exalt it self in the presence of an humble God?

Phil. 2. 7.

Verse 8.

Verse 5.

1 Cor. 4. 6.

2 Cor. 12. 6, 7.

4. Be like unto him in love; for he loved us, and gave himself for us; of which love when the Apostle speaks, he presents it with *Height, and Depth, and Length, and Breadth*; those foure dimensions of the Cross, nothing to us the exactest love that could be. *Similiter & vos. Go and do you likewise.* For in love there should be the virtue of the Loadstone to draw like love to it again, Serve one another therefore in love, do good to all men, even to your enemies, for so your love will be like Christs. Almost

Eph. 5. 2.

Eph. 3. 18, 19.

Luk. 6. 35.

Eph. 4. 2. & 5.

Luk. 23. 24.
Luk. 6. 27, 28.

2 Cor. 12. 15.

his last words were, *Father, forgive them.* And these he would have you forgive, *Those who persecute you, and despitefully use you; those that speak all evil of you.* There is not on earth a greater sign of a soul thoroughly settled in the love of Christ, than to be thus minded. Come what will come, saith such a soul, frown or favor, respect or neglect, what I do, I will do; pray even for you that hate me; love you that ungratefully use me; although the more I love, the less I am belov'd. This is love like the first Copy and Original.

Thus many several duties the sight of your Saviour will put you in mind of. For it is *Grande Spectaculum*, a wonderful and strange sight, a matter of scorn to an impious Wretch, to a pious soul a grand Mystery. You are now ready to turne your backs; yet ere you depart, for Christs sake I ask one look more.

8. *Ecce homo & retribue, Behold the man and be thankful.*

A shame it were to be alway receiving, and never restoring: The very earth doth it not; for the rain it drinks in, it returns you grais and fruits. Your fields do it not; for your labor and seed you sow, it returns you use. But I am not now in nature. Men, I know in state of grace would scorn to be compared, I am sure, exceeded by that sluggish element. Bethink then your selves what to give. To give said I? nay, what to return; for it is no gift, it is a due, a debt.

Psa. 50. 15.

Gueum.

Thankfulness is due upon the receipt of a benefit, as any money upon a Bond; and therefore God never does us good, but expects that we be thankful. Thus the Indenture runnes, *Ego liberabo: Tu glorificabis.* I will deliver thee, that is his promise; Thou shalt praise me, there's our duty. *Gueum* hath contracted all the Psalms into two words, *Blesse God, and let God blesse.* For indeed what do we esse from one end of the Psalter to the other, but beg a blessing from him, and bleis him for the receipt. Now this is done when we receive the benefit with a chearful and glad heart, take what is done kindly, and acknowledge it for a courtesie, then when we write it not in our hearts as in sand, so lightly that every puff of winde will make it illegible.

Thom. Rancho.

Now if ever any benefit ought to be chearfully receiv'd, and engraven with the point of a Diamond, it is this. For in this God made his promise of *Liberabo* appeare to purpose. Here was deliverance and freedome from sinne, hell, death, wrath; such enemies, that all other are not to be named on the same day with them. Under their paws we were, and from these he hath Redem'd and deliver'd us. This would be thought on, remembered, Recorded; and so often as we read over the Record, to have an eye to *Glorificabis*, that is in the foot of it, that, that also is our duty. A duty not to be detain'd or paid at our pleasure, but due *Debito iustitie*, by Obligations. Man as well bound in justice to pay it, as God bound by promise to deliver him.

In brief then I shall now teach you how to pay it. Thus it is: As he hath made his soul a Sacrifice for us, so also we dedicate our selves a whole Sacrifice to him; for though the Legal Sacrifices be ceased, yet Christians have yet what to offer. This is done

Pl. 14. 1. 2.

1 Tim. 2. 1.

Phil. 4. 18.

Heb. 13. 17.

Pl. 14. 1. 3.

Pl. 11. 1. 9.

Pl. 4. 5.

1. By tending our prayers, supplications, thanksgivings to him, and in his Name.
2. By relieving his poor members, as occasion requires.
3. By taking the Cup of salvation, and calling on the Name of the Lord.
4. By offering to him a broken and a contrite heart.
5. By offering the Sacrifice of righteousness, and putting our trust in him.

6. In

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6. In a word, in resigning our selves, soul and bodies to his service.

In the Holocaust all was consumed, and turn'd to smoke, no man having benefit of any part of the Sacrifice: and by it we are taught to make whole offerings, not in part, but wholly to dedicate whatsoever we can call outs to Gods service; yea, and if the Will of our God be so, even to death.

And by it we shall be no losers. Losers? Nay, Gainers every way; for, for the Crois we shall finde a Crown, for torments ease, for trouble peace, for sorrow joy, for this death life: A life not like this to vanish, but which will last and continue for ever and ever. Which God grant, &c.

Rom. 12. 1. & 5.
13.

Of Christs Descent to Hell.

Ephes. 4. 9, 10.

Now that he ascended; what is it, but that he descended first into the lower parts of the earth? He that descended, is the same also which ascended up far above all heavens, that he might fill all things.

THESE two Verses are inclosed in a parenthesis, and therefore they setve for an Explication of what went before. The Prophet, out of whom the former Verse was taken, foretold Christs ascent: which being premised and granted, the Apostle makes his inference, partly concerning the Humiliation, partly concerning the Exaltation of our Saviour. He ascended; therefore he descended; that's plaine: He descended; therefore he ascended again, that's as cleare. In his descent we finde him humbled; in his ascent raised and exalted; both Acts are for his honour, our benefit. We willingly therefore attribute the whole work of our Redemption, to the Humiliation and Exaltation of our Saviour.

Psa. 68. 18.

In his humiliation we may finde many degrees; our Creed hath express'd them in few, but full words. To descend to the Virgins womb is one step, and a low step too: for God to be made and born of a Woman, and by that birth to take upon him the forme of a servane, is humility beyond expression! To condescend to hunger and thirst, nay to be scorn'd, mock'd, and scourged, to be brought to the Crois, there to be crucified under Pontius Pilate, an unjust Judge, is another. To die there, and breath forth his soul, and to be laid up in the grave, is yet a third. Thus was he humbled in his birth, humbled by his Crois, humbled in his death, humbled in his grave. Farther I list not to go.

Now for this his humility, hath God highly exalted him; He (saith the Apostle) *ascended*; in which it is no hard matter to finde as many honours done him. His first ascent was from the grave, his next to heaven, his third in heaven to the highest place, and there to have the honour to have all powers committed to him, to be King of Kings, and Lord of Lords.

Now betwixt these Articles, which concern our Saviours humiliation and his exaltation, as a midwall, stands this one, *He descended into Hell*; which some Divines refer to one state, and some to the other. What you are to judge of it, I shall shew you by and by, being led thereto by the Apostles Text; which that you may the better understand, I desire you to consider the Scope and full intent of the words.

His purpose in these two Verses was to set forth unto us the whole Office of Christ, that he descended, that he ascended; and why he descended, and why

why he ascended; it was that he might fill all things; and the consideration of both makes very much for his purpose, for he was to persuade to Unity, to Humility; examples are often more powerful than reasons; and can there be any more vigorous example to induce to either than that of Christ? He descended, who can exalt himself; what proud in the presence of an humble God? He ascended, and from above sent down the spirit of Unity; will any man then dare to break the Unity of the Spirit? This is the Apostles scope and intent; these points I have not leisure to prosecute. In the words I commend unto you

1. The Person, Christ, *Idem qui descendit.*

2. The two contrary Acts

He ascended.

He descended.

3. The terms *a quo, ad quem*, from which, to which, and these contrary also.

The term to which he descended, The lower parts of the earth.

The term to which he ascended, Far above all heavens.

4. The end of both, That he might fill all things.

1. *וְיָאֲרִיב, וְיָאֲרִיב, &c.*

1. This same *אֲרִיב*, this same word *ascendit*, he ascended, *וְיָאֲרִיב*, what doth it mean? what doth it signify? what doth it conclude? what else but that the same person descended from that place to which he ascended? Now this collection of Saint Paul will make good Christs own words; *אֲרִיב אֲבְרָהָם, וְיָאֲרִיב יְהוָה*; before Abraham was born, I am, where *יְהוָה* to be born is referred to Abraham, but *אֲרִיב* is referred to himself, I am, which is the proper name of God; God then he was of God before he descended. The Prophet then knew, that he was *יהוָה*; the Prophet in the *Psalms* out of which this verse was taken, calls him *יהוָה*; and the Apostle takes it for granted that he was *יהוָה*, existent above before he was existent below; or else how could he have said he ascended, *וְיָאֲרִיב אֲרִיב*, if he had not known, that he descended first?

This was a peculiar that belonged to Christs person alone; Angels true descended from thence; and took humane bodies for a time; but their economy being done, they laid them aside, to heaven they did not carry them; You have heard of *Enoch* Translation; you have read of *Eliahs* mounting thither in a fiery chariot; Nay we all profess our belief to ascend thither in these our bodies, who yet descended not from that place; that then this collection of the Apostle stand good, necessary it is that we attribute somewhat more to him than to them, more to Christ than to *Eliah*, *Enoch*, than to ourselves.

Now this difference doth not arise out of the ascent and descent; for the acts are and may be affirmed of Angels and men; but from the quality of the person who doth ascend. Never any that came down from heaven, and assumed a humane body, ascended in that humane body but he; never any; that in a humane body ascended, came first down from heaven but he; which evinceth, that he was not onely man, but God also. Certainly if Christ were merely from the earth, as we are; the Apostles collection were very weak, nay none at all; he could not have said, he descended first. But let it be supposed, that he was God from everlasting, then it follows necessarily, that his ascent from the earth to heaven, will infer his descent from heaven to the earth; of which our Saviour himself puts us in mind, *No man ascended into heaven, but he who descended from heaven, even the Son of man, who is in heaven.*

It

Joh. 8. 58.

Psal. 68. 18.

Greg. Schol. in loc.

Gen. 28. 22.

Heb. 11. 5.
2 Reg. 2. 11.

Joh. 3. 13.

should not be a comparison of the parts of the earth one to another, but of the parts of the world one to another; so that the Apostles meaning should be no more, but that he descended from heaven to the earth, left the happiness of heaven, emptied himself of his glory; took upon him the condition of men, that condition which the poorest, the meanest, the most inferior man on earth hath done; even that of a servant, and subjected himself to our misery. But this interpretation is subject to the same difficulties that the former was; and had the Apostle meant no more than his being on earth, he might have expressed it without *inferiora terra*. Besides, here is a plain opposition betwixt the places whither he came, and whither he went. Now the surface of the earth, bears no true opposition to the *úmēdō*; the height to which he ascended; Descending and ascending, must have contrary extremes, from which, and to which the motion is made; therefore to the highest heavens, to which Christ ascended, the Apostle opposeth the lower parts of the earth, to which he Descended.

Mat. 12. 40.

3. Which some discerning, go a step farther, and by the lower parts of the earth understand the grave, and the condition of the dead; and to this purpose they alledge those words of our Saviour, *As Jonah was three days and three nights in the belly of the Whale, so must the Son of man be three dayes and three nights in the heart of the earth*. So that they make here a comparison betwixt the parts of the earth; one the upper, upon which we breath, live, walk; another inferior, in which our bodies must be laid after our departure hence. Thus they say, Christ descended into the lower parts of the earth; that is, into his sepulcher, as other men, and that for some hours his body was held under the captivity of death.

Thus much must be granted, yet it satisfies not; for here again, a grave some three foot deep, will carry no proportion to the highest heavens; and in his Grave he was led captive himself, then shewed not any conquest over death; that I say not, he gave no gifts to men. That then this his conquest may be full, over Hell, Satan, death, sin, and all the power of darkness, there is yet a fourth interpretation of these words.

Bilson p. 544.
Bellar. de desc.
c. 14. 4.

4. Eighteen of the ancient fathers, and twelve of the best modern Divines, do profess that Christ did descend locally to that place, which was prepared for the Devil, his Angels, and all wicked men; so that it can be no impiety by the lower parts of the earth to understand that place. The grey hairs of antiquity, and the concurrent judgement of the soundest divines hath been always so venerable with me, that I never durst steer a contrary course against them, where they oppose not the Scriptures; which since they do not in this point, I rather choose to tread in their steps, then to follow the mazes of new empyer men.

Zanchy in loc.

But touching this place of the Apostle, I willingly admit of all these four expositions, every one of them having great authors, and being consonant to the Analogy of Faith; for if he descended be referred to the Incarnation, it agrees well with the Article, He descended from heaven, and was born of the Virgin Mary. If to his life and sufferings, to his Passion under Pontius Pilate; if to his grave, he was dead and buried; if to his entring and invading the Tartarus, he descended to hell. Therefore we cannot err from truth, if we say, that he descended to the lower parts of the earth, all, or any of these ways. But because the last is more doubted: two reasons there are alledged by Zanchy, why he conceives this last sense comes neereſt to the intention of the Apostle.

First, because here is an evident Antithesis betwixt *above all heavens*, and *the lowest parts of the earth*, as I said before; but that place to which he ascended, is literally to be understood; and therefore in reason this also. Thus the

TEXT

text will keep just correspondence betwixt his high and his low; that was *ad summa cali*, the highest top of the heavens, than which none higher; this then *ad ima terra*, to the lowest parts of the earth, than which none lower, none beneath them.

Then again, the Apostle saith not simply Christ descended; be it to his mothers womb, to the form of a servant, to death, to the grave, *descendit* would have served for either; but expressly he names the lower parts of the earth, intimating a lower descent than the former.

Now this place so expounded, very well agrees with the Article of our Creed; *He descended into Hell*; which the best Divines have understood not of a virtual or effectual onely, but of a local descent; and therefore I see no reason without any figures, without any allusions, that the place be literally understood; especially since the same Truth is held forth to us in other places; such are, *Thou shalt not leave my soul in hell*; Psal. 16. 10. Act. 2.

The Son of man must be in the heart of the earth, Mat. 12.

Who shall descend into the deep? i.e. to bring Christ from the dead, Rom. 10. 7.

He preach't to the spirits which were in Prison, 1 Pet. 3. 19.

The Gospel was preach't to the dead, 1 Pet. 4. 6.

Having then so just occasion given me; I shall here enquire into the sense of that Article, *He descended into Hell*. Now because this word Hell is of great latitude and very ambiguous, the Article hath been subject to diverse constructions.

1. Hell is taken for the Grave, as the *Heb. Sheol*; and *ādms* in the *Septuagint*. From whence there be, that have taken occasion to expound the Article of our Saviours burial, as if He descended to Hell, imported no, more than that after he was dead he was honorably buried. This exposition seems to me over jejune, and flat; for thus much was contained in the clause before; *He was buried*: So that admitting this sense, we have the same thing over and over; which cannot be well conceived in so short a sum as the Creed is. For what is it else to say He was buried and descended into Hell, i.e. into the grave, but to profess that he was buried, and that he was buried? Neither can any man with just reason affirm, that this clause expounds the former, because it is much more difficult and hard than the former, which is quite and clean contrary to the nature of all exegetical and expository sentences, which ought to be far more clear than the precedent; for how else can they be said to explain? This falls not out here, but the clean contrary; for every child can easily conceive what is meant by Buried, whereas many learned Divines have disputed what is intended by his descent into Hell. 'Tis not therefore probable that in the Creed *ādms* should be *τὸν θάνατον*, Hell should be the grave.

2. Let us now look into the second opinion, and see what likelihood of Truth is in it. There are who judge, *He descend into Hell*, signifies no more but that Christ was under the dominion of death, was held captive in the grave, and lay there in bondage and prison, as it were for three dayes. But this exposition seems too cold also.

1. For in the new Testament *θάνατος* & *ādms* are precisely distinguished; *ādms*, Hell in the Creed, in N. T. never signifies *θάνατος*, the death of the body, but is distinct from it, and is a consequent to it. Thus much Saint John in plain words doth witness; his name that sate on the pale horse was *θάνατος*, Death, and *ādms*, Hell followed him. Again, *Lu. 16. ādms* is a place of torment in which the rich glutton was tormented, not a place common to good and bad, as the grave is. So *Mat. 16. The gates of Hell ādms*, shall not prevail. So also *Rev. 20. Death* and Hades gave up their Dead; Death her prisoners, the Saints and other bodies

Rev. 6. 8.
Luc. 16. 23.
Mar. 16. 18.
Rev. 20. 13.

Ignat. *Epist. ad
Trull.*

dies in the grave; and Hades those who were buried in Hell. Why therefore Hades should be taken in any other sense in the Creed, than it is in the New Testament, I see not. Sure I am that Ignatius understood it in no other, when he affirms of Christ, *κατὰ δαίμονας ἀνέβη πύρε*. He descended to Hades alone; which cannot be true, if Hades be taken for the grave.

2. Three rules are exactly to be observed in the exposition of these words. 1. Distinction of matter. 2. Consequence of order. 3. Propriety of words. Now this exposition is contrary to all three. For it is a superfluous, disorderly, and enigmatical iteration. Superfluous, for so much was said before; for was not thus much set down to us, when we heard that Christ was dead? for what is it else to dye, then to come under the common state and condition of the dead? 2. Disorderly, for twas no place to mention the power and dominion of death after his Burial. 3. Enigmatical, obscure, and improper; for it cannot be properly asserted that Christ was under the dominion of death; for his death differed from other mens in three respects. First in the cause; theirs was from sin, so was not his; then in the manner; theirs necessary; his voluntary. Lastly, in the consequent; they dye and rot in the grave; but he saw no corruption; he alone was free among the dead.

3. A third sense is given to this Article, He descended to Hell, by the Doctors of the *Romane Church*, farther off the truth than either of the former, and more derogatory to the efficacy of Christs death. So much they have encroached upon the Common of Hell, that they have taken out of it three main inclosures, and left onely a fourth part for the Devil and his company. A man would think they had been appointed Surveyors of that place, they can so exactly and cunningly make their draughts, and quarter out the devils kingdom.

The lowest peice of it they acknowledge to be that same *Sheol*, or *Hades*, *infernum*, or *Tartarus*, a prison from which there is no Redemption, over whose gate may be written that golden and best verse of the Poet,

Discite justitiam moniti, & non temnere Divos.

It is that Lake burning with fire and brimstone, prepared for the Devil and his Angels.

Above this they say there's another place, not much easier for torment, but more comfortable for time; tis so neer that lower furnace, that the fire thereof flames and streams into every part of this region. Marry the comfort is, that a Dirge or indulgence bought at the Popes hand, or at the worst, some time will free a poor soul from this fearful place. And this is that room call'd Purgatory, and well it may; for it hath purged more purses of money, than souls from venial sins, as they speak.

These two are the main parts; now view the skirts, the buttrals and bounds of this kingdom according to their draught; in their own notion they are *Limbi*; and two they make of them, the old and the new.

The old was called *Limbus patrum*, a brim or skirt of Hell, where they suppose that the souls of Abraham and the Patriarchs, Prophets, and holy servants of God before Christs death and descent remained without comfort or joy, untill Christ by his descending thither, did bring a general Jubilee, and a plenary indulgence for their delivery; but this imaginary Limbus is by their own confession long since broken off and dissolved. No such place in being now.

But lest Hell should be without a border, they have now found out a new hem for it; *Limbus puerorum*, and placed in it, all unbaptized Infants, and such as dye onely in the guilt of original sin; a place it is, say they, of darkness,

situate

Rev. 20. 10.
Mar. 25. 41.

situate next above their supposed Purgatory ; yet so as the fire of the lowest Hell reacheth not unto it. Detained poor Infants are there, not burned.

For what they affirm of Hell, the Scripture is their warrant ; but their Purgatory, and *Limbus puerorum* it is an imagination, and having onely some colourable texts forced by them to speak for it, they impose upon the conscience, when they make it an Article of faith. I cannot now stand to dispute the point ; thus much onely I shall say, that *Homer* and *Virgil*, those noble Bards sung of it in *Greek* and *Latin* verses, and that it was smothered long in the Church: That in *Gregories* time it began to burn out; And it hath an admirable faculty contrary to all other fire ; for whereas, that destroys and waists, and burns down all things ; this hath erected and set up many a Monastery, enriched and encreased *Peters* patrimony ; and the profit is so great, that it is held fit to burn till this day. How many a *Romish* Priest rubs his hands, and saith, *Ab I am warm, I have seen the fire!*

But for *Limbus patrum*, taken in a right sense, not in theirs, there may be more said. Many fathers, say they, were of this opinion ; a number indeed there was, and that considerable, but not universal. All said it not; *Origen*, *Chrysost*, *Hierom*, *Augustine*, *Ambrose* affirm, that the place was *Abrahams* bosom, a place far higher than Hell, saith *Tertullian*. The highest heaven, saith a Jesuite ; no verge then or list of the *Romish* Hell. Did they mean no more by their *Limbus patrum*, it were tolerable ; but in strictness of speech, that *para paradisi* in *Saint Luke*, the bosom of *Abraham*, the Lake in *Zachary* will not fully prove it; by the confession of their own Jesuites, *Salmeron*, *Maldonate*, and *Ribera*.

Indeed it is not agreeable to Gods mercy, that he should take those sanctified souls of *Noah*, *Abraham*, the Prophets, &c. and deliver them up, to lye in durance for more or less hundreds of years, to suffer *puniam damni*, and groan after their inheritance ; especially, when their merits were, as the Pontificians teach, beyond those of ordinary Christians ; because when the grounds of their Faith and love were less evident, the fruits of both were more eminent and excellent. This also would be enquired into ; whether it doth not more magnifie the power and Grace of a Saviour, to free from pain altogether, than to deliver a poor man from punishment, when he is under it ? Certainly deliverance from danger by prevention, so far, that we never come under it, or in the compass of it, is another manner of favour than the deliverance by recovery ; for that keeps us from it ; this onely draws us out of the endurance we are already in.

Now, why I pray, should not the Patriarchs be as capable of this favour and liberty, as we, who have lived since ? Their faith was the same with ours, and their means to escape the same with ours. As we, so they ; and as they, so we were all by reason of sin to be sent to the same place ; our deliverance is from the same cause, Christ the means to save both. But his death was effectual before he dyed, he being that Lambe that was slain from the beginning of the world ; like the Sun in the firmament, he casts the beams of his Grace backward and forward, to both ends of the world, being equally a Redeemer unto the faithful as well before as since his coming. And why then should not they be redeemed as fully as we are, when the cause was the same, and the means to obtain the favour the same ? what reason is there, but that the same effect should follow ? Christ suffered for them, as for us ; they as well as we believed and hoped for happiness by his blood ; why then must we go to heaven, and they poor souls remain for so long a time in Limbo ?

Again, what befell to some of them, might happen to others likewise in this case ; there being no more reason to admit one to heaven than another.

Spalat. de rep. Ecc. lib. 5. c. 8. Sect. 73.

Isa. 44. 16.

Luc. 16. 26, 27. Zach. 9. 11.

Revel. 13. 8.

Luc. 23. 43.

Dr. Jackson on
the Creed, lib. 8.
c. 33.Joh. 14. 23.
Heb. 11. 40.

But some were exalted to that place of blifs before our Saviours ascension; so was *Enoch*, so was *Elias*; *Elias* by their own confession, that I instance not in the thief on the cross, who the day he dyed was in Paradise; and therefore what reason is there to admit any, and not to admit all? to exclude any, and not to exclude all? If the reason be what they alledge, because Christ had not yet opened the kingdom of heaven; this reason must as well exclude *Enoch* and *Elias*, as any of the rest.

But this reason is of no force to exclude any of Gods elect from heaven, before Christ had overcome the sharpness of death; for heaven is one thing, and the kingdom of heaven imports another. So that it is one thing to say, that the souls of righteous men deceased were in heaven before our Saviour ascended thither; another to say, they were in the kingdom of heaven, or Citizens of that Kingdom. And he who denys the souls of the Patriarchs to be partakers of the Kingdom of Heaven before our Saviours Death and Resurrection, cannot be concluded to grant that they were in Limbo, or in any other region under the earth, or under the stars.

I conclude then, that Hell in the Creed, cannot be taken for *Limbus patrum*; and that Christ descended not thither to free the Fathers thence, for they were not there; but in heaven, in Paradise, in *Abrahams* bosom, where they might perhaps be delayed till Christs ascension; yet there they enjoy'd a general felicity, though not that which they shall enjoy at the consummation of all things, when body and soul being joyned, shall be taken and seated in that place which Christ is gone before to prepare for them. They without us shall not be perfect.

4. These three expositions then being unapt for the Creed, let us consider, whether we cannot meet with some other more agreeable to the Scripture. Two there are yet, behinde; for there are that take Hell Metaphorically; and there are that take it really, and locally.

1. Those that expound this by a Metaphor, take Hell here not for a place, but the torments of hell; they affirm then that Christ in his soul for seventeen hours together, beginning at his agony in the garden, till he gave up the Ghost, suffered in his soul the pains of hell. Had they meant no more but this, that then our Saviours sorrows were extreme and vehement, sorrows never the like, pains never the like, caused through the wonderful apprehension of Gods wrath lying upon his soul, there had been no impiety in this opinion, though too far yet removed from the true sense of the Creed; but when they assert, *Dixit in anima cruciatus damnae & perdit hominis pertulit; Perinde alienatum se à Deo sensit, ac si in suam perniciem conspirasset*; When they say, he must undergo the whole wrath of God, undergo the first and second death, bear all the burden of our sins; This is it which I cannot assent to, in that it differs, being well sifted, but very little from blasphemy. But of this opinion I say no more now, having lately said so much of it.

2. These four senses being all upon so good grounds, thought unapt for this place; I will now deliver, what I judge most suitable to this Article, viz. That Christ sometime in *Triduo mortis*, the time I define not, did really descend in soul into the place of the damned.

This sense is most literal, natural, and agreeable to the words, no way liable to any Tautology, nor repugnant to the Analogy of faith, conforing with the plain words of Scripture, and testimonies of the ancient fathers, and the most judicious Divines of later times. I add, that it seems to me to be the sense of the Church of England, at the first time of reformation, received and delivered to us in the 37. Article, as appears by these words of Mr. Noels Catechism, *Christum in corpore in terra viscera, i. a anima à corpore separat à ad inferos, ad inferos ipsos descendisse credimus*. We believe, that as Christs body

was

was laid in the bowels of the earth ; so his soul being separated from his body, did descend to the places below, even to those very places ; and this Catholism is authorised by the publique approbation of our Church. Now the reasons that perswade this exposition, are drawn out of the Scriptures, the Testimonies of Theologues, and the ends of Christs descent.

1. We have both Testaments to speak for it, Old and New ; *David* in the *Psalm* saith it plainly in the person of *Christ*, *Thou shalt not leave my soul in Hell, neither shalt thou suffer thy Holy one to see corruption* ; and that we should not be mistaken, to him *Saint Peter* applies it ; which words contain a special prerogative verified in none but in the true *Messias* and Saviour of the world. *Saint Peters* purpose there was to prove him Lord and *Christ* ; thats his conclusion ; his medium to prove this, is drawn from the priviledge of his body and soul ; his body as *Davids* did, corrupted not in the Grave, and his soul though in Hell, was not left there ; each part returns to life with greater glory ; the flesh free from corruption, the soul superior to destruction. *Saint Peter* therefore applying this sentence to the resurrection of *Christ*, doth as it were with his finger point out the places, whence these two parts were to be brought ; the soul from Hell, for that could not hold it ; and the body from the grave, that it should not corrupt there. Add to this, that if by *Sheol* or *adms*, we should understand the grave in this place, the phrase would be very improper, since no mans soul can be said to be left in the grave, into which it never comes.

Psal. 16. 11.

Act. 2. 31.

Verf. 36.

2. I forbear other places of the old Testament, and come to the new ; among which this of my Text is one principal. For that reason before alledged, that there is no proportion betwixt the highest heavens, and a grave three foot deep ; I add here, that the Scripture is the best interpreter of Scripture ; now the lower parts of the earth are in other places of the sacred text put for Hell. *Ezekiel* foretelling the ruin of the *Assyrian* for his pride, compares him to a tree ; and to the end that none of all the trees by the waters exalt themselves, &c. they are delivered to death, to the neather parts of the earth with them that go down to the pit, where *Eretz tachath* hath manifestly the same sense with *Sheol tachath*, *Esa.* 14. 9. hell from beneath or below. Here the prophet threatens to them two distinct things, Death, and a descent to the neather parts, and gives such sight, speech, affections to them, which those in hell may have and use, but not they in the grave. I spare other places to confirm this, because I hasten, and come to the famous place of *Saint Paul* ; *Rom.* 10. 6, 7.

Ezek. 31. 14.

Isa. 14. 9.

Say not thou in thy heart, *Who shall ascend into heaven ? that is to bring Christ down from above : Or who shall descend in Abyssum, into the deep ? that is to bring Christ again from the Dead, &c.*

Rom. 10. 6, 7.

The Apostle alludes here to *Moses* words, and fits them to *Christ* ; *Moses* speech is of the Law, and his meaning is plain, that the Jews could not pretend in excuse of their disobedience, the knowledge of Gods will hid from them in heaven, or far removed by sea, that they should say, *Who shall ascend ?* &c. for it was nigh them, &c. This the Apostle applies to the Gospel. The way now to decline death, and obtain life, is not to look to the Law, but to *Christ* ; yea, but where shall we find him ? Oh saith the Apostle, Away with all such thoughts. *Ne dicas*, say it not, think it not ; ask not, *Who shall ascend to heaven to see whether God be reconciled to us through Christ ?* aske not, *Who shall descend to the deep to see whether death be disarmed, and hell gates broken ?*

Deut. 30. 12, 14.

After *Christs* descension and ascension ; to ask *Who shall ascend to procure life ? or Who shall descend in Abyssum to destroy death for us ?* favours of infidelity ; and through want of faith frustrates what *Christ* hath purchased for

us.

Ver. 8, 9.

us. The word is nigh thee, even in thy mouth. And he that shall confesse with his mouth, and believe with his heart, that God raised up Jesus from the dead, to be Lord of all, i. e. to save from death, and give life, shall be saved. This is the Apostles intent and purpose in this place.

Luk. 8. 31.

Rev. 20.

Faith therefore informes us, that Christ is that person who ascended to heaven, to carry us thither with him; and who descended in *Abyssum*, to destroy him that had the power of death. Now *Abyssum* is never in Scripture used for the grave; it signifies sometimes the depth of the Sea, and bottome of the earth, and is Metaphorically taken for the deep counsels of God, and desperate troubles of men in the Old Testament: But in the New, only for the bottomless pit, whither the Devils are afraid to go: as appears by their Petition to Christ, *That they be not commanded to depart into a desert, into the deep*, where they are lock'd and chain'd when God pleaseth. It seems then by the Apostles *Ne dicat*, No more doubt to be made of his descent, than of his ascent.

1 Pet. 3. 18, 19.

I am not ignorant how that place of St. Peter is brought to confirme this Opinion. The words are, *Christ suffered once, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which he also went, and preach'd to the spirits which are in prison, which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, &c.*

Aug. Ep. 99. ad

Euodium.

1 Pet. 4. 6.

Aret. in Loc.

This is one of those places in which an Elephant may swim. St. Augustine acknowledgeth it a depth, and thought he could not sound it. Every Interpreter complaines of the obscurity; and it may be it is like that the Gospel was preach'd to the Dead; of which *Aretius* affirms, that the School in heaven shall inform us. The light which abler Divines lent me, I thus hold forth;

Take the word *Spirit* for the Soul of Christ; and the word *Communis*, for kept alive, then the sense is this, Christ dyed in his Body, but continued alive in his Soul, by which he went and preach'd to the damned souls detained in the Prison of Hell, and those who had been disobedient in the time of Noah, not those only, but those especially, because they were the most stubborn, the most obstinate sinners, not repenting when the Son of God spake and call'd them to amendment by Noah's tongue.

This is more consonant to the full intention of St. Peter, who purposefully speaking of the death of Christ, *vers. 18.* pursueth the consequences thereof in order; as first his descent to the spirits in prison, *vers. 19.* Then his Resurrection, *vers. 21.* After his Ascension, *vers. 22.* Lastly, His Session at Gods right hand, in the same verse, &c. Angels, and authorities and powers being made subject to him. This is the most Natural sense, as I conceive, of this place, and serves evidently to prove the Article, *That Christ descended to Hell.*

Bilson. p. 544.

Phil. 3. 15.

These be the especial Scriptures upon which the literal Exposition is grounded. And this is the general judgement of the most Ancient Fathers, and the best Learned of Modern Divines of the reformed Churches. *Ignatius, Irenaeus, Cyprian, Athanasius, Eusebius, Hilary, Nazianzen, Gregory, Hieron, Augustine, Cyril, &c.* whose plaine Testimonies I forbear to recite, because they may be read in Bishop Bilson, & Ballamine de Christi anima lib. 4. cap. 14. And for later Divines, *Petrus Martyr, Zanchy, Aretius, Hemmingius, Molanus, Pomeranus, Anselmus, Urbanus, Regius, Chytraeus, Luther, &c.* and our Church of England, affirm it. If any man be otherwise minded, *Deus revocabit*; in the mean time let him not disturb the peace of the Church about it. I must draw toward an end; But I cannot choose but call to your memories, those reasons given by Divines, which in

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Serm. 20. Of Christs Descent to Hell. Part II. 271

all probability moved Christ to descend. Three ends they assign for it.

1. That the souls of Infidels and wicked men there tortured, might confess, that however their punishments were sharp, yet they were very just. The seed of the woman to break the Serpents head, was promised to them; Salvation by Christ to come was prophesied, but this they denied, this they mock'd at, as in the dayes of *Noah*; but now they might see all perform'd; he that was to come, was come; and because they neglected him of whom they had so often heard, their condemnation was just. This was a real and experimental Sermon; thus the Gospel might be said to be preach'd to the dead. In which he did upbraid to the spirits of obstinate men, what a gracious Saviour they had cast aside.

Heb. 2. 2, 3.

2. Satan the great Prince of darkness might see all his power to be weakened, broken, and utterly ruin'd. He and his servants for an houre had their will on him; betray'd, scourg'd, crucified him, like an infirm and weak man; This might put him to enquire, *If thou be the Son of God*. But that now he might see who and what he was. He descended, and broke the Gates of Brass, caus'd the Keepers of those Gates to tremble, trode under his feet the Serpent, Death, Hell, Triumphed over him in his own Fort, beat him in his own Kingdome; took and bound the strong man, and leads him and all his Troops Captive. I cannot set up a more eminent Trophée for this victory, than St. *Paul* hath done; where, after the Bond cancell'd, and nail'd to the Crois, he goes on, and sets Christ, as I may to say, in *Sella Curuli*, in his Triumphant Chariot, teaching us, *that he despoyled principalities and powers, and made a shew of them openly, triumphing over them*. In which words the Apostle alludes to the manner of Heathen Triumphs. For it was their custome after a Victory, to erect some monument in the place where the Battel was fought and won. This being done, there often followed an open shew, in which the Conquerour was mounted in a triumphal Chariot, and the chief of his enemies being bound and pinioned, were led openly after him.

Luk. 22. 53.
Mat. 4. 3.

Luk. 11. 22.
Col. 2. 14, 15.

This Battel was fought upon Mount *Calvary* betwixt Christ and the devil. There Christ vanquished him, and erected a Trophée in remembrance that he got the day, and after prosecuted his Victory even to Hell, took there principalities and powers, i. e. the devil, his angels, hell, death, and condemnation-prisoners, spoyled them of their Armour and Weapons, chain'd them and bound them each to other, *by despatching*, carried them along the open aire, and dragg'd them after him in the sight of Almighty God only, and the blessed Spirits.

Zanchy in Job.

3. And this could not choose but give great content to the souls and spirits of just men deceased before (who, while they lived, believed and hoped in Christ) to perceive the work of their Redemption finished, all their enemies vanquished, Death, Hell, and the lord of both conquer'd and utterly subdued. Whether therefore we reflect upon the Reprobate, the Devil, or Gods Elect, there be excellent comforts in this one Article. The Reprobate are thereby convinced, the Devil destroyed, and the spirits of just men assured that hell never shall have any power to torment them.

But could not thus much have been done, had not his soul descended thither? Yes, no Question. But if yet it pleased him to descend to that dismal place, not to suffer any thing, but there to begin his triumph, we are to admire his love, and congratulate his Victory.

Thus have I deliver'd what I conceive of this point, viz. That Christ in his Soul after his death, descended not only virtually, but locally into *Hades*; not to suffer any thing for our Redemption, there being for that a Com-

Joh. 19. 36.

Eph. 4. 3.

summatus upon the Croſs; but to triumph over all our ſpiritual enemies. So that I make not this Article to be the laſt of his Humiliation and abaſement; but the firſt ſtep of his exaltation and advancement. If any man ſhall think otherwiſe, I condemn him not, as I deſire he would not do me. Let the Rule of Charity guide both. That ſince all confeſs the truth of the Article; and differ only in the ſenſe; we make no ſcisme in Chriffs ſeamleſs coat about it; raiſe no diſcord in the Church, but endeavor to keep the unity of the Spirit in the bond of peace.

3. He aſcended farre above all heavens.

You have ſeen one term of our Saviours motion, as low as low may be. Now will you but look upon the other, you ſhall ſee him as high as high may be. In the verſe before, it was *On high*; which is ſomewhat a doubtful word; for any way above or from the earth, is on high. The Apoſtle then to remove all doubt, that we might know what height, what altitude he meant, expounds it for us. To that pitch he came that he was *in ſepta, v. m.*, above; and *alta*, aloft; above the heavens, above all the heavens, even the higheſt of them.

But of our Saviours Aſcenſion I ſhall not at this time ſpeak more, there being a fitter opportunity for it when I ſhall come to treat of that Article. I go on then to the laſt words of the Text, which ſhew the end of theſe two motions, and which will give much light to the former Expoſition; to which purpoſe Divines make advantage of it. The end was,

4. That he might fill all things.

The end is that which perfects all things. This, though laſt in execution, is firſt in intention. To give then ſatisfaction that way, the Apoſtle omits not that neither, but opens the end why he did deſcend, why he did aſcend; why to the depth; why to the height: It was that he might fill all things. The word *plenus*, is of great latitude; and Interpreters refer it to divers Suppoſites; ſome to *Officia*, ſome to *De ſcripta*, ſome to *Dona*, ſome to *Loca*; ſome make it the ſingular number, and underſtand *ανθρωπον*, Every man; all carry a good ſenſe with them, and proper enough to the Text.

1 Tim. 2. 5.

The Office of a Mediator Chriſt undertook for us; and this Office he was to execute partly above, partly below. To earth he deſcended to take fleſh, to teach, to ſuffer, to die, to be buryed: To the lower parts of the earth to triumph. But as yet the whole work of our Redemption was not finiſhed; ſomewhat was to be done in heaven for us; thence he was to be a King, to give Laws and Govern; there as a high Prieſt, to intercede and interpoſe for us, thence to pour down the gifts of his Spirit, and ſet Officers in his Church; To earth then he came, and to heaven he went, *ος ανθρωπον πληρωσας*, that he might execute the Office of a King, Prieſt, and Prophet.

2. This is an excellent Interpretation of the Apoſtles Text; and yet there is a ſecond, *He deſcended and aſcended, that he might fill all things*; that is, all things that were written of him. Whatſoever was foretold of him, were but as it were empty things till they were fulfill'd. All were but in promiſes, in ſhadows, in types, in figures and prophecies only, which fill not, God he knows. Had they given full content, why is it that thoſe who liv'd then, were ſtill in expectation? why were they ſo earneſt? *O that thou wouldſt break the heavens and come down. O that thou wert as my Brother.* That which could fully ſatiſfie, it ſeems was he alone, in whom dwell all fulneſs. Deſcend then, and aſcend he would, to fulfill all that was written of him, in *Moses*, the Prophets, and the *Pſalmes*.

3. And

Iſa. 64. 1.
Cant. 8. 1.
Col. 1. 19.
Luk. 24. 44.

3. And yet there is more in it; you may joyn *Omnia* to *Loca*, and the sense will be this. The partition of these places is in the Apostle tripartite, *Things in heaven, things on earth, things under the earth.* The earth he visited in his flesh. Those parts below the earth, in his Soul; and that he might fill all places with his humanity, he now ascended to heaven. For the Apostle speaks of Christ as of a great King, who takes possession of his Kingdom: not by taking a view of every particular place, but the chief only; which being done, he is acknowledg'd for a Prince in all places, and all do him homage. It was so in this case: *Terrena*, in earth his Saints bow willingly before him: Here and under the earth the Devil and his Angels are forc'd to bow to him; and in Heaven the Angels and blessed Spirits fall low before him. The power of his Scepter, and glory of his Majesty hath fill'd all things.

4. But what now if *omnia*, all be referr'd to all kinds and sorts of men, of which the Church of the Elect is built up? those which inhabited not *Judea* only, but all parts of the earth? For now the partition-wall was broken down, and the gifts and graces of his Spirit he hath imparted to all. To all a share in a fit measure for the joynting of the Saint, for the work of the Ministry, for the perfecting of his Body. And when these gifts were thus bestow'd, there was a filling; the Sacred Text expresseth it plainly, *They were all filled with the Holy Ghost.* But had they not been thus fill'd, had he not ascended? It seems not. For he told his Apostles, *Except I go away, the Spirit will not come unto you.* No Spirit to be given, till Jesus was glorified.

Phil. 2. 10.
Eph. 2. 14, 15.
Eph. 4. 12.
Ag. 2. 4.
Joh. 16. 7.

The Consequent then is very natural and proper to this place, *He that descended, is the same which ascended, that he might* (which without his ascent he would not) *fill all the hearts of his Elect people with the gifts of his holy Spirit.* By his ascension above all the heavens he hath fill'd up all the Texts, every Title that was written of him; he hath fulfill'd all his Offices, he hath fully shew'd his Merit and Victory in all places; he hath fill'd the hearts of his Saints with all necessary graces; in one word, *Implevit Omnia, He hath fill'd all things.*

THE CONCLUSION.

I suppose I need not use many words unto you to ascend; not a man, who is not ambitious, and would fain be above. The place at the right and left hand in Christs Kingdom, suppos'd by them who spoke it, and since desire it to be on earth, is eagerly affected by more than *Zebedees* sons. But then remember, as you affect the place, so you take the way to come thither. In which, that you err not, let Christ *who is the way* be your guide; make account to come thither the same way that he went. Here on high, and above all heavens you see he is; but I pray forget not by what steps he came thither. Was it by exalting himself? was it by bearing a broad sayl in the World? No such thing; remember there was a descent before; *no 3. arisen, &c. That he ascended, what is it but that he descended?*

Joh. 7. 39.

Mark 10. 37.

Ascendit Angelus, & factus est Diabolus, The Angel ascended, and he was made a Devil. Why so? He never descended first; and therefore he is now in the bottom of Hell. Whereas he who first descended, and after ascended, is now in the top of heaven: To teach us that an high top, if it stand firm, must have a low root. We must be as he was, before we can be capable to be as he is; descend by humility, condescend by charity, or else there is little hope to ascend after him.

Phil. 2. 5.

Gal. 5. 13.

Gen. 18. 27.

Gen. 32. 10.

Ps. 116. 16.

Mat. 3. 11.

Luk. 15. 19.

Luk. 7. 6.

Luk. 5. 8.

1 Cor. 15. 9.

Gen. 13. 8, 9, 10.

Gen. 33. 3, 14, 15.

Psa. 53. 13.

Isa. 41. 8.

Rom. 4. 16.

Isa. 44. 1, 2.

Psa. 78. 71.

Mat. 3. 15.

Mat. 8. 10.

Gal. 2. 7, 9.

Act. 9. 15.

Jam. 4. 6.

Ez. 9. 4.

Phil. 1. 8.

Prov. 30. 13.

Our Saviour by his example hath taught us, That an humble mind is the way to an high and glorious estate. This St. Paul proposeth to us; *Let the same mind be in you, that was in Christ; who being equal with God, made himself of no reputation, but was found in the shape of a servant*: Thus much you must be content to be; servants of God, servants to one another. Now proud thoughts, and proud looks become not servants. Nothing more becomes that state than humility.

In what low and humble postures and terms have the servants of God appeared before him? *I am but dust and ashes*, saith Abraham; *I am not worthy of the least of thy mercies*, saith Jacob; *I am thy servant, thy servant, and the sonne of thy hand-maid*, saith David; *I am not worthy to loose the latchet of thy shoe*, saith John; *Not worthy to be called thy Son*, saith the Prodigal; *Not worthy that thou should'st come under my roof*, saith the Centurion; *A sinful man*, saith St. Peter; *Not worthy to be called an Apostl.*, saith St. Paul. Thus humble these best servants of God were in the presence of their Lord.

And how ready every one of these were to serve each other in love, is as evident. Abraham is humble, even to Lot his Nephew: Jacob speaks out of the dust to his Brother: David purs on Sackcloth for his enemies: I forbear more examples. This was their descent before God, to men; little they were in their own eyes; yet none greater in the eyes of God than these. For Abraham from his dust and ashes, is raised to be the friend of God, to be the father of the faithful. Jacob to be his servant: David from the sheep-fold to feed his people: The Baptist unworthy to unty his shoos, to pour water on his head: The Centurion a man of greater faith than any in Israel; Peter from his boat, to be one of the chief of the Apostles; and Paul, notwithstanding his unworthiness, a chosen Vessel.

Behold what humility can do! raise from the dust, raise from the flock, raise from the lowest condition to the highest favor. I know not any thing in the world that riseth to perfection, but it is at first humbled: A descent there is, before there be an ascent. Seeds are laid low in the earth, humbled yet lower in the root, before you see them in their Ascent, flourishing in their green, mounted on their stalks or Trunks, spreading in their boughs, and loaded with their ears or fruits: Men again are crying in their Cradles, vested in their Clouts and Coats, before they arrive at the strength of men; In their *A B C*, before they can offer at any perfection of knowledge. The like is to be found in all other things. They are in their beginnings, in their *feri*, in their powers only, which is a kind of humiliation and descent; before they get up, grow strong, mature, and come to full perfection. No form is introduced, but a privation precedes.

And thus it must be in Christianity; perfection we are to aim at; to rise to that height to be laden with fruits; but this will never be, except the seeds be sown in humility. For God resists the proud, and gives grace to the humble. In which vertue the more we root, the faster we stand, and the taller and more fruitful we are like to be. In Ezekiel those who were saved, were marked with the letter *Tau* in their foreheads. That is the true mark of humility, true in the letter, for it is in the foot, the last, the lowest of the Hebrew Alphabet; and true again in the type, for it bears the emblem of the Cross, which was the last and lowest step of our Saviours humiliation while he liv'd. He humbled himself to death, even to the death of the Cross; so far St. Paul goes, and there stops.

You see then your mark, *H*umility; no pride in your foreheads, Humility only; no high eye-brows, but submits and humble. *Contraria contrariis*.

Pride it is confesse'd was our fall and ruine; and nothing can raise

us

us but humility. The Apostle puts us in mind of babes in Christ; and they who are not humble, are not come so far; not to their *σπασμα & σωτηρια*, the state of salvation. For who yet ever saw a babe in his cradle, in his first clouts proud? poor innocent, he knows not what it means. And what time, trow you, will those sons of pride come to the measure of the first age in Christ? can they ever hope to come to the top of the ladder, who are not yet upon the first round?

To shut up all: There is *Virtus ab alto; power from on high*; those gifts that the Apostle here speaks of, which Christ ascended up on high to bestow; and upon whom do they descend? what upon the lofty, the high, the proud? be not mistaken, it is not so; for the holy Ghost will not rest, but upon the lowly, saith *Isay*; nor God give grace but to the humble, saith *Solomon*; for grace can no more abide to lodge in a proud heart, than rain stay on the top of mountains: *The Church of Christ is a lily of the valleys*, and valleys are low places, in them the water runs and remains, so graces in an humble and low spirit: whereas the curse of the mountains of *Gilboa* is upon those who are high and mighty in their own eyes; nor the sweet showers, nor yet the mild dews of Gods grace can fall upon them; or if it do, it is to no purpose, for they have no capacity to retain it; it flows away as if it had never fallen.

Borrow and take many empty vessels, saith *Elisha* to the widow, and poure oyle into them: Vessels that are full can receive no more; and hearts that are full of pride can never receive any of this precious oyle. To receive then abundance of grace (which is a part of this Donative) into our hearts, they must be void of self-love, and vain-glory; pray we then him that giveth grace to the humble, to give us grace to be humble, that so we may be meet to receive him. For then from the lowest place, we may have hope to ascend to the highest; from these low seated parts of the earth, to come to the highest heavens, that place where he is: *Per gratiam pervenitur ad gloriam*; This his grace which runs in the low valleys of our hearts here, will dispose us to glory hereafter, where we shall live and reign with him for ever. Amen.

1 Pet. 2. 2.

Luk. 24. 49.

Isa. 57. 15.

Prov. 3. 14.

Can. 2. 1.

2 Sam. 1. 21.

2 Reg. 4. 3.

Of Christs Resurrection.

Rom. 4. 25.

Who was delivered for our offences, but raised again for our justification.

WHO is a Relative, and therefore in Grammer it must have an Antecedent; it hath so; It relates here to Jesus our Lord; view him where you left him three dayes since, and you shall see him delivered to the Jews, to the Cross, to the Grave, Crucified, Dead and Buried; and this is the third day since that was done, which from that time to this, the whole Christian world hath and doth keep holy in memory that the Lord of life, being loosed from those fetters of death, rose as he had foretold.

That he was delivered, was a sad and heavy spectacle; that day is past, and I am past that, which was fit for that day, the day of his Passion, Death, Burial; I list not to repeat it. Now I shall present you with a more pleasing discourse; the Resurrection of Christ, which is the very matter of our hope; for when in the hour of death, Friends, Physitians, Wife, Children will all prove miserable comforters, this one word will revive our spirits; Christ is risen.

Two Points there are, that in the last Clause of this verse offer themselves

selves to our consideration. 1. The Act. 2. The End.

1. The Act. *Christ is raised.*

2. The End. *For our justification.*

1. *ἠγέρθη, He was raised.*

Mar. 16. 6.

2 Reg. 4. 35.

Act. 9. 40.

Joh. 10. 18.

Joh. 2. 19.

2 Cor. 13. 4.

Concil. Chalced.

Leo. Ser. 1. de Resur.

Psal. 4. ult.

Joh. 19. 30.

Psal. 88. 5.

Which yet we must not so mistake, as if any other had raised him besides himself. For as *Bernard*, *alios credimus resuscitatos, Christum resurrexisse*. The Angels sermon to the women is, *He is risen; Elizew* restored a child; *Peter Tabitha*; but others, not themselves. The Saints which rose after the resurrection were patients while the act was done upon them; whereas Christ rose not *virtute aliena & precaria*, but *propria*, not by other or any precarious, but by his own might and power. *Power he had to lay down his life; and power to take it again*: and therefore he bade the Jews, *Destroy, &c.* but know yet, that I will raise it.

The Scripture I know speaks sometimes passively, He is raised; sometimes actively, He rose. And that you marvel not at it, *St. Paul* hath lent us a distinction to remove the scruple; *He was crucified through weakness, but he lives by the power of God*. Christ was an extraordinary person, composed of two Natures, God and Man, and therefore he did participate of the properties of both. What so proper to man as weakness? what so peculiar to God as power? He was then a weak man, and a powerful God; as he was crucified, so he was weak; but as he rose to life, so he was powerful. His Deity was never parted from his Humanity, no not when his body lay breathless in the grave. The body is lay'd in the grave, the soul is resigned; the God is eternally united to them both without any possibility of divorce. The soul in his agony feels not the presence of the Godhead; the body in the grave feels not the presence of the soul; yet as the Fathers of *Chalcedon* say truly, *in divinis & humanis indivisibly, inseparably is the Godhead with both these still, and ever one and the same person*: He was then raised, and yet did rise. The power of his Godhead did raise the weakness of his Manhood from those uncomfortable sorrows of the grave. He riseth as God, and is raised as man. *Deitas que ab utraque hominis substantia non recessit, quod potestate divisit, potestate conjunct*: The Deity which never departed from his body nor soul, what it divided by power, conjoynd again by the same power.

2. And how easie might this be, since his Grave was but his Bed? thither he went to take his rest, and when he had slept there, he prefixed time, he rose from thence, according to the Prophecie that went of him, *I laid me down and slept, and rose again, for thou Lord makest me dwell in safety*. When he was to dye, no man took his life from him, for *he gave up the ghost*, *ἠψατο*, he gave it up. *Quis quando vult tam facile dormit?* he dyed as easily as we go to sleep, and therefore talked himself more easily than we wake. As the Passion of Christ was, as I may say, the sleep of his Deity, so also the death of Christ was the sleep of his Humanity.

Two priviledges belong to sleepers. One is Incorruption; The other is hope of Resuscitation. In those that sleep, though *Asaph* binds all the senses, and restrains their operations, yet in sleep there is an immunity from corruption. For when this sister of death is pleased to unloose her bonds, every sense and part is in the self same integrity, if not better than what it was when we lay down. This was it with our Saviour; he lay'd himself down to rest in his grave indeed; but he was still among the dead; he had a liberty that never any dead man had besides himself. For whereas other dead bodies are resolv'd into dust, *God would not suffer his holy one to see corruption*. He rose

rose as entire from the bed of his grave as when he lay down: Otherwise death should have had dominion in part over him.

The second privilege is Resuscitation. Men go to bed with a purpose to rise again; so did our Saviour go to his grave, not to lye there beyond a set time, but when he had sweetned and perfumed that bed for us, to take his leave, and return to life. For

2. *He was raised.*

And that Christ is again risen from the dead, there is evidence enough to perswade any man, except him who is possit with obstinacy, and the spirit of contradiction. The books are open; and if either the Predictions of the Prophets, the witness of Angels, his own Apparitions, the opening of the graves after he rose, the malicious tales of his very enemies, the testimonies of many men and women, the valour and constancy of those who dyed for the witness of it, the multitude of those who quickly embraced and believed it will satisfy, he that runs may read and hear enough to confirm him in this truth. *Es quid testium satis, si non hoc satis?* And if this cloud of witnesses be not enough, men deserve to be under a cloud of error still.

1. First, what evident Predictions are there of our Saviours resurrection, both by others, and himself! His holy Prophets foretold it; *Job* was assured of it; *I know that my Redeemer liveth*: *David* saith it plainly, *Thou shalt not leave my soul in hell, neither shalt thou suffer thy holy One to see corruption*. *Isaiah* foretelleth it, *He was taken from prison, and from judgement*. *Jonah* was a Type of it; and the Prophet *Hosea* confidently avoucheth it; *He shall quicken us again after two dayes, in the third he shall raise us up, and we shall live in his sight*.

Thus much was promised and hoped for by the Prophets before his appearance in the flesh; and while he lived he averred as much. How often did he tell his Disciples that he should go to *Jerusalem*, be crucified; and that he would rise again the third day? he plainly did affirm to the faces of his greatest enemies, that if they destroyed the temple of his body he meant, he would raise it up again in three dayes. The incredulous Jews would needs have from him a sign, and none they should have, and none he would yield to; but that of *Jonah*, three dayes like the Prophet in the whales belly, and he three dayes only in the heart of the Jewish. Had he assigned some long time for his return from death to life (as *Mahomet* promised his Saracens after 800. years) the falsehood might have been hid by length of time. But taking no longer to make good his promise then three dayes, 'tis evident he meant to perform; for otherwise the fraud would soon have been detected. And it seems that his intentions and promises were well enough known, not only to his friends, but even to the Jews his enemies. Why is it else that they presse *Pilate*, and put him in mind of his words? *Sir, we remember that this deceiver, (so they blasphemed) said, while he was yet alive, after three dayes I will rise again; they could you see, call it to mind and remember it. Es ne pradi-xit, sic revixit*; he gave warning that it should be so, and he fulfilled it. Come hither thou malicious Jew, and see how thou art taken in thine own snare! Why dost thou with so much diligence secure the Tomb? Christ will prove to thee a deceiver indeed, *sed pites non malitiosus*; deceive thee he will, but out of power and love, not out of malice and cunning. For all thy seals, and stone, and watch, deceive thee he will; for he will rise as he foretold. Where's the man that but now said, if he would come down from the Cross, he would believe in him! for whether is it a greater miracle for a living man to descend from a tree, or for a dead man to descend from a grave? Behold, the Sepulchre

Heb. 12. 1.

Job. 19. 15.

Psal. 16. 10.

Isa. 53. 8.

Matth. 12. 40.

Hos. 6. 2.

Matth. 20. 19.

Joh. 2. 19.

Mat. 12. 40.

Matth. 27. 63.

Ver 64, 65.

Ver. 42.

pulchre is open, you may stoop down and enter if you please, but there you shall not find him, for he is risen as he said.

2. He had said it, and at that time two Angels came from Heaven to witness that he said true; so is the Text, *As Mary stooped into the Sepulchre she saw two Angels in white sitting, the one at the head, the other at the feet, where the body of Jesus had layn.* Their words, their place, their habits, their site, their order are all ample testimonies of the resurrection.

Their words were reprehensive, *Why seek ye the living among the dead?* every thing is to be sought in its proper place; and a grave is no proper place for a living man. Oh you devout women, carry back those sweet Odours which you prepar'd for your Masters body; for your and our Lord lyes not here dead, but doth triumph in life. Let your eyes be your judges, *Come and see the place where your Lord lay:* He lay there, but now we sit here to witness that he is gone.

For what have Angels else to do in a grave? for to see those immortal spirits in the house of the dead, was but a strange sight: a sight never seen before; never till Christs body had been there; this the first news of Angels in such a place. Blessed Angels never but in a blessed place: And such was this since Christ lay there, even this house of death blessed. There was a voice heard from Heaven, *Blessed are the dead; precious the death, glorious the memory of those who dye in the Lord.* 'Tis not then without a great mystery, that the Angels descend and sit here, that that should be the place for Angels, that was the place for worms. Their errand is to declare, that their Lord as well as ours is risen from the grave, and upon it a great change was like to ensue in that place, to wit, *That death should no more have dominion over him, nor over his.*

And as the place in which they were, so also the colour in which they appear'd, was an evidence of this. I suspect, should a man have seen an Angel upon the day of Christs passion, he should have seen him in a black mourning weed: the habit which the Sun wore that day for three hours, makes me judge so. But this of white is a fit Easter-day colour, for it is the colour of those that must rise to glory; whom therefore *Ternillian* calls *resurrectionis Candidati*. Which when Christ would represent on the Mount, *His rayment was all white*, no Fuller on earth could come near it. *Candida Angelorum stola, resurrectionis gaudia demonstrat.* The Angels white stole, puts us in mind of those white robes, in which the Saints at their rising shall walk.

Farther yet, their sight was a position well bebecoming the resurrection; for they were sate to take their rest, as we ordinarily say, *Sit down and rest.* Such is a grave now become to Gods servants, a place of rest; of rest, not from our labours only, so the beasts rest when they dye; but as the Psalmist, *a rest in hope;* hope of rising again to the members, by virtue of the head, whom the Angel said was risen, and hope to enter into the rest above, *And sit down with Abraham, Isaac, and Jacob in the kingdom of God.*

Lastly, the Angels order in sitting is not without a Mystery, one at the head, the other at the feet; Such a thing there will be at the resurrection of the just; difference of places, difference of glory then, some set on the right hand, and some on the left in his kingdom; All shall have glory enough, though not all an equal degree of glory.

3. But that which exceeds all testimony of Angels, was the frequent manifestation of himself after he was alive to his appall'd, dismay'd, forlorn, afflicted followers. This he did twelve several times; First to *Mary Magdalen* apart, then to the other women with her, after to his Disciples, sometimes to one or two alone, sometimes to the whole body together, and at last to five hundred brethren at once; all which apparitions are able to resolve any spirit that

Joh. 20. 12.

Luk. 24. 5.

Mat. 28. 6.

Rev. 14. 13.

Psal. 116. 15.

Rom. 6. 9.

Math. 27. 45.

Rev. 3. 4. 5.

Mar. 9. 3.

Greg. Hom. 21.

Psal. 16. 9.

Math. 8. 11.

Math. 25. 33.

1 Cor. 15. 41.

42.

Mar. 16. 9.

Mat. 28. 9.

1 Cor. 15. 5.

Luk. 24. 13.

Mat. 28. 16.

1 Cor. 15. 6.

that lets not himself on purpose to resist the truth. I had almost said he appeared to the dead; sure I am, his power did; for after his resurrection, *many of the bodies of the Saints arose and came into the holy City, and appeared to many.* The women saw him, the men touch him; one puts his fingers into his wounds; he eat, he drank, he conversed with his Disciples often, and for many dayes; why then should any man deny that he is risen? Of which St. Luke, and Saint John were so confident, that the one writes, *That which we have heard and seen, we deliver unto you;* and the other, *That which we have looked on, and our hands have handled of the Word of life, that we declare.* *Credibile facit videntium certitudo:* In a matter of fact, can there be any testimony surer than his who is an eye witness? These they were, and that their witness be the less doubted, they were not credulous men, easie of belief, such as would take up any thing and report it at the first bound. But slow of heart to believe all that the Prophets had spoken. Never was matter carried on with more scruple and slowness of belief, with more doubts and difficulties (I mean not by the world, but by the Disciples themselves) than this of Christs Resurrection. Mary Magdalen saw him alive, and reported it, but they believed her not; the two that went to Emmaus saw him and reported it, them they believed not neither; divers women together saw him, and came and told his Disciples, but their words seemed unto them *like* a very gossips tale; they all saw him, and yet seeing him they doubted. When they were put out of doubt, and told it to one that was absent, Thomas by name, 'tis known what his stiffness and peremptoriness was: He believe it? no nor he, he would believe ne'r'e a one of them all, except he might not only see with his eyes, but feel with his fingers, and put his hand into his side, he would not believe. The testimonies of so many eye-witnesses, so cautious, so wary, so incredulous till confirm'd, makes the matter past all doubt. And this their suspence was profitable to posterity, for *dubitarum est ab illis, ne dubitarentur à nobis;* God suffer'd them to doubt, that we hereafter should never doubt more of it: their incredulity so dispelled should confirm our faith.

4. Long it was you see before they believed; but they were not so incredulous before, as confident now: they averr'd it boldly and unanimously before the whole world: Dye they would rather than deny it, nay dye they would rather then they would be silent, and not publish it; commanded they were to the contrary; had they but he'd their tongue all had been well, but this they would not do: *ὡς ἔστιν ἰσχυρὸν.* Be it known unto you, saith Peter, that Jesus of Nazareth whom ye have crucified, is by God raised from the dead. And what got they by being so forward? nay, what did they not lose? Their life, their liberty, their Country, their livelihood, all they had to lose; all they might have sav'd, and said nothing; but their mouth could not be stop't, even to the last drop of blood, to the last gaspe they expired with this Article, *Jesus is risen.* *Credibile facit morientium fortitudo.* The courage of them who died for his Name, may make an infidel believe it: tell me what comfort had it been to these men to have devised all this? what encouragement could they have had in those doleful afflictions in a manifest untruth? Their sorrow would have been the greater, their constancy the lesse, when their own heart should have given their tongue the lye. That then they thus persisted in it, that unanimously, not one, but all, and persisted to death, is an argument beyond controule.

5. But to proceed; By whose power was it that they cast out Devils; by whose power was it that they healed the Cripple; by whose power was it that they who were unletterd men, that could speak but one language, and scarce that well, should convert so many Priests, so many Philosophers and wise men to the Faith? It is a senseless thing to say, that a dead man should have

Math. 27. 52,
53.

Joh. 10. 26.
Act. 10. 41.

Luk. 1. 2.
1 Joh. 1. 1.

Luk. 24. 25.

Mar. 16. 11, 13

Luk. 24. 11.

4.
Joh. 20. 21.

Act. 4. 18.

10.

Act. 3. 6, 7.
Act. 5. 16.
and 8. 7.
and 16. 18.
Act. 2. 13.
Matt. 26. 73.
Act. 6. 7.
Act. 19. 19.

the power to move and stir in the hearts of the living; that a Jew or a Grecian should forsake his old religion, and casting away his gods, worship one that was crucified, is beyond belief, had the evidence been to be contradicted. Who will ever believe, that a man forsaken of life, and able to do nothing, should be able to hinder, or alter the actions of living and active men? And yet thus it fell out. By the testimonies of those poor men bearing witness to the world, that Christ was risen; the adulterer left his adulteries, the murderer his cruelties; nay, which is beyond all reason, the feigned gods of those times forsook their Temples and Oracles, the devils having no longer power to delude the world with their ambiguous answers.

Plutarch.

Hear, O you despisers, and wonder! How could the ashes of a dead man ever prevail so much with the living, that upon the confidence of life therein contained, they should willingly forego wife, children, goods, good name, and life it self, with such alacrity and magnanimity, that their enemies held it for a ruled and resolved case? there is no Christian living that feareth death. This strange alteration in the world, these silly men could not have effected, had their witness been any way loose or controulable; for force they had none to do it. I read not of any one of the Apostles that went to preach with a sword by his side; That's for *Mahomet* and his followers.

Farther yet, they to whom they preached this Truth, were no Babes; the Cities where they delivered it no obscure places. *Rome* was *caput orbis*, *gentiumque*; the Queen of Nations; *Corinth* among the great Mart-Towns of *Europe*; *Athens* the famous School and Seminary of Learning; *Ephesus* well known and frequented for the great Deiry of *Diana*. In these places were the wisest men for Counsel, the subtillest for traffique, the wittiest for disputes, and the most accomplisht for their irreligious mysteries. Here, if any where, these poor silly men, that believed in a crucified God, whom they reported to be alive, were most likely to find contradictions and opponents; and yet so confident they were of this Truth, that *Jesus* was risen, that they durst publish it in their Schools, in the Synagogues, in the streets.

A&. 19. 19.

A&. 17. 17.

And the success of this their declaration, is an evident argment of the Truth, that without any humane motives (for what could they promise, or did they, except poverty, scorn, contempt, afflictions) whole Nations quickly were of their judgement. Had it been otherwise, to what purpose had it been for Saint *Paul* to have written Epistles to the Churches of *Rome*, of *Corinth*, of *Ephesus*? &c. Why did the other Apostles write to the dispersed in *Asia*, had not they, to whom they wrote, been convinced in their consciences, that what they wrote, was true?

1Pet. 1. 1.

It is the fashion of such as publish an untruth, to betake themselves to some obscure place first, where when they have gained upon the ignorant, then they attempt farther. So *Mahomet* sowed his blasphemous seeds at a poor obscure village in *Arabia*. 'Tis known too well what stuffe hath come out of Conventicles; but as Christ rose at *Hierusalem*, which was the City of the great King, the glory and joy of the whole earth; so also was this doctrine published first at *Hierusalem*, where the contradiction it found was by the invention of a senseless, incredible and notorious lye. Well therefore hath *Calvin* observed, as the friends and followers of Christ were preachers of his Resurrection, *moriendo*, by dying; so also his enemies became proclaimers thereof, *vel tacendo*, *vel mentiendo*; the *Grecians* by their silence, and the *Jews* by reporting an incredible tale about it.

Alcoran.

Psal. 48. 2.

Luc. 24. 47.

6. This grand lye was first invented by their Rulers, and after broached by the Souldiers, and this it was, That his disciples came by night and stole him away while they slept; but what likelihood or possibility can there be in this? do not they who raised the slander, shew themselves the starkest fools, even

Mat. 28. 12, 13.

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in that they purposed to shew their wisdom. Was there not caution and provision enough before hand? was there not a great stone rolled to the mouth of the grave? a seal set upon the stone? and a watch appointed to attend the sepulchre? What probability then was there, that his disciples should come thither, break up the monument, take away the body, and carry it away, never more to be seen or found without the espial of some one or other that attended there? The stone was so great, that it could not be carried; rolled it was to the mouth of the sepulcher, nothing was like to remove it but some engine; and yet amidst all this heaving and shoving, not a souldier there could observe or hear it!

Mat. 26. 61, 66.
Marc. 15. 46.

But you'll say they were asleep; rather you should say they were dead, especially the ground shaking and tottering under them by the earthquake. But 'tis strange, that among a guard relieved at set hours, every one of them should be so careless, every eye so heavy; one or two might sleep, but that all should be fast, is miraculous. But grant that it was so, all asleep; The Jews were put to it for a witness, that bring in sleepers, as if such could report what they knew not; would you not deride that man that should bring to the bar a witness to relate what was done while he slept? It is *Augustinus dilemma, O mali, O pessimi*; O evil, O wicked fellows, either you were awake, and then you ought to have taken better heed, or else you were asleep, and then knew not what was done; how did you know that they were his disciples, who came and stole him away, rather than any other?

Mat. 26. 2.

Stands it with reason, that a few, dismayed, heartless men, so afraid, that they fled and left him, while he was yet alive, should on a sudden grow so courageous, as to venture upon a guard of souldiers, and steal a dead body, which to them could bring no profit and less comfort, but serve onely to encrease their grief and sorrow?

Mat. 26. 56.

Lastly, had they come to have stollen him, who will ever believe, that among a guard they would have staid so long as to unwind his body, loose his feet, unbind his head, and dispose of these *exuvias sepultri*, these fine linnen cloths in several places! a thief would not have discovered so much folly, as to have been so curious about trifles, stood stripping, and wrapping, and laying them by parcels one by one; he rather would have taken away the whole with him, and disrobed it atter; which the Christian Poet *Sedulius* hath thus excellently expressed:

Tertull.
Joh. 20. 7.

— — — — — *Anne beati*
Corporis oblator, v. locius esse putavit
Solvere contextum, quam devecitare ligatum,
Cum mora sit furcis contraria? Cautius ergo
Cum domino potuere magis sua linthea tolli.

And therefore *Pilate* the Governor considering what was done, and that it was unlikely that if the body were stollen, it should be taken away without the privy of the guard, calls the souldiers to him, and understood by them the whole Truth. All which and much more of Jesus life and death he wrote to *Rome* to *Tiberius*; which information the Emperor receiving, moved in the Senate, that Jesus should be reckoned among their Gods. But the Senators dissenting, he gave license to all to believe in Christ that would, and forbad any Officer or other to molest any one that bare a good affection, zeal, or reverence to that name. Thus much *Tertullian* testifieth of his own knowledge, who lived 180. years after Christ; and with him agree *Egesippus*, *Ensebius*, *Ruffin*, *Nicephorus*, *Orosius*; neither ought this seem so strange, when *Josephus*, who was young when these things were done, and wrote his history yet

Tertull. Apolog.
c. 5. & 21.

R r

extant,

Joseph. Antiq.
lib. 14. cap. 4.

Mat. 27. 53.

1 Cor. 15. 20.
23.

Joh. 11. 44.
2 Reg. 13. 21.

Luc. 16. 30.

Rom. 8. 9.

Rev. 1. 18.

1 Cor. 15. 17.

Act. 26. 6.

Rev. 14. 12.

1 Cor. 15. 14.
Psal. 58. 5.

1 Cor. 15. 32.

extant, about fourty years after Christ, being no Christian, but a Jew, for ought we know, hath thus written; Christ appeared to them, that is, his disciples, again the third day, his life being assumed.

7. But why do I fight against an unworthy falsehood with humane reason; when God gave the very Dead life, and a tongue to testify that his Son was risen? for after Christs resurrection, many bodies of the Saints, which slept arose, and came out of their graves, and went into the Holy City and appeared to many. This was after his resurrection, to shew that he was the first fruits from the Dead; he rose first, they after by his power. When *Lazarus* was raised, did any other accompany him? when the man was revived by the Prophets bones, did the other graves thereby open, and set at liberty their prisoners? What power ever before this time, or since, hath caused those walls of earth to gape, and split, and redeliver many of her dead at one time? Were there no other argument to prove that Christ was risen, then the reuniting again of these good souls to their cold deadened bodies; yet this one were enough for the witnesses were holy, and many, Saints, and a multitude of Saints. *Dives* thought a Sermon preached by the mouth but of one from the dead, were more effectual for the conversion of his five brethren to repentance, then all the persuasions of *Moses* and the Prophets: how powerful then should be the tongue of Saints, of many Saints, of many Saints arising at once from the Dead to persuade men, that Christ is risen?

To collect all, If Angels, men, women, strangers, disciples, friends, foes, a whole cloud of witnesses: if the emptying of the sepulcher, and leaving the sinnen cloths; if the amazement of the watch, subornation of the high Priests and Elders; if the letter of *Pilate* to *Tiberius*; if the sending down of the Holy Ghost; if the gifts then and after given; if the miracles wrought in Christs name; if the suddain and miraculous conversion of the world; if preaching, living, and dying in that belief be enough to beget credite: Then *Christ is risen from the dead, and now he dyeth no more; death hath no more dominion over him; rather he hath dominion over death; For he is alive, but was dead, and behold he is alive for evermore, Amen: And he hath the keys of Hell and death.*

Some man may perchance marvel why I have been so punctual to prove an Article of Faith? Before I be condemned, hear my Apology. First, I have done in it respect of Christs enemies, that thereby the mouths of all contradictors might be stoppt; and there can be no exception taken against this relation, which will not be as strong to prejudice any Narrative of any matter of fact though never so manifest, which a man hath not seen with his own eyes, to which let a man give way, and a man may almost deny any thing, but the Sun shines. Next, I have taken this pains for the comfort of Christians, because upon the resurrection of Christ depends our chief happiness. For if Christ be not risen, our faith is vain, we are yet in our sin.

This is that which Saint *Paul* in his answer to *Agrippa* called the hope of the fathers, and I may say as properly it is the patience and faith of the Saints; without this our preaching is vain; If Christ be not risen, pull down Temples, destroy your Churches, burn the writings of the Prophets and Apostles, stop your ears at the voice of the charmer, charm be never so wisely; praise the living more then the dead in the Lord; and practice that *Epicurean* lesson, *Let us eat and drink for to morrow we shall dye*: For as in every action the virtue that moveth the Agent to undertake it, is the hope of good to come; *Virtus agendi spes futuri*: He that soweth, soweth to reap; and he that fights, fights for victory. So take the hope of the resurrection (which depends upon this of Christs) and all the conscience and care of godliness will fall to the ground. That therefore your faith should be stronger, your hope better assured, and

your

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your alacrity in the way of godliness more quick and spritful and better confirmed, I have laid this for a foundation, that Christ is risen, and proved it I hope very evidently and sufficiently.

The benefits you reap thereby, are so many, and so important, that I will take the next hour to recount them: till then I entreat you that you would comfort one another with these words, that you would be steadfast, unmovable, always abiding in the word of the Lord, forasmuch as you know your labor is not in vain in the Lord: For when Christ who is your life, shall appear, then also shall you appear with him in glory.

Of the ends of the Resurrection, and the Influence it ought to have upon our lives.

Rom. 4. 25.

Who was delivered for our offences, but was raised again for our justification.

THe Passion and Resurrection of our Saviour are so nearly conjoined, that there is seldom mention of the one without the other. The Son of man shall be delivered to the Gentiles, &c. and they shall put him to death, but the third day he shall rise again. I slept and rose, It is Christ that dyed, yet rather which is risen. I lay down my life, that I might take it again; and in this place for his redemption, he was delivered, we have following, in all parts answering unto it, *in ipso, He was raised.*

How truly doth the spouse in the Canticles call him *salsiculus myrrhae, & cyprius*. My beloved is to me a bundle of Myrrh, and a cluster of Cypress. What more distasteful and bitter to the taste than Myrrh? The Jews when they would put our Saviour to all the pain they could, they reached him wine so mingled. What's of a more fragrant smell than the clusters of Cypress? *Veneri arbor est dicata.* Such was the death, such was the rising of our Saviour; a bundle of Myrrh, and a handful of Cypress. His ignominious passion embittered with all scornes and pains that malice could invent, was like a bundle of Myrrh; but his resurrection falling as a season when every flower and tree puts forth, is as a handful of Cypress; an Act which sends forth a more pleasing sent than the most odoriferous sweet.

Of these two, Myrrh and Cypress, Saint Paul hath here made a Christian pose. That he was delivered; there's Myrrh for you; That he was raised, there's Cypress. You shall do very well to make use of both; For, for your sakes he underwent and took down the Myrrh, and for your sakes again it was that he shot up as a green Cypress. He dyed for us; he rose for us; He was delivered for our sins; he rose again for our justification.

1. For our sins: For our justification.

Benefits that concern another, little affect us; but when we once become interested in the profit, then we begin with a greedy ear to hearken after them. If then your attentions and hearts may be won; here's enough to make you attentive and affectionate. His was the pains, He dyed; yours are the gains; 'twas for your offences. His was the Resurrection, yours the benefit; 'twas for your justification. How kinde hath the God of heaven been to us poor men, that whatsoever his son did or suffered it must be done for us!

As the Prophet *Isay* had foretold, so it must be, *To you a Son is given, and to you a child is born;* he might have added, for you this child must dye; for

R r 2

you

1 Cor. 15. ult.

Col. 3. 4.

Luc. 18. 33.

Psal. 4.

Rom. 8. 34.

Joh. 10. 17.

Cant. 1. 13, 14.

Mar. 15. 23.

Isa. 9. 6.

you this Son will arise; since it is certain, that he wholly laid himself out for our use.

Mic. 5. 2.

For himself he was not born, he dyed not for his that was born of his Father before all times, could nor add any thing to his honor by being born of a poor Virgin. And sure I am that such a death could not be to his reputation. And for the Angels who knew his Majesty and greatness, they had no desire to see him less; little he was for our sakes onely, because we alone stood in need of him; for us then he was born, for us he lived; he went about all his life time to do good to such as were no better then we are. For our offences he dyed; for our sins he suffered, and for our justification he rose again; all was for our benefit and advantage.

Act. 10. 38.

Mat. 16. 16.
Rev. 21. 24.

For what could he by any of these Acts gain to himself more then he had? could he be greater then he was, who was the Son of God? could he be more honoured then he was, before whole footstool all Kings of the earth throw down their crowns? If a stable, if hunger and thirst, if ignominy, if contempt, the cross, death, and a grave could honor him, then from these he might receive access of glory, for these he underwent to the last. The good in all these was ours, not his; that we might be honoured, that we might be bettered, we saved, we discharged, he would undergo all these and Dye. After which the honour befell him to arise; and yet that neither he would appropriate to himself; content he was, that we also should have a share in the Benefit.

2. He was raised for our justification.

Now this benefit doth call for our thanks; and because the measure of thanks doth commonly arise out of the quantity of the benefit, let us see what it is that we reap by our Saviours resurrection, that so we may be truly thankful.

Thom. part. 3. q.
53. Art. 1.

Thomas Aquinas in his summa hath set down five reasons why it was necessary that Christ should arise from the grave. The

Psal. 113. 7, 8.

1. *Ad commendationem divine iustitie*, To set forth and commend unto us Gods righteous dealing. For it is a peculiar of divine justice to raise those, who are unjustly depressed; with men it is too often otherwise; if any raised, it must not be of all other reasons for that he was oppressed or crushed; but with God it is otherwise; he raiseth the poor out of the dust, where and when every foot is apt to trample upon them; he that brings light out of darkness, exalts the humble, just, and innocent man, and sets him with the Princes, even with the Princes of his people. It was reasonable then, that he who was thus unjustly humbled, should be again exalted; that he who was causelessly brought so low, should again be raised and set on high. The master builders refused him, and cast him aside as an useless stone, and unfit for any place in the building, and God in justice called for him again, and made him the head of the corner.

Act. 4. 11.
1 Pet. 2. 7.

Rom. 1. 4.

2. Another reason why he rose, was, *ad fidei nostrae instructionem*, To build up our faith; for by the resurrection of our Saviour our Faith is much strengthened and confirmed; In that he arose from the grave, and delivered himself from the sorrows of death, assured we are of his divine power. Thus saith the Apostle, He was declared to be the Son of God; by his resurrection from the dead, *apud deum*. It was a part of the definition by which he might be known to be so. All he had done else, some or other of the Prophets now and then had done the like; given signs even from heaven, yea even raised the dead. But raise himself being dead, get forth of the heart of the earth, when once he was in it, that exceeded a Prophets power; ne're a Patriarch or Prophet or them

them all could do that; So then that by this power he overcame the tyranny of death, it declared him undoubtedly, and may settle us in our belief, that he is the Son of God.

While he lay in the grave; how weak was the faith even of his own disciples! They, when they saw him laid in, and sealed up in the monument, and stone rolled over him, and a watch set upon him; began to doubt, whether that were he who was to redeem Israel. To say nothing of their faith, their very hope was in a swoon; *Sperabamus* say they, we were in a good hope while he lived, but now we can hope very little from him. No better means than to revive their forlorn hope, and free them from despair than that he be up again. Upon it *Mary* calls him *Rabboni*; upon this *Thomas* acknowledgeth him, *My Lord and my God*; upon this they which were faithless, became faithful, professed him, confessed him, preached him, dyed for him; No better means then to confirm us in the faith, than that Christ is risen.

3. The third is, *ad spei nostrae sublevationem*, That we should live in hope, dye in hope, and rest in hope; that as Christ rose again, so our bodies, though turned to dust, should again arise from those dusty beds; so the resurrection of Christ speaks comfort to all the prisoners of Hope, that the members shall be in no worse condition than the head, because he rose in body, and is alive; therefore every part of him shall get up and live also. And of this *medicus* Job serves himself, and strongly infers his conclusion, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: Scio quod illi, ergo quod ego*. But of this more in a fit place.

4. *Ad justificationem*.

4. The fourth reason why our Saviour arose, is here assigned by Saint Paul; *It is for our justification*: In reading the *Greek* Copies vary; for some read *δικαιοσύνη*, others *δικαίωμα*; the difference of the words is this; *δικαιοσύνη*, is that virtue which indeed comprehends in it all virtues, is a habit of justice inherent in us; which we in Divinity call sanctification; or rather sanctity and holiness. If then the Apostles word were *δικαιοσύνη*, the sense is, that Christ rose, that he might be either the Efficient cause, or the type and example to us to rise from sin; as he rose from the grave; and to have his holiness, and purity inherent in us; which is certainly true; as in the close I shall make appear to you.

The other, and more usual word is *δικαίωμα*, which *Beza* conceives should be rendered rather *justificamen*, or *justificamentum*, and is opposed to *κατάκριμα*, or condemnation, or *arrestum*, a cross plea; for *δικαίωμα* is a legal word, and signifies the pleading of a mans own cause before a Tribunal; when he puts in what may make for his defence. The meaning then of the Apostle may be this, that Christ being risen from the dead, hath put into every mans mouth that rose in him, what he shall be able to say in justification of himself, when he shall appear at the bar of God. Give me leave to prosecute the Metaphor, that from the proceeding in a Court, you may with comfort understand this necessary point. In every Session you know there are accusers, an Enditement, a Judge, whose office it is to absolve or condemn: It is so here.

1. Accusers here be, the Devil, who as by name, so in nature is the accuser of the brethren; our own conscience, which is instead of a thousand witness. The Sun and Moon in whose presence we have committed our sins; the creatures which we have inordinately abused, his servants whose voice we have not heard, our brethren whom we have oppressed, and our companions with whom we have too wantonly lived.

2. The

Luc. 24. 38.

Joh. 20. 16, 28.

Zach. 9. 11.

Job 19. 25, 26.

Rev. 12. 10.

Rom. 8. 1.
Mat. 7. 6.

Rom. 7. 20. &
6. 12.

2. The indictment will be laid for impiety, infidelity, irreligion, perjury, theft, adultery, oppression; in a word for all the enormities we have committed, and all acts of piety or charity omitted. To all which I know not any man can plead Not guilty; yet the just Judge will be content to hear *indictment*, that we put in our plea; which can be no other than this, Christ rose for our justification. This, no man can do with a good conscience, but he who is a penitent, believing sinner; he who lives not after the flesh, but after the spirit. He who hungers not after righteousness, the righteousness of Christ to be imputed to him, by which he may be discharged and acquitted from condemnation; and after the righteousness of Christ inherent in him, by which he can say he is freed from the dominion of sin; so that though sin dwell, yet it never reigned, or if any time; yet very unwillingly in his mortal body.

3. That which remaines, is, we expect the sentence of the Judge; heavy this would be, if according to our merit, no other than the sentence of death; for we have deserved no less. But behold, stand amazed and wonder, in stead of condemning, he is pleased to admit of the plea of these poor penitent and believing sinners; justify them, and declare them for his Sons sake innocent persons.

Neither doth he this by his absolute power, as a King by his royal prerogative pardons an offender; but manifests to the world that he is satisfied for the wrong, and upon that satisfaction doth acquit them. So that justification is not a work of power, but a work of mercy and justice; of justice in that Almighty God will have an infinite punishment suffered either by us or our Surety, proportionable to the infinity of the offence; of mercy in that he did and doth receive the punishment of another to free us.

Two things then there are which concur in this work of our justification; one on Gods behalf, and the other on our part.

1. That which God doth, is called imputation of Christs justice to the justified person; which justice ariseth from the obedience of his Son, Active and Passive. For as it is in a marriage where some noble man espouseth a woman of low degree, the honors and wealth of the husband are so far imparted to the wife, that her means and poverty are no more regarded, but all her husbands riches and titles are attributed to her: So in this case it falls out, that our faults and punishments being by God imputed to his Son, we are acquitted from them; and all his Sons righteousness being imputed to us, we for the merit thereof appear righteous in his sight; *He that knew no sin, he was made sin for us, that we might be made the righteousness of God in him.*

2 Cor. 5. 21.

Now upon this imputation of Christs righteousness, there follow three admirable benefits to a Christian soul; redemption from sin, remission from punishment, Reconciliation to God.

2 Reg. 21. 20.
Rom. 13. 14.

1. Grace is given, whereby a man is freed from the domineering power of sin. He that is not within the compass of the Covenant, is a captive of sin; a slave and drudge to sin, he sells himself to work iniquity, and obeys it in the lusts thereof; held he is in such a bond of captivity, that he shall not return to good; and bound with such fetters of servitude, that he shall not cease from evil. Now when he becomes a justified person, he is freed from this captivity, slavery, and drudgery, *For the Law of the Spirit of life in Christ Jesus, hath freed me from the law of sin and death.* Christ erects his throne in his heart, and enables to mortise and destroy every enormous and grievous sin.

Rom. 8. 2.

Prov. 27. 19.

2. A pardon is also given him, whereby he is absolved from punishment; sin and pain are Relatives, they answer one to another, as face to face in water; he that is guilty of the breach of Gods law, is subject to the punishment threatened for the breach of that law, which is all kind of death. Now the

Apostle

An Apostle told us in the former place, *that the Law of the Spirit frees us from the Law*, that is, the force and power of Death. So then a justified person is acquitted from the power of both, *et potestate dominandi, et damnandi*. Sin shall neither domineer over him, nor be able to condemn him; For there is no condemnation to those who are in Christ Jesus.

Rom. 8. 2.

Rom. 8. 1.

3. And the third mercy is, that God is pacified and reconciled to him; not only remits what is past, but becomes a friend. By the blood of Christ his peace is made. For the *justification of our peace was upon him*. Behold now the happy condition of those who are justified by the imputation of Christ's righteousness! Freed they are from the tyranny of sin, absolv'd from the rigor of punishment, and reconciled to the favor and love of God. Of which, that he might assure us, he rose from the grave. For had he lien there still, we could never have been confident, that he had procur'd grace or pardon for us, or wrought our peace.

Isa. 53. 5.

2. What God in mercy does for us we see; and to whom it is done we behold. Sinners they are who are thus justified. But that you be not presumptuous, they are not all sinners past well; who are set at liberty, pardoned, and accepted to favour; some what else is required on our part, before we be admitted into the list and number of the justified. 'Twas a virulent and malicious aspersion that *Calista* laid upon our Saviour, that he call'd all sinners to come unto him, Publicans, Harlots, to all he gave welcome and pardon: Which also is as maliciously by *Zosimus* objected to *Constantine*, as the cause of his conversion to Christianity. From which he was apt to conclude, that Christ's Church was like the *Ashdum* set up by *Rommulus*, being a Sanctuary for all comers. To which *Origen* return'd this answer, that there is a double invitation; One of the Thief, the other of the Physician. The Thief invites to get companions; the Physician Patients; the Thief to debauch the innocent; the Physician to cure the diseased, to recover the relapsed: The former to continue and confirm them in their lewd courses: The latter to purge out, and reform their impurities. This, this is the design of Christ. For God justifies none as sinners, but as sinners that are fitted and prepar'd for justification, that is, penitent and believing sinners. So that these two are both necessary in justification, in him who desires to be justified, Faith and Repentance.

Zosimus lib. 2.

Plutarch lib. 1.

Rom. 8. 26.
Mark 16. 16.

First, The Gospel is the great power of God to salvation, but with this limitation and caution, to every believer. For he that believeth only shall be saved. God is pleas'd to propose and offer to us his Son in the Gospel, upon which there must follow an acceptation and reception of this his free offer, without which this work cannot be perfect and consummate; The merit of Christ is of no more power than physick, though never so precious, not applied, or not taken down. Now Faith is the hand that applies it. It was so in *Abraham*, who is therefore call'd the Father of the faithful. *Abraham* believ'd, and that was counted to him for righteousness; so with *Seth*, who was full of faith; so with the *Eunuch*; so with *Cornelius*; so, in a word, with all. For so many as received him, that is, by faith, to them he gave power to become the Sons of God.

Rom. 4. 3, 12.
Act. 6. 8.
Act. 8. 37.
Act. 10. 45.
Joh. 1. 12.

Now this Faith how weak soever, if true, is said to justify in a double sense; either in Relation, or Opposition.

1. In Relation, as it reflects upon Christ. For take it as a quality, a virtue, a habit infused into the heart by the holy Spirit, and so it justifies not; for that were to make our Faith our Christ. But reflect upon faith in another notion, as it hath for its object Christ Jesus, and layes hold on his whole ransom, and applies it; and so faith may be very properly said to justify, because the object which it apprehends doth justify.

Rom. 3. 28.

Jam. 2. 17.

2. Or again, in another sense faith is said to justify, that is *opposite*, as it is opposed to good works; because it excludes from *justification*, the works of the Moral Law. Which, though virtues of very high esteem, and commendable and requisite in the eyes of God and man (since without them our faith lives not) yet being polluted and defective, they may not be pleaded in *foro justitia*, in the High Court of Justice. In *foro nova obedientia*, in the Chancery, set up for examination of works of new obedience, they may pass, and receive a candid Interpretation; but in the Upper Bench of strict Justice, where every mans life and actions must be tryed by the exact Letter of the Law, all works, whether done by the power of Nature, or help of Grace, will fall short of that the Law requires, and consequently, nor they shall be justified for exactly good, nor any man justified for them.

A. S. 13. 39.

That which in this Court must justify, must be the sole merit of Christ; of which he alone can be a partaker, who is a believer; so saith the Apostle, *By him every one that believeth, shall be justified*. Faith then is the first condition that is required in a justifiable person.

Psa. 22. 14.

2 Reg. 22. 19.

2 Chron. 32. 26

Psa. 73. 1.

Psa. 101. 2.

Secondly, The other condition required in the man, without which no pardon, no remission can be had, is repentance, and godly sorrow. For howsoever Repentance, *non attingit effective remissionem*, doth not effectually procure Remission, yet is it *removens prohibens*, and takes away all impediments of pardon. It takes away stubbornness, and makes the heart like wax, fit to receive an impression. It removes pride, and makes the heart an humble heart: It takes away hardness, and makes the heart a soft and a tender heart: It washeth off pollution, and makes the heart clean: It removes hypocrisy, and makes the heart sincere and honest. So that by it the heart being put in a new frame, made dutiful, lowly, broken, tender, clean, sincere, and honest, the man may come with some boldness to the Throne of Grace, and humbly entreat that he may be found in the number of those who shall receive this pardon of Grace.

Luk. 24. 47.

This is the Method that Christ hath taught us to preach, and you to learn by; *Go and preach Repentance and Remission of sinne*: Observe, Repentance first, and Remission of sinne after. This is the Summe of that Text upon which our Saviour first preach'd. *The Spirit of the Lord is upon me to preach the Gospel*; but to whom? to the poore; he hath sent me to heale the broken-hearted, to preach deliverance to the captives, recovering of sight to the blinde, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

Luk. 4. 18. 19.

Dr. Hammond.
pract. Catech.

Repentance is to be considered as an Act, or as a State. As an Act, and so it must in the nature of the thing go before justification. As a state, so it must follow; it being the leading a new, holy, and gracious life, the improving the grace which God gives, and persevering, and dying in it.

The order then which God hath taken to save a poor sinner, is this. First God gives his Son to die and satisfie for him: In that death he strikes up a Covenant with him: According to this Covenant he calls for Faith and Repentance: If he hear this call, repents, and believes, God justifies him. He gives him more grace upon the improvement of the Talent given to him: Lastly, upon his perseverance gives him, as to a faithful servant, a Crown of Glory.

But if this Covenant be stricken with us in his death, and we justified by his Death and Passion, how is it here attributed to his Resurrection? He rose, saith our Apostle, *for our justification*; the Apostle rather should have said He dyed for our justification.

To this I answer, that in the Passion and Death of Christ was contain'd the Ransom and Merit: but in the Resurrection, the evidence and Declaration, that

that we were freed and justified. For whereas Christ died, he died for our sins; of which had there been the least unsatisfied, death would have kept him in his grave still; whereas therefore he rose from thence, it is more than manifest, that he made so full a satisfaction for them all, that death was able to hold him no longer in prison.

We willingly therefore divide the work of our Redemption betwixt the Passion and Resurrection of our Saviour. We attribute to his Death the discharge of the debt both of sinne and punishment: But the first means of the application of it to his Resurrection; for by it we are proclaimed to stand *recti in curia*, held for freed men, and innocent persons: As therefore the Supercription of his Cross might have been, *O death, I will be thy death!* so also the Epitaph on his Tomb might have been, *Death is swallowed up in victory.* For however *virtualis Triumphus & meriti*, the virtual and meritorious Triumph over Death, was upon the Cross, and in the death of our Saviour; yet this Triumph was acted, and the Solemnity thereof kept on the day of his *Resurrection*. Upon the Cross he did Triumph over death as in *Campo Victoria*, in the field where the battel was fought and won, as I said before; but on the day he rose, he celebrated it in *Sella Curuli & Triumphali*, in his Triumphal Chariot, when he return'd to life, and led Captivity Captive.

1 Cor. 15. 54, 55

This one point of Christian Religion, is the Anchor upon which our souls must rest in all the tempests of despaire. As the Dove sent forth by Noah when the waters overran the earth, found no rest for the sole of her foot till she returned againe to the Ark: So the soul of man, when the deep waters of a guilty conscience shall encompass him, shall find nothing to rest on, nothing to secure him, till he come to this Ark of safety, to know how he may be justified.

Ufe.
Gen. 8. 9.

Every man must come to his bed of death, from thence to his grave; farther yet, from his grave to judgement. Here or there he must look to be impleaded for his original, for his actual finnes: where he shall have so many Articles preferr'd against him as he hath committed offences of infirmity, ignorance, negligence, malice, or omitted duties of piety or charity. It behoves him then to think, when God shall call, what he will answer; how he may be acquitted, how absolv'd at that Bar. Who is it that can justifie himself by the rigorous Rule of the Law? who is it that can cleanse his heart, or wash his hands from sin? That then which must assure our hearts before God, is not the righteousness of the Law, but the righteousness which is by faith. Hence must spring the fountain of all our comfort, *that it is Christ who justifies.*

Job 31. 14.
Hab. 2. 1.

Rom. 10. 3.

We may therefore boldly challenge all our enemies in St. Pauls words and confidence, *ne tyrannus, Who is it that shall lay any thing to the charge of Gods elect? It is God that justifieth; Who is it that condemneth? it is Christ that died, yea rather that is risen againe.* As if there durst not appear any Accuser or Judge against the Elect of God, after that Christ was risen to justifie them. Excellently Mr. Perkins; If Satan plead against us that we are sinners, and therefore obnoxious to eternal damnation, let us answer him, That the obedience of Christ hath freed us from that fearful sentence. For as by Adams disobedience came the *noxia*, the Crime, the Sentence; so by Christs obedience came the *innocentia*, or *innocence*, the justification or plea which with a good conscience we might put in. *We are now espoused to one Husband Christ Jesus, who is to answer for us.* For as no suit of Law can take place against the Wife, so long as the Husband liveth; so neither can any action that Satan layes against us, proceed to our prejudice,

Rom. 8. 33.

so long as Christ who is our Head and Husband, is alive. If he plead farther, that we never fulfill'd the Law, and consequently we have no right to Eternal life, the reply is easie, by granting all that is objected, and that our hope of, and our Title to Eternal life depends not now upon our own performances, but upon the obedience of Christ, who hath fulfill'd the Law for us: In the duties of which, if we have faln short, our answer must be, That we have been overcome by Satans temptations, and that therefore our failings shall be surely imputed to him, and set upon his score at the day of judgement.

Be it that he dayly and hourly molest and vex the conscience with the exprobration of manifold corruptions and imperfections, yet if our heart can reply sincerely, that we have had God alwayes before us, that we have stood in awe, and fear'd to offend, that we dayly lament these wants and imperfections, fixing all our hope in the merits of Christ, all our defects will be cover'd by his obedience.

Lastly, If at the hour of death, the fear and apprehension of the just judgement, anger, and wrath of God shall affright, terrifie, and appale our poor, sinful, and guilty soul, Answer we may, that Christ hath undergone this wrath for us, he was in an agony, and brought to this furnace for our sakes; which suffering of his we may justly place betwixt the fierce wrath of God, and our dismay'd consciences; and quietly rest in the confidence of it, in fold, and wrap up our souls in it, and so present them to our God.

Rom. 3. 25.
Exod. 25. 21, 22

Psal. 32. 1, 2.

Our Apostle before calls Christ *in scriptor*, a propitiation for our sinnes. For as the Propitiatory cover'd the Ark, and the Law in the Ark, which is the hand-writing against us: so Christ covereth our sins, putting his own obedience between us and the indignation of God. O the happy condition then of a faithful and penitent Christian! for he alone is happy, *whose sin is cover'd; that man blessed, to whom the Lord imputes no iniquity.* For as it saith with a Captive ransom'd out of bondage by the free liberality of his Prince, and advanced after to great dignity and riches: or with a poor miserable man arrested and imprisoned for a grand debt to his Sovereign, who beyond all hope is suddenly fetcht from his Dungeon, pardoned his debt, and enrich'd with a Mass of treasure: even so it befallerh him who is justified by the merits and mercies of Christ. By nature and guilt of sin he is a bondman to Satan, enthrall'd to his own lusts and Hell, most miserably poor, destitute of all righteousness; Indebted to the Lord of the whole world, for ever to be kept from Eternal life in Heaven for default of perfect holiness, and to be cast body and soul into the dungeon of Hell for his disobedience: Yet through the wonderful bounty of God freely giving his Son for the wiping away of all the guilt of sin and merit of punishment: And for the imputation of Christs holiness and innocence, man now once again of a bondman, and beggarly wretch, of an heir of hell, and an exile from heaven, is advanc'd, and become most free, rich, and glorious. For he is become an heir, yea fellow-heir with Christ, of no less than a Kingdom, even of a Kingdom in heaven.

The comfort which I take in this point, hath made me tedious; and glad I would be that you should receive comfort in it, when all worldly comforts faile you. For this must be the only Cordial that must revive your dying spirits, to know that Christ must justify you. If you shall appear at Gods Bar (as all must appear) without this confidence, you shall appear to your condemnation. No Angel, no power, no man, no wealth, no gold can save you, or purchase your pardon. But if you take the righteousness of Christ by a true and lively faith along with you, you may boldly appear be-

fore

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fore the Throne of God; for ye are then justified, ye are sanctified, ye shall be glorified.

5. The last end for which our Saviour arose, according to Thomas, was *ad informationem vite fidelium*, To inform men to lead a holy life; and if *signum* was the Original word, the Text favours it; that word signifying a constellation of virtues which must meet, and be inherent in every justified person, of which this act of Christ was a pattern, or rather a type. The place then they interpret to this sense; That as Christ dying for sin, left us a pattern to die to sin; so rising from the dead, he left us a type to rise from the death of sin to righteousness, or newness of life; to which he exhorts at large in the sixth Chapter.

It is an error certainly, that runs in most mens heads, that when they hear of the Resurrection, they conceive of it only as a thing to come; not to take place till the latter day; to concern the body, and not the soul: whereas the Scriptures speak otherwise. In them we meet with a first Resurrection, as well as a second; and happiness assign'd to him who hath his part in the first. For to speak truly, this is but the Key of the other; and Christs *resurgere* hath its proper efficacy and vertue upon us when we thus rise; and we never shall find true comfort in that, till we rise first by this. No glory is to be expected without grace. *An unclean thing cannot enter heaven*; and such are all men, till they rise from sin. And that this work be well done, let us propose our Saviours example, as the perfectest type for us to rise by. So doth our Apostle; *As Christ was raised up from the dead, even so we also should walk in newnesse of life*. And again, *As in his death, so also you must conforme your selves to him in his Resurrection*. Imitate him then

1. In the *Speed*. He lay no longer in the grave than needs must, but hastened his Resurrection: As he then rose the third day from the grave, and in the dawning of that day, so we immediately and early rise to a new life. Well it were we would make it this mornings work, and not defer it an hour longer; for *plus valet hora fervens, quam mensis tepens*, one hours heat and fervency in this work, will do more than a whole months lukewarmness. Yet if you put it off for this hour, delay it not till another day. For then the day of Resurrection will be past, and God knows whether you shall ever see another *Easter*. Let this day then be your *Passover*; I mean, your *Transitus*, or day of passage from sin; *Behold now is the day*, therefore take the time.

2. Next imitate him in the *Act*; he did it but once: So also do you this work so perfectly, that it be but once done. Resurrection of other Saints can be no true pattern for this. They rose, and went to their graves again, and therefore must have a second Resurrection. The *Shunammite* son, *Fairus* daughter, and *Lazarus* rose to life, but they dyed, and returned againe to that place whence they came: So did not Christ, he dyed no more, return'd to the earth no more, that he should need a second rising, and left also all the Ornaments of a dead man, the Napkins and linnen cloths in his grave behinde him. Thus we should do; dye to sinne, and live to God; dye and live once for all. Being once up, continue we should in a sanctified estate.

But alas, with us it is not so; we play fast and loose with God; we dye and live, and live and dye, as oft as sin commands; which shews that our Resurrection is rather like that of *Lazarus* (than Christs) *who came from the grave fast bound hand and foot*; and so we rise from our old sins, with our bonds and grave-cloaths about us still.

Grace lifts up the eye, looks up a little, and giveth some signes of life

1 Cor. 6. 11.

Estis in loc.

Rev. 20. 6.

Rev. 21. 27.

Cap. 6. 4.

Joh. 20. 1.

2 Cor. 6. 2.

Joh. 20. 6. 2.

Joh. 11. 44.

Mat. 8. 9.

Prov. 7. 22.

Col. 3. 1.

Rom. 6. 4.

Rom. 13. 13.
Gal. 5. 16.
Eph. 5. 2.

1 Cor. 13. 11.

Judg. 9. 13.
1 Pet. 2. 2.
2 Pet. 3. 18.
Eph. 4. 13.2 Pet. 1. 6.
Psa. 84. 7.

against a good time, such as this. But after a day or two, if not before, comes sin and layes his command upon us, bids us go, and we go; come, and we come; do this, and we do it; The Centurions servants were not more ready at his nod, than we are obedient when this great Commander speaks; for we follow him *as a fool to the Stocks*. I appeal to your own consciences, whether this be not so; but I must tell you, it should not be so, but quite otherwise. Get you must out of this Tyrants clutches, and make an end of these scandalous recidivations. Dye you ought once to sin, as Christ died but once; and rise once to newness of life, and continue alive ever after, as Christ did.

Now whether you do this or no, you shall know by these evident signs; breath, warmth, and motion; for as these are evidences of a natural, so will they be of a spiritual life.

1. What is it then you breath after? with what is your mind warm'd? If you breath in nothing but the foggy vapours that arise from the earth, and nothing can warm your heart except a wedge of gold, you are in your grave still: whereas if you have a heavenly mind, and seek after and affect the things above, *you are risen with Christ*.

2. This will appear in our motion also, when we walk exemplarily before men; which the Apostle requires in all that are risen with Christ, commanding, *That they walk in newness of life*. To walk is to move; and motion argues life; where there is walking, there must be living; and where there is living, there would be walking; for sitting still breeds bad and corrupt humours. Walking then there must be: But this walking must not be in the old way; that will not serve the turn; it must be in a new walk. In a word, that we walk according to God: And then we walk to him, when we make his Will our Law, his Word our Rule, his Sons life our example, his Spirit rather than our own desires, the guid of our actions.

In all walking there is a motion of progression, a going forward till a man arrive at the end of his walk. So it should be in this walk, a going on by degrees and steps, till we arrive at perfection. Every thing that lives, moves by degrees. Corn begins in the seed, starts up into the leaf, ariseth into a blade, spires into a Reed, shoots into an ear, neither is it alway green there, but matures, and grows white against Harvost for the sickle. I come nearer; your selves were infants; you shot up to mans estate, strong men, old men; and you are now asham'd of the toys and follies of children. Your excuse is ready to any Objector of those midemeanours, *When I was a child, I spake as a child, I did as a child*; why not thus in the state of grace? shall all natural bodies go on to perfection, and the man of God remain unperfect? In your seeds you were, when you were first engrafted in Baptism; ever since you make shew of shooting; shoot on you heavenly plants, till you bring forth fruit that may please God and man. Babes you were in Christ, when first fed with milk; but be not babes to day and to morrow, and children still, now and seven years hence, but grow in grace and knowledge, till you become *perfect men in Christ Jesus*.

Nothing can grow without nourishment. The want of that you cannot pretend. God hath provided for you sufficient sustenance. Milk for you, the sincere milk of the Word, when you were babes. His body and blood to feed on now you are men; approach therefore; and receive your food. And God grant you may so worthily receive, and digest it in your hearts purified by faith, wash'd by repentance; prepar'd and warm'd with charity, that ye may grow thereby *from grace to grace, from vertue to vertue, from strength to strength, untill every one of you appeare before the Lord in Zion*.

Of Christs Ascension.

LUKE 24. 50, 51.

And he led them out as farre as to Bethany, and he lift up his hands; and blessed them.

And as came to pass while he blessed them, he parted from them, and was carried up to heaven.

ALL the works of God have their fit time, their opportunity: Among the chief of these is the Redemption of the World by Christ; which because it is perfected by successive Acts, that these might be the better remembered, the Church assigned several dayes to his honour. All the rest are gone before, this is present; and it ought to be a day of *Jubilo*, for that God went up with a merry noyse, and the Lord with the sound of the Trump.

Pla. 47. 5.

For after our Saviour had fought the battel, and gotten the Victory on the Crofs, after he had repaired by his Resurge that Temple of his body, which the malicious Jews had digg'd down, he ascended up on high, far above all heavens, even the highest of them. St. Gregory compares our Saviour to *Ezekiels Vision*. The Prophet saw foure *Cherubins*, whose likeness was that of a man, and every one had four faces: The first had the face of a Lyon, the second of an Oxe, the third of an Eagle; the fourth was of a man. Christ saith he, lively opens this Vision to us; A man in his birth, an Oxe sacrificed at his death, a Lion on the day of his Resurrection, and an Eagle in his Ascension to heaven. A better sight it is to see him an Eagle in the clouds, than an Oxe upon the Altar, as on *Good-friday* we beheld him. Better to behold a cloud to receive him, than a grave-stone to cover him. Better to see him preparing for his Triumph on *Mount Oliver*, than upon his Crofs in *Golgotha*.

Greg. hom. 4. in Ezek.

To this Mount he came, after the 40. dayes of his return from the grave were expired. For so long he conversed with them from his Resurrection, being not willing presently to withdraw and absent himself from his Disciples, but delay his own honour for their good. In that time he inform'd their ignorance, and confirm'd their Faith: Their want of knowledge, which formerly made them doubt: Their fear, which when time was, made them fly; his bitter Crofs that before put them in a maze; their diffidence which brought them near despair, is by this his gracious presence in that length of time dispell'd. Conclude they must and did, that it was no Spirit which they saw; no phantastick body suddenly appearing, and as suddenly vanishing: but a true substance consisting of flesh and bones, which their very hands handled, and their eyes saw to eat and drink before them: Thus of weak they became strong, of faithless faithful.

Act. 1. 3.

Well now, suppose the 40. days are ended. Our Evangelist Relates what then succeeded to Christ and his Disciples; for these two take up the close of his Gospel. In which consider

1. His Manudiction, *He led them out as far as Bethany.*
2. His Benediction, *He lift up his hands, and blessed them.*
3. His Ascension, *He parted from them, and was carried to be seen*

All this concern'd him; but as for his Disciples, observe

1. Their

1. Their Religion, *They worshipped him.*
2. Their full satisfaction, *They return'd with joy to Hierusalem.*
3. Their piety, *They were continually in the Temple.*
4. Their thankfulness, *They praised, they blest God.*

1. *He led them out as farre as Bethany.*

Bethany was a little Town about two Miles from *Hierusalem*, and it signifieth the house of affliction, near to which was the Garden, where being in an Agony, Christ sweat blood. It is not without a mystery, that the same place was destin'd to the beginning of his passion, and to his Ascension; to his pain, to his glory. This shews where we must reckon to begin, if we mean to be happy. To *Bethany* he leads all his, before they ascend to heaven; shew he would that sorrows and afflictions attend his followers.

If then you mean to be happy, be content to go with Christ as far as *Bethany*, the house of affliction; attend on him in *Oliver*, the Garden of his Passion, if you mean to live with him in glory. Suffer with him, and for him, if ever you mean to wear a Crown. But I go on;

2. *He lift up his hands and blessed them.*

He omitted not so much as the Ceremony which might honor the action. With us Ceremonies are scoffed at as vain and empty; but Christ would not give his blessing without it. Let men deride as they please these external rites, yet I know they have their use and signification also. The hands lifted up in prayer, in blessing, shews that we are not able to help, to bless our selves; but that supply we expect must come from above; and that blessing which we bestow, descends from the Father of blessings; to him we lift up our hands to receive it; and from him being receiv'd, we bestow it. This is the reason that *Aaron* being to bless the people, lifted up his hands.

3. *Benedixit, He blessed them.*

Aaron was but a type, Christ the true High Priest, and with his hands he gave his blessing. *Benedixit.* Now his *dicere* is *facere*; His Word and Deed go together. We may wish well, but we cannot make the party the better by our wishes: Let him but say the word, and the thing is done. *Doth he bless them? then they shall be blessed.*

I am not able to tell you to how many things this blessing extended. It brought peace to their souls; never were there such quier and contented hearts, even in the midst of troubles; beaten they were for their Masters sake, but they went away rejoicing; They had then the effect of his promise, *Blessed are ye when men shall revile you, and persecute you, &c.* This his blessing brought unity and peace to their Colledge; 'twas the blessing of God that they remain'd all together in one place, of one heart and one soul. This gave success to their labours; that three thousand at *St. Peters* first Sermon were converted; that the number on a sudden encreased to five thousand; that multitudes both of men and women were added to the Lord, was from hence. And I dare say, that the whole society of Saints from that day to this, is the better for this blessing. For God having raised up his Son, sent him to bless us, in turning away every one of us from our iniquities. In a word, it made them, and will make us happy in our deaths; for as they lived piously, so they ended in a cheerful and a blessed hope; which blessing will befall all that live as they did.

Such

Psal. 119. 48.
& 134. 2.
1 Tim. 2. 8.

Lev. 9. 22.

Gen. 21. 17.

Num. 22. 2. & 6.
27.

Acts 5. 41.
Mat. 5. 11.

Acts 2. 41. 46.
Acts 4. 4.
Acts 5. 14.
Acts 3. 26.

Such was the confidence that *Balaac* had in *Balaam*, that he professeth, *I wot well, that whom thou curst is cursed; and he whom thou blessest is blessed.* In his judgement then the blessing of a Prophet is somewhat. *Pharaoh*, even stubborn *Pharaoh* desired that of *Moses*, *Go and blesse me also.* How passionate would these two Kings have been, had they seen the Son of God blessing his little Flock on Mount *Olivet*? They would out of doubt, been assured of the effect, when there is not one over whom he lifts a hand to bless, but is *Benedictus*.

The blessings of such, who either *ex officio* bless the people as the Priest: or *ex autoritate*, bless the family as the father, ought not to be slighted, contemned, since without question, the less is bless'd of the greater; and for it there be examples good store in Scripture. But the Blessing of our Father in heaven, and of our High Priest who sits on the right hand of God, is with prayer, and zeal, and tears to be implored, since without his blessing we can expect no happy success. Which our Saviour well knowing, blessed his Disciples before he departed; assuring them of that, whatsoever should befall them. And ἐν τῷ εὐλογῶν αὐτοὺς ὁἶκν.

Num. 22. 6.

Exod. 12. 31.

Psa. 115. 12, 13

Heb. 7. 7.

3. As he blessed them, he parted from them.

For it so fell out, that in giving this blessing he took his leave. If any man be desirous to know in what posture our Saviour ascended, he may finde it here, *dum benedictionem nondum absolvisset*, before he had ended his blessing. The blessing which he began upon them: and with them, with words and gesture he continued ascending, that is, with his hands lifted up; not so much perhaps upright to heaven, whither his heart, hands, and eyes were sent up in prayer before; but his hands lifted up over his Apostles, as if he were dispersing his grace, and pouring out a blessing. So *Simon*, the son of *Onias*, used a most Solem form of benediction, *He lift up his hands over the whole Congregation of Israel, to give the blessing, &c.*

Ecclus. 50. 20.

'Tis the property of good men to depart with a blessing in their mouths. *Isaac* calls his two sonnes; and *Jacob* the twelve Patriarchs, to bless them before they dyed. For the words of a good man at the last breath, as they are more weighty, so also they are more hearty, more affectionate; and though they cannot effect, yet they may be Intercessors for a blessing. And if those examples cannot move, yet this may, this of our Saviour, who with a blessing in his mouth departed.

Gen. 27. 4, 7, 10
Gen. 48. 15, 9.
& cap. 49.

4. Ἀπ' αὐτῶν ὤκν, Departed from them.

From them he parted, but not with his Spirit and Grace, but in his bodily presence. With his Spirit he was with them, and will be with his unto the end of the world; but in his body he took his leave; neither ought any man expect him any more, till the houre he hath promised to appeare.

Mar. 18. 20.

United to Christ every true member of his body is; but to make this union, it is not needful that his humane Nature should be drawn down from heaven. Not that his body be everywhere, as the *Ubiquitaries* affirm; nor that in the Sacrament there be a Transubstantiation, as the *Romanists* imagine. His dwelling is by his Spirit, and our union with him wholly spiritual. Neither in thus saying do we divide his two Natures, for they are inseparably joyn'd in one personal union; But the property of both Natures must be preserved. As God, he is in all places; but as God united to man, he can no more be in many places at once, than one and the self-same natural body can be here and else-

Rom. 8. 11.
1 Cor. 3. 16.
2 Tim. 1. 14.

Act. 3. 21.
Col. 3. 1.
1 The. 3. 10.

elsewhere. Most true it is, that his body is glorified, but yet a body it is still, and therefore must have the same essential properties of another body, the same dimensions, and consequently the same *Ubi*, and circumscription of parts, and therefore cannot in the same moment infinitely diffuse it self. The Scripture speaks reservedly, *He departed*; then not bodily to be longer present; and that after his departure the heaven must contain him; he was not then to be more on earth. In heaven he must sit, thence he must come; whereas were he in all or divers places, the heaven did no more containe him than other places. He should no more sit there, than in other places; neither could he be said at the last day to come from thence, more than from other places. Therefore *Noli dubitare ibi esse hominem Christum unde venturus est*, put it out of doubt, and keep faithfully that Christian confession: Christ is risen from the dead, ascended into heaven, sits on the right hand of the Father, and that he shall come from no other place than from heaven, to judge both the quick and the dead.

5. Ἀρράβηται εἰς τὸν οὐρανόν.

He was carried up to Heaven.

Brugens.
Cajetan.
Barrad.
Aquin.

But now I come to the main point of the Text, *His Ascension*: Ἀρράβηται, *He was carried up*. Christ was taken up, not as birds fly, or men move, but so as if he had been carried in mens hands, and by little and little mounted upward, with an upright posture of body leasurly ascending. He was mounted not by any other power, but by his own; either as God, or by an agility proper to humane glorified bodies. Yet *Aquinas* well observes, That as Christ is said to rise by his own power, and yet to be raised by the Father, because their powers are one; so may he be said to ascend by his own power, and yet be elevated and assisted by the Father. He moved not leg after leg, or seemed to go or climb, but in all parts alike, and wholly together he was lifted up.

And for the greater Majesty a cloud was under him, descending even to his feet in the form of a Throne, on which he sat. As the Royal Chariot declares the King; so there was sent down to Christ, *Regale Vehiculum*, a Royal Chariot; which rather yet was carried by him, than he by it. For this was not *vehiculum necessarium*, a necessary support and stay; for such he needed not; yet it might be *adminiculum solemne*, a solemn free assistance, which he pleased to assume as a sign of Majesty.

Act. 1. 11.
Mat. 24. 30.

As he is to come, so he was to go. But *he shall come in the clouds of heaven*; and therefore he was in the same manner taken away with the clouds about him. One perhaps more Eminent, on which he sat, and on which he ascended, as a Testimonial that he was the Lord of the clouds. A Cloud then was the Triumphal Chariot in which he rode; and this Cloud left him not till he was mounted to heaven.

6. Εἰς οὐρανόν, To Heaven.

Eph. 4. 10.

To that pitch he came, and that was ὑπὲρ, ἄνω ὑπὲρ above, and ἄνω ἄλλοι; ὑπὲρ ὕψους, ὑπὲρ πάντων τῶν οὐρανῶν, above all the heavens, even the highest of them, by which he went and took possession, and shew'd himself Lord of all.

Mat. 14. 25, 26.
& 27. 52.
Athanaf.

His Lord appear'd in the Sea, when he walk'd upon the water without a ship. His Lordship appear'd on the Land, when he caused the graves to split, and deliver up their dead. His Lordship appear'd in hell, when ἀποεῖλε καὶ ἐξέσπασεν τὰς θύρας, when the Devil trembled and startled; when he broke those gates, and

and brought away the keys and showed them; his Lordship appeared in the air, when he led captivity captive, drew powers and principalities after him; and triumphed over them in himself; there was but one place in which his dominion and power was not apparent: Heaven it was, and thither now he went, that he might shew himself Lord of all.

Heaven is a very doubtful term; were it but a little above the earth it might be heaven; the birds that flutter above our heads, are called the birds of heaven, and the canopy of clouds, the clouds of heaven. Again, had it been higher, as to the Orbs of the planets, or fixed stars, heaven it had been also. But besides these we read of the highest heavens, the throne, seat, and habitation of God, where there is the perpetual revelation of Gods holiness, glory, majesty, where there is fulness of joy, stability, and security; and to this place it is that Christ ascended with his body, having under him all other corporeal and visible spheres as his footstool.

This is well expressed to us by the Apostle, under the type of the High Priest, who entered once a year into the Holiest of Holies, but not without blood; and so have we, saith he, an High Priest that hath passed into the heavens. The Temple of Solomon was a type of the world; in it were three parts, the *atrium apertum*, the open Court, or Court of the people, where the multitude were assembled and the sacrifices offered; the lower part of the world is very like to it where beasts and men do live. The second part was called *Sanctuarium*, in which was the golden Candlestick with the lamps; this resembled the heavenly Orbs, in which are the greater Luminaries and less lights. The third part was that same *Sanctum Sanctorum*, into which the High Priest onely might enter.

In this there was the propitiary on the Mercy seat; and this will answer to that place Christ called in Scripture, the City of God, or *Hierusalem* which is above.

Into this *Sanctuarium* the High Priest might alone enter, and into that above our High Priest is entered; that the highest part of the Temple, this of heaven, in that was *Isaac* onely the Propitiary, in this Christ, who is the sole *Isaac*, or propitiation for our sins. Now that thither Christ is ascended the Scriptures are so clear an evidence, that he that runs may read it.

One thing onely give me leave to add, that being exalted thither, God said unto him, *Sit thou on my right hand*, which he never said to any of the Angels, how glorious soever.

In God there is neither eye, nor ear, nor foot, nor hand properly, for he is a Spirit, and therefore not composed of such material parts; when the Scriptures speaks in such terms of God, *Humanum dicit*, it speaks after the manner of men, that men by what is done among them, might conceive what is done in heaven.

1. Whom Kings will chiefly honor, those they place in the chief seat above them, even on their right hand. It was the place, where Solomon set his mothers throne; it was the place on which the King sets his Queen. On the right hand did stand the Queen in a vesture of Gold. Thus it is done to those whom the King will honor.

2. And as the right hand is a place of Honor, so 'tis a place of power and authority too; those who are at the Kings right hand have commonly most power and command in a state, Solomon having set his mother on his right hand, said, *Ask on my mother for I will not say thee nay*. That was the place that the Mother of Zebedees children asked for her sons for that end.

That then Christ was set at the right hand of God, intimates, that all Honor and Glory, all power and authority in heaven and in earth was delivered unto him; and Christ God and man receives this in his whole person, but collared

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upon

Ephes. 2. 8.

Col. 2. 15.

Act. 10. 36.

Heb. 4. 14.

Godw. Ant. lib.

2. cap. 1.

Heb. 9. 14.

Heb. 9. 7.

1 Joh. 2. 1.

Heb. 1. 13.

1 King. 2. 19.

Psal. 45. 9.

Vers. 10.

Mat. 20. 21.

upon him in regard of his manhood; his Godhead being incapable of any new accession of power or glory. *Sedere ad dextram patris est assumpta carnis mysterium.*

His humane body assumed here below was despised and placed (as I am to tell you where, had not he despised the shame) 'twas upon the cross between two thieves; in heaven 'tis advanced to an honorable place; there he hung like a poor creature, scorned by all, abused by all; here he is exalted above all; seated in a chair or throne next his Father. In this world he was poor, weary, hungry, thirsty, harberless; he found no rest for the sole of his foot; here he sits at ease, full of riches; and hath abundance of Mansions to bestow upon those who shall sue for them. This world afforded him not Robe, nor Crown, nor Scepter, or if any, such as reeds and thorns could make, and corners put out. But heaven yielded him all these with advantage, took him up, and made him King of kings, and Lord of lords; a King at whose feet all Kings must cast down their crowns, and a Lord in whose presence all their dominion and jurisdiction ceaseth. *Omnia potestas; All power was given to him in heaven and in earth;* power given and granted in the largest terms, and the greatest extent. Power, and all power; the power of the King, and power of the Priest; for now he was declared to be King of Saints, and Bishop of our souls. Power of a large extent; as ample as heaven and earth, and if that be not wide enough, you may take in the territory of hell too. For he had all power given into his hands over all men on earth, all Angels and Saints in heaven, all devils and reprobates in Hell; the keys of hell and death being delivered unto him.

Joh. 14. 2.

Mat. 28. 18.

Rev. 15. 3.

1 Pet. 2. 25.

Rev. 1. 18.

Joh. 16. 17.

Joh. 16. 17.

Rev. 19. 16.

Joh. 19. 19.

Mar. 27. 29.

Joh. 16. 28.

Marc. 16. 19.

The Application.

All this while I have followed the thread of the Text, and with much brevity and perspicuity acquainted you with the story of our Saviours ascension; It remains now that we examine the causes and effects of it; for till we understand them, we have a bare relation, by which the hearer may be a little the wiser, but not much the better. That then he went up on high, was for himself; and for us, for his Honour, for our Benefit, comfort, and instruction; *It is expedient for you, said he, that I go away.*

This first was for his Honour, while he was below, no man more contemptible; now he is above no name more Honorable; the cloud that carried him, the Angels that attend him, the heavens that received him, the right hand of his Father assigned him, proclaim to all the world, that he is *Regem, Ducem dominum.*

The Jews, Jews as they were, did what they could against him; they endeavored to bring down his name, person, power; they vilified his person by making him ascend up to the cross; they disgraced his name by putting over his head, *I. N. R. I.* They derided his power by the crown of thorns they put on his head; and the scepter of a reed they thrust into his hand; for were not these goodly ensigns of Regal power? But God hath righted him in all these, exalted him in all these, honoured him again in his Name, Person, Power.

There he hung like a poor creature, scorned by all, disgraced by all; God now hath exalted this contemptible person, raised him above all, and seated him in a chair of state next himself. From the Father he proceeded, and into the world he came; the world he left, and to the Father he went; his course you see was circular, and the period or the joyning was *Dextra patris*, The Father's right hand.

On his Cross you may read his Name, and on a lower place it could not be put.

pur. This Name so humbled, so debased, God takes, and makes more honorable than any name, requiring the greatest Monarchs to stoop to it, all nations to fall low before it; Angels to adore it, Saints to worship it, and the devils themselves to tremble and fly at the mention of it. On earth his power seemed to be confined, or at least it pleased him to submit to an humane power; but now all power is given to him; he hath no superior, but rules in the Church by his laws, in the hearts of men by his Spirit, over his enemies with a rod of iron.

And this kingdom was the just reward of his great humility; It is the acknowledgement of many Angels, and many Elders about the throne, *Tu Domine dignus*, *Thou Lord art worthy*, to receive blessing and glory, and honour, and power; and why all this? but because he was the Lamb that was slain; as if they had sung, This Jesus is ascended, because he descended to the womb; descended to the manger; descended to the cross, descended to the grave. It being usual to settle the eminency of his power and glory upon the *sign* of his infirmity and humility, *He shall drink of the brook in the way; therefore shall he lift up his head*, *Psal. 110. 7.* See also, *Isa. 53. 11, 12.* *Phil. 2. 9, 10. Heb. 2. 5.* *Claritas humilitatis primum.*

2. Thus it was done to the man, whom the King of heaven would honour; and that it was done to him as a man, it is also beneficial to us; for as Christ was not incarnate for his own good, but for us; nor subject to the law for himself but for us; nor crucified, dead, and buried for his own sake, but for ours; nor rose again onely for himself, but for us; so also he ascended into heaven for us also, honoring thereby the Nature of man. When Jesus was taken to heaven, our Nature united to his person was mounted thither with him.

Weigh but what Nature this was upon which God bestowed this blessing, and you must wonder at the advancement; that nature it was which God had said, *Dust thou art; and so dust shalt thou return*; whose principles were but dust and ashes, and whose resolution must be by the order of nature into dust and ashes: that nature which we made inglorious, and vilified, vanishing as a flower, corruptible like other creatures. Behold and wonder, man that was compared to the beasts that perish, is again becomes in Honor; that Nature which in corruption is like other things, is taken up, and seated above all things, and being one with Christ made superior to the Angels; for *cui Angelorum*, for to which of the Angels, did God ever say, *Sit thou on my right hand!*

3. To see our nature thus exalted, may give great content; and yet there is in it that which may please us better; every man wisheth well to his body, and by his goodwill would have it immortal, and raised to the greatest honor. In the world it cannot be so; Tabernacles they are, and they must be taken down, for they are set up in a City that cannot continue; the *tabernacles*; the mansions are above, among which that they should remain, Christ is gone up to prepare a place for them. As then they must have so our grief their descent; so shall they have to our joy their ascent also; as taken down to the earth, so taken up to heaven; for if Christ's body, then ours also, when raised, must be in that happy place; otherwise the head and members should be parted. He left behind him his pawn, our flesh, that we should one day ascend to him; at his rising he took to himself the keys of hell and death, unlocked the doors, and let himself out and all his; and so now at his taking up, he took to himself the keys of heaven, and opened that kingdom to all believers. This feast then is *festum dedicationis*, the feast of dedication, in which *dedicatum est hominibus calum*, heaven by a new and a living way was consecrated for us, a way not known to any, nor passable

Phil. 2. 10.

Joh. 19. 10, 11.

Mat. 28. 18.

Gal. 4. 6.

Psal. 2. 2.

Rev. 5. 12.

Isa. 53. 11, 12.

Isa. 53. 11, 12.

Isa. 53. 11, 12.

Gen. 3. 19.

Isa. 40. 6.

Psal. 49. 20.

Ephes. 1. 21.

Heb. 1. 13.

2 Cor. 5. 1.

Heb. 13. 14.

Joh. 14. 2.

2 Cor. 1. 22. &

5. 5.

Rev. 1. 18.

Mat. 16. 19.

Heb. 10. 20.

Bern.
Levit. 23. 10.
1 Cor. 15. 23.

Act. 2. 36.
Heb. 3. 1.
Rev. 15. 3.

Heb. 9. 26.
Heb. 7. 17.

Rev. 12. 10.

1 Joh. 1. 2.
Heb. 7. 25.

Joh. 14. 13.
Rom. 8. 26.

Heb. 4. 15, 16.

Mat. 3. 16.
Joh. 11. 42.

Col. 1. 13.

1 Pet. 2. 9.

for any, but by the nail of Christ's flesh. After the veil was rent, the way was revealed, & *ardipia ascensionis iuxta primordia*. His body in the nature of a first fruit out of the field of men being lift up, consecrated the whole field, by virtue whereof all the sheafs, the bodies I mean of men that were hallowed with it, shall be lifted up and advanced to the place where he is.

This is a bench which we shall reap at the last day; but in the mean time he is not wanting to us; whether we consider him Lord, or Christ; whether as the High Priest of our profession, or a great King seated on Gods right hand with all power and authority.

1. His Priesthood after the order of *Aaron* ended at his death, for he was to offer no more sacrifice for sin; but after the order of *Melchizedek* he was to continue a Priest for ever; and this his Priesthood is yet very beneficial unto us.

We have a very slanderous adversary, and would I could say all he had to say to our charge were meer slanders; but God help us, it is otherwise; the most part of that he hath to say is too true; besides many a petition we have to deliver, many a suite to make at the throne of Grace; and so much out of favor for our disobedience we are, that we need a Mediator, one to make way and speak for us.

For our comfort then, let the devil clogg his bill either with slanders or Truths, all penitent and believing sinners have in that high Court an Advocate, an agent to plead for them, a Solicitor to follow their whole business, an intercessor to step in upon every dislike, and make an atonement, nay one to do that which no Advocate is able, *facere causam*, to make our case good, which in it self is stark naught. Again, if at any time in an humble manner we bring a petition, and present it in his Name, as our High Priest he takes it, offers it to God his Father, and makes request for us.

The sum is, when Almighty God is displeased, he turns his Fathers eye from us upon himself, presents his wounds, his blood, his Cross, his death; at which aspect Gods anger is pacified, his indignation asswaged, his goodwill recovered; and our infirm petitions sent up with sighs, with groans and a low heart, are accepted and granted; without him that throne were full of amazement and horrors; that he is upon it, gives us boldness to have access to the throne of Grace, and to present our requests with confidence, because he speaks for us, with whom God is well-pleased, he pleads for us, whom God always hears. Let those seduced souls of *Rome* find out other Advocates, Saints or Angels, and engage them to promote their requests in the Court of heaven; to us Christ is in stead of all, being assured that a prayer conceived with a faithful heart, and offered upon the Altar of a contrite soul through Jesus Christ our Lord, cannot miscarry.

2. Well then it was for us that ever he became High Priest, and well again that ever he was set at Gods right hand; and made a King, since his power he will also use for our good, and that many ways.

1. The first of these is the collection of his Church, which is the translation of some men from that great Prince of darkness, and the plantation of them in his own kingdom of Grace; the means by which this is done, are his word and the power of his Spirit; for by preaching of the Word, he beates upon the ears outwardly, and by the secret operation of the Spirit he mollifies the heart inwardly to assent to what is heard, to lay up what is sowed, by the power whereof some men are singled out of the world and translated into the kingdom of God; These are called the precious separated from the vile, a chosen generation, a royal Priesthood, an holy nation, a peculiar people to shew forth the praises of him who hath called them out of darkness into his marvellous light.

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By which you may judge of the collections made at this day; it seems to me to be such a gathering as the Israelites made in Egypt, when they were sent over the whole land to gather straw; for what else have they got together, but an empty company, in which there is no solidity, little judgement, little Truth, less morality! And how was it possible it should be otherwise, since as often as they met with a heavy care, they threw it aside! Christ's gathering is other.

2. And when he hath by his Word and his Spirit gathered a select company, careful he is, that they be well ordered, guided, governed; for where no guidance and governance is, the collected body will quickly fall asunder. His laws then he hath to guide them, and his statutes to direct them, and his Prophets to publish these, and his ^{apostles} Heralds to proclaim these, and his Kings and Bishops to look that men walk according to these, least those whom he hath collected do turn and start aside. In the wilderness, when God led the Israelites with a cloud by day, and fire by night, as the pillar moved they moved, and when the cloud stood still, they stood still; as fire or cloud moved or stood, so also they went forward, or were at a stand. This prefigured how provident God is in guiding, and how orderly we should be in obeying his commands and directions. Where he moves before us in his word, or by his spirit, that there we move to; but if he stand still, and shew us not the way, that there we pause and stay, not daring to proceed in the action, till we are sure we have an order from him.

3. But to collect a company is to no purpose, no nor yet to set down an order and rule by which they shall be governed, except there be power to secure those who observe his laws, and punish such as transgress them. To this end also it was, that Christ sat down at the right of his Father, that he might have all power bestowed upon him; and his power he will use for both those ends.

1. He hath power to defend his Church, and he will and doth daily use this power for the good of his people. Though he sits at the right hand of his Father in heaven, yet doth he not forget his poor Church on earth; but either limit, or annihilate the fury and power of her enemies, so that this shall never be overthrown. 'Tis his promise, *That the gates of hell shall never prevail against her.*

The Tyrants of this world may, when Gods people grow too wanton, be as that proud Assyrian, the rod of Gods anger; which yet is small comfort to them; for I never read any man put into that Office, to be Gods Rod to scourge his people, who was not himself a Reprobate. For they meant not so, neither doth their heart think so; their intent is not to execute Gods anger: But it is in their heart to destroy and cut off this holy Nation, this royal Priest-hood; this Sacred people collected with so much sweat, and purchased with such precious blood. Howbeit, when the Lord hath perform'd his whole work upon Mount Zion, and upon Jerusalem, then he will bring down the fruit of the stout heart, and punish the glory of their high looks, and he will take that Rod with which he hath chastised his people, and cast it into the fire.

What Sect hath ever been so opposed as the Christian Religion? against what sort of men hath the Devil and men so strongly confederated as against Christians? If persecutions, if politick inventions, if fire, if fagots, if the teeth of wilde beasts, if gredirons, sequestrations, barbarous usage, &c. if Wolves in sheeps cloathing could have raven'd and devoured this little flock, there had not been one man to present a prayer to Jesus Christ. But he that sits in heaven, hath laugh'd these Tyrants to scorn; the snares of their inventions have been broken, and his are delivered; he hath protected, he

Exod. 3. 12.

Marc. 16. 15.

Isa. 49. 23.

Act. 20. 28.

Numb. 9. 15.

Exod. 13. 21.

Mar. 16. 18.

Isa. 10. 5.

Verf. 7.

Verf. 12.

Psal. 2. 4. &

124. 7. & 5.

he

hath compassed his dearly beloved Spouse with his loving-kindness as with a Shield.

Exod. 7. &c.
Exod. 14.
Exod. 17. 14.
Josh. 10. 11.
A&S. 12. 13.
A&S. 1. 18.
Psal. 110. 1.

Josh. 10. 24.

2. And as he makes use of his power to protect; so also he stretcheth out his arme to the confusion and destruction of his Churches enemies. He that reeds of the plagues of *Egypt*, and the overthrow of *Pharaoh*, of the destruction of *Amalech*, and the five Kings by those *hallelstones* sent from heaven; of the utter subversion of the *Cananish* Kings, of the rejection of the Jews, of the lousie death of *Herod*, of the bowels of *Judas*, *Arrius*, *Julian*, in a word, of the fearful ends of the persecutors of his people; must needs confess with *David*, that God hath made Christs enemies his footstool, and hath set his foot upon the necks of those proud Kings, and forced them to confess, though they were on high, yet that there is one that is higher than they, even on high at the right hand of God.

I have now done with the Comforts which the ascension and Session of our Saviour at Gods right hand affords; comfort to our dead bodies, comfort that he sits in heaven to plead for us, comfort that he makes our case good, comfort that he guides us and governs us here in this world, and comfort against the fury of our enemies. For as a Priest in heaven he doth intercede for us; and as a King in heaven he doth guide, govern and protect us.

Psal. 68. 18.
Ephes. 4. 8.

5. And yet his goodness stays not here, the Psalmist hath thus expressed what I mean, and the Apostle after him, that being gone up on high, he received and gave gifts to men: In which you may behold the magnificence of this King. As other Conquerors in their Triumphs, so he scatters his Missiles also. The height of his place, the Glory of his Triumph makes him not forget his poor little flock below, for his love comes down with a handful of gifts.

Joh. 16. 7.

Psal. 72. 6.

See whether he made not his word good, *It is expedient for you that I go away; for had he not departed, the Comforter had not come*; These gifts had not been poured down. I express it right; for it was *effusive*, not a gift given with a sparing hand, but a gift descending as rain into a Fleece of Wooll, and like the drops that water the earth. But, what, a single gift? Nay *Down*, gifts; for they were many, a plurality of them; Languages, Graces, Miracles, governments: men to use them, Apostles, Prophets, Pastors, Doctors, every thing in some measure, of which the Holy Ghost was owner. I shall say no more of them now, because I am to give you a full accompt shortly of them, in a fit time and place. For the present let us enter into a serious consideration of the Donors bounty, that being not moved by any thing in us, except our want and necessity, yet would bestow.

Ephes. 2. 17,
19, 20.
Eph. 4. 11.
Isa. 50. 4.
2 Tim. 4. 2.
2 Tim. 2. 15.

1 Cor. 1. 30.

1 Pet. 1. 4.

Into his houthold he took us, when we were Aliens, this one Gift; and in that he provides for us Apostles to teach us, Prophets to inform us, Pastors to guide us, this another gift, though in these days not much set by, and to these he gives the tongue of the learned (still his gifts do overflow) that they speak a word in due season. And by their lips, as officers under him, he divides to us what by his death he purchased, what by his Ascent he is seized on.

Wisdom he is, and he divides to us wisdom, *To make us wise to salvation*; Holiness he is, and divides to us of his holiness to make us better. Righteousness he is, and he divides to us of his righteousness to make us just: The Redeemer of the world he is, and he divides to us of his Redemption to set us free. The Lord and Heir of all he is, and he divides to us of his inheritance to make us rich; being gone up on high, he received gifts, and ever since he is upon the giving hand.

Merhinks then, 'tis a shame for us always to be poring upon the earth, and never

Ser. 24. Christ's coming again to Judgement. Part II. 303

never turn an eye upward to him from whom these, and all other good gifts come. Can Saint Paul's exhortation wing your thoughts? Then listen to his counsel, *Seek those things that are above, where Christ sits on the right hand of God*: Your hope is to ascend to heaven whether he is gone, and therefore see your conversation be in heaven. This I know is *summa voti*, the short, the scope of all your desires, to be where he is; at rest in heaven as he is; at rest on high as he is; as therefore he is gone to prepare a place for you, so do you prepare yourselves for the place.

To which place he that is gone up to heaven, vouchsafe to bring us, that with Saints and Angels, we may enjoy the clear light of his countenance, and with them sing the song of Moses and the Lambs; *Blessing, glory, honor and power be unto him that sits upon the throne, and unto the Lambs for ever and ever. Amen.*

Jam. 1. 17.

Col. 3. 1.

Phil. 3. 20.

Joh. 14. 3.

Rev. 19. 1.

Of Christ's coming again to Judgement.

Act. 10. 42.

And he commanded us to preach unto the people, and to testify, that it is he who was ordained of God to be the Judge of Quick and Dead.

As it is the last Article of our Creed, that concerns the history of our Saviour, that Christ shall come from heaven to judge the quick and dead, so it is one of those last things which the wise man wishes us to remember, as a fit memorandum to keep us from sin, *Memento mori*; whatsoever thou takest in hand remember *the day*; as it is in the Greek, the last things, and thou shalt never do amiss. And these are four, Death, Judgement, Heaven, and Hell; and they altogether make up to good a lesson, that could we but learn it well, and carry it well in our memories, we should need little more teaching. We might spare all our Sermons, and forbear our vehement exhortations, being nothing else but earnest persuasions and calls to good, and serious dissuasions from ill; did men but call to mind that they were always dying; I had almost said, Dead men: That yet being dead, or asleep in their graves, they must thence be summoned to judgement; where if they have done well, they shall go into life eternal; if ill, into everlasting pain: This, this one meditation were a sufficient motive.

But the chief of these is judgement, for all the rest depend upon it; Death is but Judgement's usher that goes before it; Heaven or Hell that retinue that follows it; death would not be so fearful if judgement did not follow; hell not so painful, if judgement did not go before; he that remembers the last day, remembers all the last things, and he that remembers the last things, cannot do amiss. Let therefore that practice of Saint Hieron be our daily meditation, Eat we, drink we, buy we, sell we, rise we, or lye we down to sleep, whatsoever we do, let us always suppose we hear the summons of the last Trumpe, *Surgite mori, & venite ad judicium, Arise you Dead and come to judgement.*

A point of that moment and necessity to be known, that Peter omits it not in this his Sermon. Called the Apostles were to be witnesses, witnesses of his life, witnesses of his death, witnesses of his resurrection, witnesses that he should be judge of quick and dead; which among other things declared him to be the Messiah promised to the Fathers; for it was foretold, *Give the king thy judgements, O Lord, and thy righteousness to the kings son. He shall judge thy people with righteousness, and thy poor with judgement; He shall judge among the nations.*

Mat. 23. 31.

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Joh. 5. 22.

riens, and shall rebuke many people. But more clearly, Dan. 12. 1, 2, 3, As yet few I forbear infinite other places, Christ himself had said, *The Father judgeth no man, but hath delivered all judgement to the Son.* And of this Apostles were witnesses; this they were commanded *we must* to proclaim, this *we must* testify.

Three points there are in this verse to be considered, with the first of which, I shall not now meddle, as being not directly to my purpose.

1. The intent of the Apostles commission, to proclaim, and to witness the office of Christ, and the Redemption purchased by him.
 2. That he was ordained to be the Judge.
 3. That all men must appear and be judged, whether quick or dead.
- For we shall stand before the judgement seat of Christ.

Rom. 14. 10.

1. He was ordained to be the Judge.

And then there must be a day of judgement; for otherwise the Judge had been ordained to no purpose; and he must be a stranger to the Scripture that doubts of it; and if all other things which the holy Spirit foretold came to pass, what reason have we to call this in question. This is to be read, as if engraven with the point of a Diamond in many places. *David* acknowledgeth it, *For he cometh, he cometh to judge the earth.* *Isaiah* foretells it again and again; *Daniel* prophesieth of it, Dan. 12. 1, 2. *Joel* describes it, Joel 2. 31. And that I may end with him, that concluded the Prophets, *Malachi* I mean; he also mentions it, *Behold the day cometh, when shall turn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; saith the Lord, and it shall mow them down, as stubble, and they shall be as chaff.*

Tertull. Apol. c.

18, 29.

Psal. 96.

Isa. 2. 13. & 19.

21. & 26. 20.

& 30. 33.

Mal. 4. 1.

Mat. 24.

Mar. 13.

Luc. 17. 22.

Act. 17. 31.

1 Thess. 4. 16.

2 Pet. 3. 10.

Jude. ver. 14.

I spare infinite other texts, because I hasten to those evident testimonies of the new Testament; he that did not omit to comfort his disciples with many promises in the midst of their fiery trials to be undergone for his name; did not forget this necessary comfort of his return again; *Ye shall see the Son of man coming in the clouds with power and great glory.*

And his Apostles after him repeated it, and urged it, as a main Anchor of their hope; Saint Paul at Athens proclaims it, adviseth the *Thessalonians* to comfort themselves in it; Saint Peter teacheth it; nay an old prophecy there was, as old almost as the world that taught us much; *Jude* hath it out of the records of *Enoch*, for he prophesied of these things, *Behold the Lord comes with thousands of his Saints, to execute judgements upon all, and to convince all that are ungodly of their ungodly deeds.*

Act. 17. 31.

Psal. 144. 3.

Gen. 18. 27.

Isa. 40. 15.

Psal. 39. 6, 7.

Job 14. 3.

Gen. 18. 21.

That which I have hitherto produced, tends to this purpose, that since Almighty God hath by a perpetual succession of Prophets, by himself, by his Apostles made mention of this his second coming, it ought to stand for an unmovable foundation; that there shall be a day, in which God will judge the world; which yet may seem at the first glimpse to derogate from the honor of so great a Majesty. Even as if some great King should call before him the basest of his servants, and cause him to render an account of his trust; for what is man, or what is all the glory of man? Earth and ashes, saith our father *Abraham*; as the small dust of the balance, saith *Isaiah*; a thing of naught, saith *David*; a shadow, *enigmas*, the dream of a shadow, saith *Pindar*; and dost thou then open thine eye upon such an one, and bringest him into judgement with thee? wilt thou enquire before thou destroy? and go down and see whether man hath done altogether according to the cry that is come before thee?

But God, who is omnipotent, is also just, and therefore as we must give

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an account of our lives, so also will he at that day give an account of his proceedings in this world, and defend his own cause, and his own justice; that what he did in this World, was equally and justly done; the day shall declare it. Expedient therefore it was, that there should be a day of judgement.

1 Cor. 3. 13.

1. *Ex parte sui*; For his own sake. For if he be just, necessary it is that a good life have a good reward, and an evil life the evil of punishment. But in this life it is not alwayes so; where the best are under the Cross, and wicked men crucifie them: Ungodly men flourish as the Palm Tree, and the good and godly are pressed and trode under foot like the Camomile. David wonders at this, his feet well-nigh slipt at it, and the wicked grew presumptuous upon it. A thought came into their head, that God was such as they were; he had no better thoughts, no other ends. For be it that some few were made the examples of Gods anger; in one age a Pharaoh, in another a Herod; now a Julian, and then an Arrim; yet the most ended their dayes in peace, and descended to their graves in mirth and pleasure.

Psa. 73. 2.
Psa. 50. 21.

To remove such a scandal therefore, when God sees his time, he will up, answer all, satisfie all Objections, he will vindicate his wayes, and his wise government of the world, and make it cleare by this judgement, That the world judg'd amiss of him; he was not slack or careless, nor gave his blessings over head; but that he bestow'd these to win the worst; who, because they refused his mercy, shall then smart by his judgement.

1 Pet. 3. 9.

2. Expedient this is also, *ex parte nostri*, For our sakes. God indeed bestows a reward upon his servants so soon as they breath out their souls. Lazarus dyes, and the Angels fetch his soul, and repose it in Abrahams bosome. *A modo, a nunc*, presently the teares are wiped from our eyes, and the sorrows are removed from our hearts; our wet seed time of tears, is recompenc'd with an Harvest of joy. But all this is *in occulto* in secret; every Dives sees not this, nor wicked Pharaoh the rest of Israel. Necessary it is that this compensation be made known, that this joyfull change and vicissitude be proclaimed, that the rich man is in his gulf, that Lazarus is gone to his rest, that Judas is sent to his place, and the Apostles set on their Thrones. Thus much that day will manifest; and that this reward be open, appointed he hath a day in which he will judge the world. Then, then it shall be said, *Verily there is a reward for the righteous, doubtlesse there is a God that judgeth the Earth.*

Luk. 16. 22.

Rev. 14. 13.
Psa. 126. 3.

Luk. 16. 23.
Act. 1. 25.
Mat. 19. 28.

Psa. 58. 11.

3. Expedient this is for the discovery of hypocrites: *The heart of man is deceitful above all things; who can know it?* Ahab seems to be a great penitent, he puts on sack-cloth, and walks humbly before God: Absolom pretends a vow to be paid at Hebron, when he raiseth Rebellion against his father: Judas kisseth Christ, when his intent is to betray him: The Pharisees leaven their face, and fast, and pray, when their purpose is to devour a poor widows house. All these things are to us *in occulto*, we see them not, we know them not; so that the foulest Hypocrite may pass with us for a good Saint; a Wolf in sheeps cloathing, for a harmless creature.

Jer. 17. 9.
1 Reg. 21. 27.
2 Sam. 15. 7.
Mat. 26. 49.
Matth. 6.
Mat. 23. 14.

A day then there must be to put the difference; shew who dissembled with God with their lips, and who serv'd him with an honest and sincere heart. Now that day will reveale all. Every mans work shall then be made manifest. Every mans heart shall then be opened; for our Saviours words shall then be made good, *There is nothing hid, which shall not be made manifest; nor nothing secret, which shall not be made known and come abroad.*

1 Cor. 3. 15.
Luk. 8. 17.

Before then we venture too far, 'twill be good to look what will come of

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Deut. 32. 29.

Jer. 5. 30.

Luc. 19. 41.

Eccl. 11. 9.

Dan. 12. 8. 6.

2 Esd. 4. 44. 45.
51.

Mat. 24. 3.

Verf. 36.

it. 'Tis an excellent piece of wisdom; and *Moses* wisheth it to his *Israelites*, *O that they were wise, that they understood this, that they would consider their latter end!* Something sure there is in this end worthy our sight, that he so pathetically desires they would consider it. The want of which, caused, as *Jeremy* complains, a strange and horrible thing to be committed in the Land; what it was, you may read there; the people liked this sin, and loved that sin; which he presumes never would have been done, had they thought *quid fiet in novissimo*, what would be the end thereof. God indeed was merciful, and might forgive more than they could offend; but for ought he saw, their case was desperate; when the end of all things came, he could not tell what end they should have.

A Consideration though it move us little, yet it mov'd our Saviour very much, and fetcht a sigh from his heart, and tears from his eyes; he earnestly wish'd, and the tears fell when he spake, *Oh that thou, even thou hadst known in this thy day, the things that belong to thy peace!* but now they are hid from thine eyes; and so was faine to break off, the tears flowing so fast, that they interrupted his words, and forced him to weep out the rest of the sentence! Think not he lamented only the ruine of those goodly buildings; it was their rejection, their stubbornness, their hardness of heart he wept for, who would not in their day know the things that belong'd to their peace, and so prevent the fury of the Lord in his day, of which this their destruction was but a fore-runner.

These teares shew, that the day of Gods visitation is like to be a heavy day. Those wishes demonstrate, that *recordatio novissimi*, the remembrance of the latter end, is a wholesome meditation; and that the greatest errors of our lives arise from the neglect of it. Did we think of it aright, we would not fore-slow the time, but runne as fast from sin, as now we runne after it; come as fast on our knees to God, as with our feet we fly from him; in a word, arise, returne, and repent, before the terror of the Lord, and that angry day overtake us. *Rejoyce then O young man in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walk in the wayes of thy heart, and the sight of thy eyes: but know thou, that for all these things, God will bring thee to judgement; when it will not be possible to hide what is now kept secret, nor to gild over what is rotten; all things will appear naked and bare; The Judge will not be corrupted nor inclin'd to favour, but give to every man according to his desert in that day.*

2. Of the uncertainty of this day.

But when will this day be? The question is too curious; and yet certain it is, that the best Saints of God have been very inquisitive about this point; gracious promises they had made unto them when this day came, and therefore they thought it long till it came. *Daniel* asks after it with a kinde of passion, *O my Lord, what shall be the end of these things!* *Esdra* is yet more curious, and demands upon the favour he found with God, *Whether he might not live untill that time.* A curiosity which possess'd Christs own Disciples; they came to their Master privately, saying, *Tell us when shall these things be, and what shall be the signes of thy coming, and of the end of the World?* Our Saviour sayes much there, by which the approach may be guessed at, but in fine resolves them, that it was not for them, that it was not for them to know the times and seasons which God had put in his own power; *For of that day and howe knoweth no man, no not the Angels in heaven, but my Father only.*

Notwithstanding which cleare resolution, some bold Calculatours there were,

were, who in St. Pauls time would needs foretell the day. These Impostors used three kinds of perswasions; Revelations, Reasons, and counterfeit Letters from the Apostles; against which St. Paul opposeth his Negative, *Be not troubled, neither by Spirit, nor by Word, nor by Letter as from us, as that the day of Christ is at hand. Not by Spirit, for Revelation they never had any; rather the contrary. To you it is not given. Not by Word, for *λογος*, from reason Christs coming on such a yeare cannot be concluded. Not by Letter, for from the Apostles no such Letters have proceeded, nor ever could be procured; they knew it not themselves, and therefore cannot in it inform others.*

But neither Christs *Non est datum*, nor St. Pauls threefold reason, hath stay'd the itching humours of curious men, who out of a Talmudical prophetic, a Cabalistical Cypher of numbers, men and ages, and other light Arguments have set the period to the world 6000. yeares, which for the Elects sake may not be compleat. Others have yet gone farther, and out of I know not what spirit, presumed upon the month and day.

But why should men presume to know more than other sober men in this point, more than the Apostles, more than the Angels, more than Christ himself, as he was the Son of man? It is a kinde of Sacrilege to break into Gods holy place, and pry into his Ark. Christs Apostles were nearer unto him, in as much favour as we can be. The mysteries of the Kingdom they might know; others, yet not this. Knowledge might be encreased, as was revealed to Daniel, and yet not in this kinde. Angels behold the face of God in heaven; have natural, experimental, revealed knowledge; *et matutinam et vespertinam notitiam*; yet thus much they may not know. Christ himself as man, is ignorant of it; or else *dicatur nescire, quia non facit scire*, he is said to be ignorant of it; because he minds not to reveal it; and shall a lump of heavy clay sore above the Angels, the Schollar look to know more than his Master, or more than he intends to teach him? He is but a fool, who will be wiser than Wisdom it self. *Secret things belong to the Lord*, and then let us suffer them to rest in secret, even in the breast of him to whom they belong. 'Tis dangerous to have an eare where God hath no tongue. God to discover how much this curiosity hath displeased him, hath frustrated the accounts, and evicted of error and imposture, as many as have pleased themselves with this curiosity. In this point there is a resolution, which is safe and godly, *That these are the last times*. That the time of Nature is past, the time under Moses gone; that the time of the Gospel is now; that after this there shall be no more time; *That the Judge is near, before the door*, saith St. James; *In or at the door*, saith St. Matthew; and *that he that shall come, will come, and will not tarry*. And upon it I shall enjoyne you no other duties than the Spirit of God hath done.

1. Be sober; 'tis St. Peters counsel; or if you had rather, you shall have it from Christs mouth, *Take heed to your selves, lest at any time your hearts be oppressed with surfeiting and drunkenness, &c.* For these things slyly steale away the heart, load and oppress it, making it so drowsie and heavy, that it cannot look for Christs coming. The bad servant in the Gospel would never have become Master of mis-rule, fell upon his fellow-servants, abused and beat them; he would never have kept such lewd company, eat and drunk, and been drunken with them, had he not been perswaded that his Master had deferred his coming. All his Riot is imputed to that presumption. And surely we may impute the disorders of the world to the same cause. *Men put away the evil day farre from them*; they think not the Judge is so near, the Assize so present. And this is it that hath brought in such a flood of wickedness. Away yet there is to stay this inundation; remember St. Pauls words,

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2Thes. 2. 2.

As. 1. 6.

Napier Posit.

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Mark 4. 11.

Dan. 12. 4.

Mat. 18. 10.

Deut. 29. 29.

1 Joh. 2. 18.

Rev. 10. 6.

James 5. 9.

Mat. 24. 33.

Hab. 2. 3.

1 Pet. 4. 7.

Luk. 21. 34.

Luk. 12.

Amos 6. 3.

Phil. 4. 5.

The Lord is at hand; and if he were at hand then, he is much nearer now. This is the old decrepit age of the world; & *quod senescit propè interitum est*; every thing that grows old is neare its end. The time is at hand when the account must be given, and therefore be wise and sober.

Mat. 24. 42.

2. For if you be not wise and sober, you will be heavy and drowsie, ready to fall asleep, and so unapt to perform another duty, which Christ out of this respect enjoyns you, *Watch therefore, for you know not at what houre your Lord doth come.* Come he will, that you know; but when he will come, that you know not; watch therefore. For if you do it not, you shall have less wit in your heads than every common householder. For know this, *That if*

Mat. 24. 43.

the good man knew at what time the Thief would come, he would have watched, and not have suffered his house to have been broken up. Christ is that same good Thief, he will steal upon us as a Thief in the night; doth it not stand us then upon to watch, because we know not the houre when he will come?

Apoc. 3. 3.

I speak not of bodily watching, but of the care and vigilancy of the heart. For a man may be asleep in sinne with his eyes open; and on the contrary, watch for his Masters coming when his eyes are fast shut. Will you then know what it is to stand upon your Watch? Prepare your selves every day to make up your account, as if the last day; search your hearts by the light of Gods Word; arraign, judge, condemn your selves for your sins; pray to him for Remission and pardon of them; be chang'd, become new creatures, stand upon the Gate, and look which way your spiritual enemies mean to assault the City, labour to repell them, and beat them back, and then you need not fear to meet the Judge. *Plus vigilare, est plus vivere.* He that lives best, watcheth most.

1 Cor. 15. 34.

Nothing so like death as sleep; nor any thing so like a dead man, as he that is laid to rest. Will you then shew your selves alive? So long as you sleep in sin, you carry about you the resemblance of a dead man; awake to righteousness, and sin not, and so men will know that you are alive. The Prophet *Jonah* fled from God, and a mighty storme from above fell upon the ship, so that the Mariners, which they use not oft, fell devoutly to their prayers: *But all the while he lay, and was fast asleep.* The Tempest could not awake him, till the Master of the ship roused him with *What meanest thou, O thou sleeper!* I apply it thus: A tempest there is coming, and it is from God; the Sea and the waters shall roare. You and the greatest part of the world are like *Jonah*, fast asleep, you think not of your danger. Some few there are, who are awake, and pray that the ship sink not, and at this time I supply the Pilots room; Those sleepers must be content that I rouse them up from their pillows of security, and ask, What mean you, O you sleepers! will you go away in a sleep! shall your life pass away in a dream! Came you naked of goodness into the world, and will you return as naked! brought you no oyl in your Lamps with you, and will you have none when the bridegroom comes! Or do you tarry to be startled by the Angels Trump? the shrillest Trumpet that ever blew, the fearfulest voice to sleepers that ever sounded. What is it you expect? what is it you look for?

Jonah 1. 4. 5. 6.

Luk. 21. 28.

A long continuance of the world? That may not be; it is in its decaying age, and must ere long dissolve. Hope you for *Methuselahs* years for your selves? Nor that neither; for seventy, or eighty, or an hundred years is the largest grant. What yet do you expect? an adjournment of the Session; sooner it may come, but deferred it will not be; for, *for the Elects sake those dayes are shortened.*

Mat. 25. 10.

1 Thes. 4. 16.

Mat. 24. 32.

Luk. 12. 20.

Or suppose all this, that the world would last long, or the Assize were put off, yet the day of thy appearance is at hand. This night, or to morrow he may

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may send for thy soul, and exact a private account of thy life. To day a man, to morrow none. For in death there is no peradventure; in other things there is great casualty; *forte dives erit, forte pauper, &c.* perhaps a man may be rich, perhaps poor; perhaps honourable, perhaps dishonourable; perhaps married, perhaps unmarried: but can a man say, Perhaps I shall die, perhaps I shall not die? No, no, death is a snare, it takes all, 'tis a hook that catcheth all.

Augustin.

Now look as Death arrests and delivers a man, so shall judgement find him; if it fell him a hallow tree, the grave will not make him sound; if a good tree, 'twill not make him worse. *As the tree falls, so shall it lie.* Cain died in his impenitence, and for that the Bill will be found against him. Judas in his Treason, and for a Traytour he shall be condemned; the like may be said of others; if the day of death finde them unworthy, as unworthy persons at the last day they shall be adjudg'd. He that goes out of the world in debt, must lie in that eternal prison, till at the last day he be haled by the severe Creditor before the Judge. When the Accuser of the brethren, like some eloquent Orator, will plead thus against an obstinate sinner, Not I, not I suffer'd one blow on my face, one thorn in my head, one scourge on my back for this man, I shed no blood to Redeem him, I was not crucified to save him, I promised him no Kingdome for his work, except it were that of darknesse: yet hath this wicked wretch been at my service, and devoted himself wholly to my command. Judge O righteous Judge of the world, that which is equal; judge him mine, who would be none of thine. After his abrenunciation of me, and all that is mine, in his Baptism, what had he to do with vanity, with lust, with anger, with covetousness? &c. In these yet he hath yielded himself my servant. Behold my works are yet found about him; and therefore let him be wholly mine, who hath wholly serv'd me. O therefore beware how you part the world with any of the devils. *Stuff about you!* for you see he may claim it at the day of judgement, and you for it.

Ecclef. 11. 3.

Rev. 12. 16.

Gen. 18. 25.

I end this meditation with that of *Augustine, Momentum hoc est unde pendet aeternitas*; Our life is short, a moment, a puff of breath in our nostrils, but yet such a moment that on it depends no less matter than Eternity; our bliss, or bane; comfort, or torment. It stands us therefore in hand, to husband this moment well, to be sober in it, to be watchful in it; for then when the Bridegroom cometh, we shall go with him into a place of joy. And next I shall put you out of suspence who this Bridegroom is, which was no other than He who was appointed to be the Judge, our Lord and Saviour Jesus Christ.

3. He it is.

In the Text we finde a Decree past for it, and presently after his Resurrection, his faculty was dated and signed for the execution of it; *All power is given to me in heaven and in earth; with which the Father delivered all Judgement to the Son.* True it is that the Act of Judicature is common to all three persons, but the execution is consign'd to Christ only; By him God shall judge the world. That person God and man, is delegated to this Office, although the Authority and weight of his Sentence depends upon his Divine Power. And the Reasons Interpreters fetch from common equity.

Mat. 28. 18.
Joh. 5. 27, 28.

By him, say they, it was that the Law was given in Mount Sinai; by him I am sure it was that the world was bought in Mount Calvary; who then so fit to call men to account for the observation of the Law, as the Authour of the Law? who so fit to judge of those he bought, as he that laid down the price?

2. Men

Job 19. 25.

Job 8. 5.

Psa. 143. 2.

Gal. 3. 19.

Heb. 4. 15.

Mat. 18. 11.

Joh. 3. 15, 16.

Heb. 12. 2.

Phil. 2. 8, 9.

August. tract.
19. in Joan.

Use.

Mat. 25. 32.

Mat. 13. 25, &c.

Amos 6. 3.

Isa. 28. 18.

Rev. 20. 4, 11.

Dan. 7. 9.

Gen. 45. 3.

Mat. 27. 21. &

23. 37.

Act. 10. 38.

Luk. 4. 29.

Zach. 11. 13.

Luk. 23. 30.

Zach. 12. 10.

2. Men we are, and who can be fitter to heare the cause of men, than one of our own flesh and blood? *I know that my Redeemer liveth.* Go! Heb. *My Kinsman*, and then he will do the part of a Kinsman unto me. Let God come to judgement, and down our crests must fall; we have nothing to answer, no pure hands to lift up, deal only we can by supplications, *O Lord enter not into judgement with thy servant.* But now it is the likelier we shall finde mercy in that day, because the Law by which he is to proceed; is in the hand of a Mediator; a man that hath experience of our infirmities, a man that came to save us, a man that dyed for us, a man that hath promised *That whosoever believeth in him, shall not perish, but have everlasting life.*

3. Farther; As he was the Son of man, he was arraigned, condemned, executed, put to a shameful and a painful death: Therefore hath God now highly exalted him, set him on the Bench, that was arraigned at the Barre; made him the Judge, who was judg'd; given all power to him, that submitted himself to an earthly power; and set his Name above every name, because it was made inferiour to every name, and fastned to the Cross in scorn, *Jesus of Nazareth, &c.* This reason is St. Augustini; *Forma illa erit iudex, qua stetit sub iudice; illa iudicabit qua iudicata est.*

Use. The whole world admits of no other division than good and bad, Sheep and Goats, Corne and Tares; and here is matter of meditation for both.

First, For the ungodly of the world, *that put the evil day away from them, and suppose their Covenant with Death shall stand*, here is matter of terrour. For 'tis not so; their day must come, *the Throne must be set, and Christ the Ancient of dayes will take his place.* Lord, what confusion of faces will there be, to see him the Judge whom they have thrust through! his wounds opened, whom they have derided! his person raised and exalted, whom they have troden under foot!

Men love not to see the faces of those they have wronged, much less if they have power to punish them; at the very name of *Joseph*, his eleven brethren were amaz'd; *I am Joseph whom you sold*; you are found murderers, and deserve to die; I am a Prince, you my prisoners. What trouble then shall possess the hearts of wretched and accursed souls, when at the last day Christ shall say to the wicked, *I am Jesus!* Jesus that would have saved you, but you would none of my salvation! Jesus that was sold to preserve you alive, but you would not come to fetch food! Jesus that offer'd my self unto you, but you preferr'd *Barabbas* before me! *Jesus that would have gathered you as a Hen gathereth her chickens, but you would not!* Jesus that went about to do you good, but you thrust me out of your Coasts, that I say not, you sold me for trifles, pleasures, and profits! *a goodly price to value the Son of God at!*

The voice of thunder, or the crack of a cloud, is nothing to the sound of these words; Gods own voice upon Mount *Sinai* was not so terrible; for they that heard it did live; but they who hear this must live no more, except in fire. That they might be out of hearing, how glad would they be that the hills would break about them, *fall upon them, cover them!* But that may not be, stand they must there still, and see and look upon him whom they have pierced. He shall be a Thorn in the eye of that Jew that Crown'd him with Thorns; a prick in the side of that Gentile, which with his sinne prick'd him to the heart. See him they shall, and acknowledge him to be the Son of God by the eminent lustre of his glorious body, by the evident signs in the Sunne, Moon, and Stars, by his absolute power to command, and the ready obedi-

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ence of Saints and Angels unto him. True it is, that this sight will bring no delight to them. Delight? nay, much sadness and heaviness. For it cannot choose but be a grief of heart to them, to see him whom they have hated, disgraced, scorned, cast aside, come in so great power, Majesty, Glory. For if a general shout in heaven, if the voice of an Arch-Angel, if the Trump of God, if the attendance and service of Angels, if the invading clouds, if the exaltation of the Cross, and the seat of judgement can make any presence terrible and glorious, this will be a day of terrour and glory. For thus shall it be done on that day to the man whom God will honor. All Nations shall then bow before him, all people shall fall low unto him, and cry, *The Lord he is God, the Lord he is God.*

What will the Mammonist of the world say, to see him the Judge, who in his life was so poor, that he had not wherewith to lay his head? What the proud, to see him the Judge, who humbled himself to the Cross? What the ambitious, to see him the Judge, who fled when they would make him King? What the Gluttonous before him, who was offer'd gall and vinegar? Lastly, What will all the lovers of the world say then before him, who hath commanded, *That they love not the world?* It must needs be a great honour and confusion of face to the rich, that the poor; to the proud, that the humble; to the Lion, that the Lamb; to the wanton, that the undefiled; to the glutton, that the sober; to the ambitious, oppressing Grandee, that the contemner of honor, poor Christ Jesus must be the Judge.

Then you may behold the nature of an evil conscience. It lies asleep here all the while a man lives, and Satan is content to sing Lullaby to it, as drowsy it should sleep on, and take its rest; But at the last day, when it shall see its Judge with these eyes, so terrible, so glorious, then it will stirre, then it will awake, and no *Opium* will bring it to sleep again; it will torment, attack, accuse, endite, condemn the man, and lay to his charge the contempt of Christ and his Word, his disbelief, and his misdemeanors in the day of grace. And he repenting and groaning in himself, shall say, *Oh this is that Christ whom I had sometimes in derision! this is that Jesus whom I made a Proverb of reproach! this is that Son of God whom I crucified afresh, whose Blood I trode under foot! this is that holy One, to whose Spirit I did despise!* But now I see plainly that he was the Saviour of the world, that he is worthily raised and exalted to be the Judge, when I an unworthy wretch must stand and be judg'd at the Bar.

These and the like shall be the thoughts of the wicked at that day, and their very hearts shall faile them for fear, in a woful expectation of what shall ensue; for these are but the beginning of sorrows. The worst follows, when this sentence shall fall from the mouth of the Judge, *Depart from me ye cursed, into everlasting fire, prepared for the Devil and his Angels.* Never any sentence that fell from the mouth of Judge, no nor all the sentences put together, were so terrible as this. In all penalties there can be but either loss or paine. Here we finde both, *Depart*, in that a loss, a loss beyond expression! for it is from the blessed Vision of Gods face, in which is fulnesse of joy. The persons are Accursed, the pain is fire, the continuance of the torment in that fire, Eternal.

Put case these accursed souls should at that day put up a supplication to the Judge to this purpose, for some Remission, yet they shall not be heard. He that stands to listen, and to receive petitions now, will not hearken then. Be it they make a motion, Lord, since we must be cast from thy sight, yet send us away with a blessing; but this may not be, Cursed you are. Well yet if accursed, yet suffer us to go into a place of rest. No, saith the Judge, it must be into Fire. Well yet, if this must be our doom, yet remember us at last, and

Luk. 21. 27.
Mat. 24. 31, 30.

Esh. 6. 11.

1 King. 18. 39.

Luk. 9. 58.
Joh. 6. 15.
Mar. 27. 34.

1 Joh. 2. 15.

Pla. 69. 7.
Heb. 10. 29.

Mat. 25. 41.

Pla. 16. 11.

and suffer us not to be accursed, and lie in this fire tormented for ever. For ever and ever it must be, replies the Judge. O let not our Lord be angry, and we will speak but this once. Since we be Accursed, since live in fire, since in everlasting fire, yet let us have there with us some good company, who may afford us some comfort. But this may not be granted, ye shall live accursed, ye shall live in fire, ye shall live in everlasting fire, prepared for the devil and his Angels. Those for ever must be your companions, those your tormentors.

Wisd. 5. 1.

Mat. 25. 34.

2. But as for the godly, it shall not be so with them: For then shall the righteous men stand with great boldness before the face of such as have afflicted them, and made no account of their labours. The sentence of the Judge hath enough in it to put them in heart. First he calls in a kinde manner, *Come ye*; then he pronounceth them a *blessed people*; after he bestows an inheritance upon them, then acquaints them with the quality of it; 'tis no less than a *Kingdom*; a Kingdom not then thought on, but one prepar'd for them from the beginning of the world.

Gen. 27. 38.

Rom. 8. 17.

In the sentence there is not a word, which is not like the dropping of an honey-comb. That the fearful sentence to be pronounced upon the wicked terrifie them not, he calls to them first, *Venite, Come ye*; he first shews signes of clemency, before any token of severity; *Come near, for ye are blessed*. Blessing is a rich word; and I know not the veryest miscreant but would wish himself well. Even *Esau*, prophane *Esau* comes with his eyes full of teares, and houles for thus much; but this was but from an earthly father: But yours is from my Father in heaven; you are *Benedicti patris, The blessed of my Father*. And come ye blessed, not to receive some small portion or dowry, but an inheritance. Your Father hath adopted you for his children, and made you all heires. In inheritances there be great odds, some much better than another; but this is one and the same to all; One of the greatest honour and highest esteem that may be. It is a Kingdom: Inherit the Kingdom. What, must all Gods adopted Sons be Kings then? *Lazarus* and all? who would think that such Rags were ordain'd to be exchanged for Robes? or such an ulcered body fit to wear a Crown? But so it must be, for it is your Fathers will to give you a Kingdom, for it is prepared for you.

Luk. 12. 32.

Gen. 44. 16.

Hos. 5. 15.

Gen. 45. 3. 4.

Joseph suffered his brethren to be brought into great straits and fears, as God doth his children sometimes in this world; They are apt to say with *Judah*, *What is this that God doth unto us? what shall we say unto my Lord? what shall we speak? or how shall we clear our selves?* God certainly will finde out the iniquity of his servants. And God oftentimes in these agonies will oftentimes refrain himself. But at last he will clear up his face in *Josephs* words, *It is I, I am your brother Joseph; Come near to me, I pray you, I am Joseph your brother, be not afraid*. Thus at that great and fearful day will Christ say to all his, *It is I, it is I, I am Joseph your brother, Christ your Saviour, your God, your Lord, that have not spared mine own life, but have given it for you, be not afraid, be not I say afraid, pluck up your hearts and rejoyce; your sorrow is ended, your trial finished. I will be a good brother unto you, and no worse for ever. It is I, it is I, be of good comfort; come, come near to me, I will promote you, and place you neare about me, in my Throne, in my Kingdome. Come you blessed of my Father, for I am Jesus your brother, bone of your bone, and flesh of your flesh*.

When a merciful King shall go about to ruine his best Subjects; when the head shall cease to direct or succour the feet; when an honest Advocate shall betray the just cause of his Client; then think that Christ the King, the Head,

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the Advocate of his Church will ruine, or destruction, and suffer a judgement or Decree to pass against his. But if all this may happen, for Kings are but men, and some heads may be distemper'd, and some Advocates corrupted; and others, though never so honest, yet through ignorance deceiv'd, or by power over-rul'd: But with Christ it is otherwise. For there can be no bad intendment in this King toward his people: in this head nor the least suspicion of a bad influence upon his Body: In this Advocate there is fulness of knowledge, and plenitude of power; those Clients then, whose cause he hath taken to follow and plead, cannot miscarry. 'Tis no small matter of security, that we shall appear at no other Bar than of that of a Redeemer, where he that bought us with his blood, shall be our Advocate and Judge too. No more shall be put into the bill than he pleaseth, for he frames it out of his own book. And no sentence shall proceed from his mouth for his, but that of Absolution, according to that of the Apostle, *There is no condemnation to those who are in Christ Jesus; who walk not after the flesh, but after the Spirit.*

Thus you see this one clause, that Christ is ordain'd to be Judge, hath Law and Gospel, Wine and Oyle, a Sting and Honey, Mercy and Judgement in it. To the wicked, that Christ shall come to judge, there is nothing but Law, nothing but fowre wine, a sharp sting, and judgement without mercy to be expected: whereas those who are his servants, shall taste nothing but honey, be cheer'd with oyl, hear nothing but Gospel, feel nothing but mercy from Him.

And to receive both, both must appear. *All shall appear before the judgement-seat of Christ.* In this world many cannot be brought to answer at a Tribunal, their power is so great, their wealth so vast; and say they could be impeach'd, yet you know, that Laws are like Spiders webs, they entangle poor flies, but cannot hold Wasps or Hornets. Besides, Judges are too oft corrupted, and accepters of persons. But when that day comes, all Orders of men, all Sexes, all Nations, all sorts, great and small, rich and poor, shall be set at the Tribunal.

Every man shall take his Doom;

As well the Master as the Groom.

Here's no place for any Latitar. If the Writ be once out, and the Trumpet sounded, there is no *Non comparuit* to be return'd. No plea to be had or heard, no shift or delay to be admitted; for every one must appeare in person, whether alive or dead; so saith Saint Peter, *He was ordained to be*

JUDGE OF QUICK AND DEAD.

That the Dead shall rise, there can be no doubt to him that believes the Scriptures. The question is about the quick. For shall there be any then who shall remaine alive? How say some, is that possible, since there is a *Statutum est*, a Statute made in heaven, and proclaim'd by the mouth of God on earth, *That all men must once die.*

To cleare this doubt, Confessed it is, *That in Adam all men became mortal;* our first father sinned, and his posterity died. Thus it is with the generality of men; Death spares none. But he who hath the power of death may spare whom he pleaseth, as he restrains the fire, the water, the Lions mout upon particular occasions. And out of this plenary power, an exemption was granted to *Enoch*; Some Rabbins indeed suppose he died, yet so, that his death was *eudæmonia*, an easie and sweet kinde of death without paine; but the Apo-

1 Joh. 2. 1.

Rom. 8. 1.

Rom. 14. 10.

Plutarch. in Solone.

Rev. 20. 12.

Gower. lib. 2.

Heb. 9. 27.

1 Cor. 15. 22.

Heb. 11. 5.

2 King. 2. 11.

1 Thes. 4. 17.

1 Cor. 15. 51.

30.

32.

46.

1 Thes. 4. 17.

1 Cor. 15. 51.

Gen. 3. 19.

Calvin. in Thes.
1. cap. 4.

His Testimony is evident, that he died not, *translatum est in gloriam suam*. He was translated that he might not see death. And of Elias it is confessed. These two, notwithstanding the stature, were exempted, and therefore there may be an exemption, if God please, for others also. And of this number we finde all those who shall be alive at Christs coming, who in the Text are called the Quick; *Coram* the living; in the Epistle to the Thessalonians, *in medio illorum* those that remain, he means alive.

But what shall then happen to these? A mystery and secret it is; and had not St. Paul revealed it, we knew not what to say to it. But now we can give an answer from his mouth, *Non omnes dormient*, that is, dye, *sed omnes immutabuntur*. Such a change there must be, both in the dead and living; because flesh and blood, that is, the corrupt qualities, and infirmities of flesh and blood, cannot inherit the Kingdom of God. Change we shall be all; and made of mortal immortal; of corruptible incorruptible; of natural spiritual; of weak strong; in a word, of earthly heavenly; of base and vile glorious creatures in our bodies: And this change shall be without any delay, without succession of time, it shall be in a moment, in an instant, in the twinkling of an eye; as soon as you can shut your eye-lid, say some; as speedily as you turn the candle of your eye, say others. The Trumpet shall no sooner sound, but this change shall be made. But the doubt doth still remain. How then do all die? Answer is made, that this word *Death* is taken in a double acception. Either properly, or improperly. Properly for the separation of the soul from the body: Or improperly, for the mutation of the corrupt qualities of the body.

1. Many of the Latine fathers, and with them the Pontificians, because of those words of God, *Dust thou art, and to dust shalt thou return*; and because Original sin hath over-run all mankind; do except no man from the stroke of death taken in a proper and strict sense; and *Aquinas* is boldet, who maintains an incineration of the body, from whose ashes an incorruptible body shall arise: which *Calmeton* affirms, shall be done *igne confectur* consumed by a fire which shall burn the whole world.

2. But the Greeks, and some of the Latines collect out of the Apostles words, there shall be a change only, which shall be a freedome of the body from all corruptibility and mortality, and other defects. Which because it shall not dissolve the *totum compositum*, cannot be said to be a true, real, and proper death. To their judgement Calvin subscribes, *Qui dormiunt Aliquo temporis spatio, exant corpora substantiam; qui immutabuntur, non nisi qualitatatem*. And this opinion seems most consonant to the Holy Ghost for these reasons:

1. The very Preface to St. Pauls Text, speaks for it, *Behold I shew you a mystery*. Is it any mystery to shew all shall die? To be mortal and breath out our souls, needs no Demonstration, daily reason and experience will prove it. The secret is, that at Christs coming there should be many men remain alive, who should not die: that they should be presently changed from mortal creatures, become immortal, though *dispari condicione*, in an unequal condition; the good made incorruptible by glory, the bad made immortal for pain.

2. And to this the Adversative particle here gives great strength, *But*: For it makes a plain opposition and distinction betwixt *All* in the first pause, and *All* in the second: intimating something to be attributed to these; which shall not happen to the other. Death to those, but a change to these. All shall not sleep, negatively, exclusively, but all shall be chang'd; as if he had said, Though all die not, yet somewhat there shall be that shall happen to all instead of death, viz. a mutation.

3. Lastly,

Serm. 24. Christs coming again to judgement. Part II. | 315

3. Lastly, This is consonant, and very aptly agrees with the clause of the next verse, *The dead shall be raised incorruptible, and we shall be changed.* The dead raised; but we that live, changed; they shall have their Resurrection; we instead of it, our Mutation. Doth he not plainly put a difference betwixt the one and the other? As Resurrection is a favour expected by those who lie in their graves: so is this alteration and change of the corrupt qualities of their bodies, an indulgence granted to those that shall be alive at the sound of the last Trump. And this I take to be the mystery which Saint Paul reveals.

That I hold you no longer, Be the truth on which side it will, yet this is certain, that all must appear. Quick and Dead, and that the Judge will pass sentence upon all.

Look upon the prisoners at the Bar, and among them look upon your selves; for all you must stand there; when you can exempt your selves out of the number of the dead or living, or be free from the appellation of high or low, small or great, then you shall have a better place; till then you must be content to be ranked with those who must hold up their hand.

The King here sits upon his Throne, the Judges sit upon the bench, and the Justices are Assessors, and sit by him, and God is content all this while to stand; *God standeth in the Congregation of the mighty.* He stands attentively and patiently, to see how they in the Throne and Bench carry themselves. But then the case will be altered: He will sit, and they shall stand. He that stood waiting so long, and listening so long, to mark what they did upon their seats, will make all these great ones stand before him at the bar, and answer for what they have done upon the bench. Neither do you who stand below, imagine that you shall be forgot, and never call'd for. No, no, all you, even the meanest person among you must appear; not only the great, but the small; so saith St. John; *See at the mill, and be in the field.* The grave cannot hide you, your life cannot protect you, the entrails of fishes, the gorges of fowles, the maws of wilde beasts, the depths of waters cannot detain you. God will call to these, and the earth must give up her dead, and the beasts their prey, and the sea her slain. *None must come again to bone, and sinew shall be knit to sinew, and flesh shall cover all, and breathe likewise all.* Living or dead, you must stand before the Judge; not one shall be absent. There is an order, *That all must dye, or be changed:* so also there is another Order for judgement, *All must appear before the judgement-seat of Christ.*

What prisoners therefore do before the Adize, that we ought to do before this great day, bethink our selves of an answer to every part of the Indictment. Not guilty we shall not be able to plead; for *he found folly in his Angels, and iniquity in the best of his Saints.* One way there is to take off the bill, and cancel the indictment. Amendment and Faith will do it; Look then you be provided of these against God shall call. Penitent tears will so blur and wet the Indictment, that it cannot be read. Faith will present such an infinite obedience and satisfaction, that the Judge will be pacified. It will make what is his, yours; so that what is done, cannot be undone; yet upon his book it will be no more found and read than if never done. Oh how happy would the prisoner at the bar think himself, if after the commission of some notorious offence, a few reares, and some expressions of sorrow, the leaving off his old course, and becoming a new man, would save his life! Your case is better; this sorrow and reformation will avail you. While therefore you are in these prisons of your bodies, and are not yet brought to the bar,

Ver. 53.

Rev. 20. 13.

Psal. 82. 16.

Rev. 20. 13.
Mar. 14. 62. 63.

Rev. 20. 13.
Ezek. 37. 7.

Job 4. 18.

let your eyes run down with tears for what is past, and become new men; and though you must stand at the bar, yet you shall not be condemn'd as Malefactors.

My little children of whom I travel in the Lord, and should judge it my happiness to present you to the Judge, and make my account with you, shall I acquaint you with the secrets of my heart? I never read those words of the Gospel without horror and trembling (The men of Ninivee shall rise up in the judgement with this Generation, and condemn it; for they repented at the Preaching of Jonas, and behold a greater than Jonas is here! The Queene of the South shall rise up in the judgement against this generation, and condemn it: For she came from the utmost parts of the earth to heare the wisdom of Solomon, and behold a greater than Solomon is here.)

For, methinks, I heare the last Trump sounding, the Judge set upon the Tribunal, the Books opened, Christians set to the Barre; and the *Ninivites* on one hand, and the *Queene of the South* on the other, upbraiding and libelling, and that justly against them. She enditing them for their ignorance and negligence; and they impleading them for their infidelity, irrepentance, and intemperance. To which accusation what will be replied, I see not; Lay the fault upon *Jonah* you cannot; for the Prophet hath lift up his voice in your streets, cryed he hath early and late, *Repent, for the Kingdome of God is at hand.* Transferrre the fault upon the Judge you dare not, for he came to save, and not to destroy; he, greater than *Jonah*, than *Solomon*, would have wonne you to amendment, to be wise in time, and was prodigal of his Blood to save you. Look about for Advocates, you can finde none, Accusers many. Your very silence speaks you guilty, and your Guilt calls for Condemnation.

And yet I know what you may answer, We have sinned with *Ninivee*, but we have repented with *Ninivee*; we have done wickedly as that wicked City, but we have cried mightily to God, and washed off that wickedness with a bathe of teares; proudly and presumptuously we offended, but for this we appeared in Sack-cloth and ashes before thee. We once turned away our eare, and would not heare one wiser than *Solomon* speaking by his Embassadors to us; but after we confessed, *That happy are thy men, and happy are they thy servants which stand continually before thee, and that heare thy wisdom.* Now such is the Rhetorick of this Apology, that if found true, it will melt the bowels of the Judge into compassion; stand up he will in the behalf of his Elect, and ask, What *Ninivite* dare rise up against them? What black-faced *Queen of the South* judge and condemn these penitents. I, even I have seen their tears, bottled them up, and numbered in my book their sorrows, and for my Name-sake have blotted out their transgressions.

Strive therefore with God by sorrow and amendment, as he strives by his Spirit and Word with you. Meet him in sack-cloth and ashes, before his fierce anger doth arise. *Quis scit? Who knows whether he will return and pardon?* Nay, *Quis non scit? who knows not that he will returne and pardon:* for his Word and his Oath is passed for it. Thus therefore while it is call'd to day, if you wrestle, you shall have a blessing; Thus if you contend, you shall wear a Crown.

The Judge on the Throne at the last day will say unto you, *Come ye Blessed.* These are the men who weakly soiled their Garments, but they have washed them in the blood of the Lamb. These are they who

Gal. 4.19.
Heb. 13.17.

Mat. 12.41, 42.

Mat. 3.3.
Luk. 9.56.

Jonah 3.8.

1 King. 10.8.

Isa. 44.22.

Gen. 6.3.
Jonah 3.9.
Ezek. 33.11.
Heb. 3.15.
Gen. 32.26.

ignorantly and unwillingly defiled their hands, but they thrust their fingers into my side, and cleansed them with my blood. These never committed sinne without a teare, nor yielded to wickedness without a sob, a sigh, a groane; ashamed they were for what they did; and confounded for that in which they transgressed, and therefore they shall enter into my joy, and their joy.

My joy it is to reward them, and their joy to be thus rewarded: And this joy shall no man take from them; For ever and ever they shall be happy, and follow the Lamb wheresoever he goeth: Which God grant to us all in his good time, for his Son Jesus Christs sake: To whom with the Father, and the Holy Ghost, be all Glory and Honour world without end. *Amen.*



These Sermons which follow next, serve to expound the Article concerning the Holy Ghost.



To the Right Worshipful
 Sir **T H O M A S A B D Y**, Knight,
 And his two Brothers,
 Mr. **R O B E R T A B D Y**, and Mr. **J O H N A B D Y**;

The Authour wisheth all health and happines.

Worthy Sir,

If it is more than thirty three years since your grave and prudent father committed you to my tuition, being then but of tender age; but even then I confess soft and excellent wax, apt to receive a clear impression of learning, vertue, and Religion. I should do you wrong, if I did not acknowledge that you were even then ingenious, and industrious, and so staid and grave beyond your years, that you promised to be the man, which I now hear you are, sober in your wayes, prudent in your undertakings, just in your dealings, pious in your devotions, and settled in your Religion, which in this shaking age is no small commendation. My hopes of you were great in your minority, and in my old age it is my comfort, that they are not frustrated. It is now about thirty years since I saw you; yet to give you assurance, that as yet I bear you fresh in memory, I have presumed to dedicate the Third Part of my Meditations of the Creed to your name and protection. I know that of the rest it will need a shield, which your judgement ripened by time is able to afford it, and my presumption is you will.

And I hope it shall not offend, that I have joyn'd your brethren with you, in whom I have no other interest but that of your parents, a vertuous, pious, and prudent couple whom I honour'd in their lives, and do not forget in their graves. The remembrance of them is to me yet precious, and therefore I have brought my box of spikenard, as desirous to embalm it. Which yet I confesse is far inferior to that perfume which you three

green

green branches of that excellent root send forth. 'Tis the desire of every man to be immortal; which because he cannot be in himself, his study is to preserve that immortality in his seed. Nor wealth, nor wit, nor policy can ever perpetuate that. The Philosopher makes it the possession of vertue, the Divine of Religion; and they both say truth, the difference being easily reconciled, since vertuous Religion, and Religious vertue is the sole way to perpetuate a Noble family. Go on then you dear brethren, who lay in the same womb, let Religion be your rule, and the practice of vertue the Expreſſe, and I shall not doubt the continuance of your memory to posterity.

I am perswaded you need no Nomenclator. But there be some who are of such a busie nature, that they will be giving advice where no need is. And among these Polypragmats I shall bear it, if you rank me. However love may bring a mantle, and cover this fault of old age, which is by nature Talkative. In quicker words, if what I present here, may any way be serviceable to make you more knowing and practical in the duties of Religion, I have my end. As for my freedom, I humbly crave pardon, being one who desires that you may remain three bodies with one heart, as at this distance I hear you do, and that with one heart you may be the servants of our Lord Jesus Christ, in whom

I am ready to serve you,

William Nicolson.

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AN
EXPOSITION
OF THE
Apostles Creed.

The Third Part.

The Descent of the Holy Ghost.

Acts 2. 1, 2, 3, 4.

And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.

And they were all fill'd with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.



WE are this day met to bles God for blessing us, to give him thanks for the best gift that he ever gave; As upon this day, he sent down according to our Saviours promise, the holy Ghost, and for that, Hallowed be his Name. This was one of those *miracula dei*. those wonderful works of God; which the Apostles had no sooner received, but published: So wonderful, that all that were present were amazed at it; they doubted, they knew not what it meant: So wonderful, that there were not tongues enough on earth to spread it abroad, except there came a supply from heaven: That as every Nation received a share of the gift, so there might be in every Nation some to magnifie God for it.

And they who will not be perswaded to magnifie his holy Name for this Donation, will hardly be moved to make it great for any: Because all the wonderful works of God, though great in themselves, though good in themselves, yet are not beneficial and good to us, till the holy Ghost seals and delivers them. For every man may take a threefold view of his own condition. As he is a meer man, as a Christian, and as born againe. For every man is not a Christian; the Heathens are not so; nor every Christian is not born a-

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gain;

Ver. 11.

Ver. 12.

gain; the wicked are not so. His Manhood he hath from God the Father. He made him and all the world. His Christian Name from Christ, for he Redeemed him, and all mankind: But his new-birth from the holy Ghost, for he sanctifies him, and all the elect people of God. This Trinity of graces proceeds from this Trinity of persons.

Now to what purpose had either of the two first been bestowed, had it not been for this third? For had we not been born again of water and the Spirit, into heaven we could not have gone; and then it had been but a miserable case, either to have been made or Redeem'd. Of our making there is no doubt; for every man will confess, that it is but a wretched case to be made for Hell. The question is about our Redemption. For what should this have been of no force, without the work of the Spirit? No, of none to us, had it not been for this Seal. That great work hath not its full perfection, till the holy Ghost be given. Full it is indeed in it self, the Ransome being fully paid upon the Cross; The blood of the Son of God there shed, being a sufficient price for the Redemption of ten thousand Worlds. But yet not full and perfect, and comfortable to us, till there be assurance given that it is made ours, which is the work of the Spirit in our hearts.

Shall I speak to you after the manner of men? and I am bold so to speak, because the Spirit himself hath so spoken before me. Christ is the Word; and all we heare of him but words; words spoken, or words but written. And a word, ye know, is of no force, yea though written, which we call a Deed or Obligation, till the Seal be fixed and impressed; that is it which makes it authenticall. God hath borrowed the terms from us, and speaks to us in our own language. A fair conveyance and Charter we have to produce for a pardon and eternal life; many gracious promises, many glorious prerogatives, words enough extant in his book to raise our hearts. What want we yet? The seal. Could we but once finde them sealed and delivered over unto us, we might be secure. This also our good Father, and gracious Redeemer is pleased to do: He vouchsafes to give us of his holy Spirit, *by whom we are sealed to the day of redemption*; and so by his signature, whatsoever is contained in the Deed to our comfort, is made over to us.

Farther, put case an Act or Deed be sealed, as it happens in the VWill of a Testator, yet till an Administrator or Executor be allowed and admitted, all's in suspense; no Legacy can be sued for, nor any Creditor look for satisfaction. A faire VWill we have confirmed by the Death of the Testator, I mean our bountifull Lord and Master Jesus Christ; in it not the youngest childe or poorest servant of his family, but hath a rich Legacy bequeath'd him. But there was no Administrator declared till the Spirit descended. After ten days the Sonne from the Father sends down the holy Ghost with Letters (as I may so say) of Administration (for the Administration is the Spirit), and he conveys over to every one, what is freely and graciously bestowed in the VWill.

I shall yet farther make this point more plaine to you. There's not any thing in Religion can do you any good, were it not for the Holy Ghost; your Baptisme, our preaching, your receiving, our and your praying were all in vaine. Begin with that with which all begin; go to the Font and wash there, and what shall ye wash off, without the Spirit of God cleanse the water? you may perhaps wash off a few spots of the body, but your soules will be ne're the cleaner; if the Spirit of God move not upon the water, and make it the Laver of Regeneration. From the Font step to the Pulpit, and our words will be found to be but as a *sounding brasse*, or a *sinking Cymbal*, except the Spirit gives life to them; for he that plants is nothing, and he that waters is nothing, *but God that gives the increase*. He must put life into our words,

1 Cor. 12. 5.

Joh. 3.

1 Cor. 13.

1 Cor. 3. 6.

2 Cor. 3. 6.

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words, they are otherwise but *a killing, and a dead Letter*. Go yet higher, though with much feare and reverence; and approach the Holy Table; and what behold you now there but bread and wine? were they more, such as the new Religion of *Rome* teacheth, the very flesh, and very blood of the Son of God; yet if the Spirit come not thither, the receivers were ne're the better. If you bring not Faith and Repentance with you, which are the graces of this holy Spirit, you receive no benefit, nay much hurt by that which you there receive. *The flesh profiteth nothing*. Lastly, remove into your Closer, and make your petitions with *Daniel*, three times a day, and from thence remove to this holy place; unless the Spirit of God come and help our infirmities, and make intercession with us with sighs and groans that cannot be uttered, all's to no purpose. For we know not how nor what to pray, and therefore cannot expect to receive much. So necessary a gift this was of the Holy Ghost, because for us no good thing could be done, nor by us nothing done acceptable to God without it; nor Christs merits sealed to us, nor our service pleasing to him. To have been born, to have dyed, to have ascended, are Acts of Mercy and Majesty; but till we come to be partakers of the Divine Nature, be joyn'd to him by his Spirit, as he was joyn'd to us by his flesh, we are but *animales*, meer natural men; men of flesh, not of the Spirit. And this is a certain rule, that *animatus homo*, the Natural man that never receiv'd the Spirit, perceives, relishest, tastes not the things of God. You know it was the first Question that *St. Paul* asked when he came to *Ephesus*; *Whether they had received the Spirit*; as much as to say, If you have not receiv'd him, you have yet receiv'd nothing, all's to no purpose, for nothing will do you good.

1 Cor. 11. 27.
Joh 6 63.

Rom. 8. 26, 27.

1 Cor. 2. 19.

Act. 19. 2.

It is not then without great reason, that among those foundations of our belief, this also of the Holy Ghost is laid for one. The summe of which, is, That I believe the Holy Ghost to be the third person in the blessed Trinity, equal with the Father and the Son, but proceeding from both: That he is the Lord and giver of life, and that he spake by the Prophets. And therefore as I believe, and worship, and glorifie God the Father as my Creator and daily Protector, and God the Son as my Redeemer and Mediator; so also I relie upon, worship, and glorifie God the Holy Ghost as my daily Comforter, Instructor, and Sanctifier; who works all grace and vertue in me, being by Nature a lump of sinne and mass of corruption. Of whom, that you may have the fuller knowledge by his help and assistance, I have conceiv'd these following meditations; taking my rise from this story of his descent so fully set forth unto us by *St. Luke*, in the words I but even now read unto you. Out of which I shall propose unto you these four Generals. 1. The effusion. 2. His manner of coming. 3. His abode. 4. The effects.

1. In the effusion we are to reflect upon these severals;

1. The Time, viz. *The day of Pentecost fully come*.
2. The Place, *Hierusalem*: An upper Chamber, in which
 1. They were *united*, with one accord.
 2. *Eni to auti*, About the same business.

He came then upon a good day, *Whitesunday*. To a good place, *Hierusalem*. To good-minded people, for they were at unity and peace among themselves.

2. The manner of his coming was wonderful.

1. As a great Prince he had his Harbinger before him, *the very Exer*, An Eccho, a Sound fit for the purpose he came. In which Eccho there be four considerable Appendices.

1. It was *de caelo*, from heaven, whence every good gift comes.
2. It was *de pro*, sudden, as are the inspirations of the Spirit.
3. It was violent, as of a mighty rushing winde.
4. It was filling; for it fill'd all the house where they were sitting.
2. After this Harbinger there followed the Apparition in the shape of tongues; which had three properties.
 1. They were divided, *Cloven tongues*.
 2. They were fiery, *As of fire*.
 3. They stayed when they came, *They sat upon every one of them*.
3. The Consequents of this winde and apparition, which are;
 1. That they were fill'd, all fill'd, and that with the most precious gift that ever was bestowed, *With the Holy Ghost*.
 2. They concealed not the gift, *They began to speak*.
 3. The tongue in which they spake, which was all languages, *For it was with other tongues*.
 4. But yet with this restriction and limitation, *Quid, & quantum, & quomodo Spiritus dabit*, All was as the Spirit gave them measure.

And this of *Utterance*, is *Now*; a gift too; which that at this time it may be given to me, I desire you to be instant with all prayer and supplication in the Spirit; without whose assistance I shall not be able to speak as I ought of this great mystery, to the unfolding of which I now descend.

1. When the day of Pentecost was fully come.

et in ipsa consumplenda in vobis & mirabilia.

Though Religion be not tyed to time, yet the practice thereof requires a set time allotted to it. For remove the circumstances, where, when, and by whom Religious duties shall be performed, and you shall finde men will not be long Religious. Hence Religious minds, as they have alwayes had their Sacred places where, and their Sacred persons by whom, so also have they had their Sacred set dayes when to serve God.

Now God is either served with an humble, penfive, sorrowful soul; or with a joyful, merry, and glad heart; and both have their vicissitudes, both their dayes. As God deals with us, so we must behave our selves to him. Joy and grief divide our time, and mark out our dayes with black and white stones. Oh such a day God hath or doth deale us a blessing: Let us rejoyce and be glad in it. On that other he sends us a Cross, sack-cloth and ashes are fit Robes for it. God likes not, that man be like the sullen earth from which he came, A brutish lump, unsensible of the hand that does him good or evil. And therefore he is best pleased, that as he divides to us, so we divide with him; expresse upon its day both Passions: Joy, upon that day he does us good; and grief upon that day we suffer under his hand. And upon this ground it is that the Church hath differenced her time, marked out some for fasting dayes, others for festival solemnities. With those dayes of penfive dejection I will not meddle; my Text calls me to speak of a Feast.

A Feast and a Religious Feast. Now a Religious Feast will alwayes put us in mind of a benefit sent from heaven; The day on which it is kept, being advanced above other dayes, because that some stream of mercy springing above, hath overflowed the Land in which we live. For it is with dayes as it is with men, equal they are *in esse natura*, all equally from the ground; even the first Adam was but an earthen vessel; and the best since but sherds of that old Pot. When mens bones lie scattered before the pit, you may see of what

met-

mettal their pitchers were. No man can distinguish betwixt a Ribb of *Lazarus*, and *Divis* bones: But in *esse morali*, in state and condition, a vast difference and imparity there is. For God hath distinguished these earthen Vessels; made some to honour, some to dishonour; some he hath blessed and raised, as Kings, Princes, &c. some he hath consecrated and appropriated to himself as Priests and Prophets; some he hath passed by and brought low, and suffered to lie among the pots still.

Thus hath he done by the dayes of the year; though, as the Author of all, he hath measured them out by the periodick motion of the sun, yet hath he not given the same honour to one, that he hath conferred upon another: Some he hath advanced to be Holy, other he hath passed by as common days. These he hath put among the dayes to number; Those he hath exalted, and made high dayes, setting them above their fellows for a holy purpose. Those are numeral only; These are Festival. And that I may follow the Comparison a little further; As men that are advanced by their Prince above the many, have commonly endowments and qualities of minde or body more than ordinary: so also these dayes that God hath advanc'd above the rest, have somewhat of extraordinary and principal esteem, for which they have been honoured. In them there was *opus privilegii*, some peculiar work which God did on them. No day being better than another, but as it is a Memorial of some grace or favour which God had done on that day more than other.

1. Look among the Heathen, and you shall not finde them without their Feasts, and Feasts celebrated at those times they receiv'd their benefits. At *Eleansis* their *μυστήρια* & *παισναι*, they had kept nine dayes to the honour of *Ceres* for two favours received, *τὴν τὴν ἑσπέρην* & *τὴν νύκτιν*, their fruit, and their initiations in Religion. The *Athenians* celebrated their *Θυσιοπέγια*, for their Laws receiv'd from the gods: Again, their *μινυαῖα*, to the honour of *Minerva*, for that by her counsel the dispersed people of *Africa* were collected into one Body and one City. The *Romans* had their *Liberalia* in the honour of *Liber*; their *Lupercalia* to *Pan*; their *Consualia* to *Consul*; all appointed on set dayes in their *Fassi* or *Calenders*, *ob beneficium quod hisce Diis ascribebant*; for some benefit which they ascribed to these gods. I could be infinite in proof this way, should I look among other Nations, *Persians*, *Egyptians*, *Indians*, *Syrians*. The Conclusion is, That they who looked out of the Casement of Nature, acknowledged the benefits received to come from heaven, and that they could not shew themselves sufficiently thankful, but by assigning some time to the honour of those Deities, whom they stiled *ἀντίποινα*, the Bountiful Contributors of all that was good. It ran certainly in their heads, that except some due time and season were set out for publick memorials of great mercies, and cloathed with outward Robes of Religion above others, that their thanks would end with the day, and be wrapped up and buried in a darksome and everlasting oblivion. For man is for good turnes, but of a short memory. Injuries are engraven in Marble, but courtesies are scribbled in sand;

Et turbata volant rapidis ludibria ventis.

Every puff of wind makes the Characters illegible. Dayes and Feasts, and all are too little to help the memory; and yet for fit helps they were ordained, lest an unthankful forgetfulness should creep upon men by course of time.

2. The Law of Nature or Dictates of reason taught the very Heathen thus much, but God his own people; and therefore for higher blessings, he set aside higher dayes: Such were,

Ecclus. 33. 9,
10, 11, 12.

Mens. Eleus.

Grac. Fer.

Plus Rom.

Tertul. de Spect.
cap. 5. 6.

Hom.

Virg.

August. de Civ.
vic. Dei. l. 10. c.

4.

1. The

Deut. 15.

Isa. 2. 3.

Gen. 21. 8.
Gen. 43. 33.
Exod. 18. 10.
Joh. 2.
Luk. 7. 36.

Ignat. Naz.

Nazian.

Mat. 23. 14.

1. The weekly Sabbath to the memory of the Creation.
2. Monthly the New Moons, to thank him for the beginning of time.
3. Annually, their Anniversaries for other blessings; as first that of the Tabernacles to bring to their minds, that however now they lodged in sealed houses, yet the time was when their fathers were worse entertained; for as pilgrims and strangers they lodged in Tents and Tabernacles. Then that of the Paschever to continue a Commemoration of their great deliverance from Egypt. Lastly, this of Pentecost to be kept yearly, the 50. day after the second of the Paschever, to which our *Whitsunday* now succeeds, and well it may. For as the Jewish Pentecost was a Commemoration of their Law given on the 50. day after their departure from Egypt on Mount Sinai: so also was this our Feast ordained to be kept the 50. day after our Easter, as a Memorial of our Law the Gospel, taught and published by the descent of the Holy Ghost upon Mount Zion: So that that of the Eloquent Prophet *Isaiah*, was this day fulfill'd, *Out of Zion shall go forth the Law, and the Word of the Lord from Hierusalem.*

3. These benefits were publick to the whole Nation, and therefore God would have in them publick thanks. Which yet did not debarre any mans private liberty, but he might keep a private feast, and be thankful on it, when God bestowed on him a particular blessing. Hence we read of *Abraham's* great feast at the weaning of *Isaac*; *Joseph's* feast at the entertainment of his brethren; *Jethro's* feast, to which he called *Moses* and *Aaron*, and all the Elders of *Israel*, the marriage feast at *Cana*, to which our Saviour was invited, and was present; and the feast in the *Pharisees* house where Christ was entertain'd. To abolish feasts then, were to debar the occasions of blessing God both for publick and private blessings.

4. These grounds being well weighed, the Christian Church saw no reason but the also might do what was done before, in common equity and prudence set apart some dayes for a thankful remembrance of Gods benefits. As natural reason had taught the Heathen, and God the Jews; except Christians only can plead a liberty to be unthankful, to receive blessings from God with a heavy and dull heart. Hence Holydayes our Mother the Church hath appointed also. Some to the honour of her Lord. The Sunday, that Queen and Sovereign of all dayes, to the honour of his Resurrection; *Wednesday*, or *Trinity*, Christmas day, to the honour of his Incarnation. Holy *Thursday* to the memory of his Ascension; and *Whitsunday* to bless God for these first-fruits of his Spirit: These to her Lord. Some other to honour him in his Saints; acknowledging that her Lord was not great only in himself, but great also in those worthies, who exposed their lives, their liberty, their honour, all that could be deare to them, to advance the Name of Jesus. And therefore when those *Nazian Martyrs* came, they blessed God for them; nothing doubting, but as God was well pleased *αγαπῶν ἑαυτὸν*, so also he would be delighted, *ταῖς αἱμασίαις μαρτύρων*, as with the blood they shed out of love to him; so also with the honourable remembrance that on those dayes was had of them.

APPLICATION.

But because it may so fall out, that God may say of our Feasts as he did of the Jewish Festivals, *Your solemn Feasts my soul hates*; it will not be amiss to appoint you some Holiday apparel; in which, if you attire your souls, you shall not need to doubt but your Feasts will be acceptable to him. Now the properest garments for a Religious feast, are the due composure of these three duties, Joyful praise, Bounty, and Rest. The Angels comprised all three in their Anthems; as if they had set a Song of three parts to be sung upon every Ho-

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Holyday. *Glory to God on high*, sung they in that is praise. *In earth peace*; and peace cannot be where there is no rest. *Goodwill toward men*; and little goodwill there is, where then is no Bounty. Only it would not be forgotten that they preach'd the Gospel first, *Behold I bring you glad-tydings of great joy*. And so you have all the duties of a Religious Christian Feast.

First, Upon the Feast then be sure first to sing *Gloria in excelsis*, *Glory to God on high*; Sing merrily unto God our strength, make a chearful noyse unto the God of Jacob; take the Psalm, and bring the Tabret, the merry Harp with the Lute, blow up the Trumpet as in the New Moon, even in the time appointed, and upon our solemn feast day. For this was a statute for Israel, and a Law of the God of Jacob. *Lex, statutum*, all kinde of Law for it. For this *Sacrificium divinum*, this sacrifice of praise, this fruit of the lips is as it were the grace that sanctifies the Feast. Upon such a solemnity God expects that a man have a merry heart, and that he express it by a Psalm of thanksgiving, *This is the day which the Lord hath made*; made a day, by conferring some extraordinary favour upon us. What's to be done then? what, shall we hang down our head like a Bull-rush? No, not so, this would marre our Holyday-faces. Mourn not, nor weep, saith good *Nehemiah*, for this is a holyday unto the Lord our God. A Pharisaical visage as sowe as leaven, becomes us not. Another countenance would be put upon the matter: *Exultemus & letemur*, Let's be glad that God hath made us glad; let's rejoyce, that God hath given us occasion to rejoyce. *Letemur* calls for a chearful alacrity of the heart; and *Exultemus* a sudden spring of the body, that those which are by, may see it. *Exultemus & letemur* both; whom God hath joynd together, let no man put asunder. For one will never do well without the other. Exultation the motion of the body, and joy the fruit of the Spirit, must be an unseparable couple in our Feasts. Begin within, make merry in the heart to God for the blessing you have received. Otherwise it may be the golden Calvesfeast right, when the people sat down to eat and drink, and rose up to play. And then allow the body its part, to have a song at in the night, when an holy Solemnity is kept, and gladnesse of heart, as when one goeth with a pipe to come into the Mountaine of the Lord to the Mighty One of Israel. Now the matter of this song would be, what God hath done for us, by which Annunciation would be joynd to our praise, and so both parts required in thanksgiving observ'd and paid. Thus the prime Christians solemniz'd their Sunday; a merry day they made it. *Diem solis letitia indulgemus*, saith the sententious African father. And this is the way to make it, as God requires, *Sabbatum, delicias, the Sabbath a delight, and no Burden*.

Secondly, But bodily exercise profiteth little; remember the second part of the Angels Carol, *inducia disponamus*, *Goodwill to men*; and our goodwill would be expressed by a charitable largesse of somewhat more than common bounty. *Nid oes gwell rhag Elyson*, saith our old Proverb; 'Tis no Feast without an Alms. For it is an effect of joy, because it abounds to give; & *ἡ ἀγαθή οὐκ ἔστιν ἐν ἑαυτῇ, ἀλλὰ ἐν ὁμοθυμαδόν*, 'tis a property of the same nature to be both pious and pitiful. For by such liberality men express first their joy, that God hath blessed them above others. Then they refresh the bowels of the poor and needy, and give them occasion to bless God, that their wants are relieved by anothers surplussage.

A course d'lightly observed by the old Christians, who upon the first day of the week set apart, as God had enabled them, for the poor. And had their *Agape*, Feasts of Charity for the help and comfort of their poor brethren. Say no more then with *Mary*, *They have taken away my Lord*; I cannot

Luk. 2. 14.

Luk. 2. 10.

Psal. 81.

Psal. 118. 24.

Neh. 8. 9.

Exod. 32. 6.

Isa. 30. 29.

Tertul. Apol.

Isa. 58. 13.

1 Tim. 4. 8.

1 Cor. 16. 1.

NOV

Mat. 25. 40.
Deut. 15. 11.
Neh. 8. 10.

Eth. 9. 22.

Amos 6. 6.

now feast him; for thy Lord hath his members on earth still; and what is done to them, is done to him. The poor shall be alwayes by thee; the fatherless and widow will alwayes cry after thee. Eat not then thy morsels alone, but let the fatherless eat his part with thee. Upon the Feast-day devoure not the Lambs of thy flock, and the Calves of thy stall; drink not wine in bowls, but let poor afflicted *Joseph* have his portion set him. This is the second way to keep a Religious Feast.

Thirdly, The third is *Rest*; which must be double, from $\left\{ \begin{array}{l} \text{Labour,} \\ \text{\&} \\ \text{Sinne.} \end{array} \right.$

Deut. 16. 8.

11.

1 Cor. 5. 8.

Mat. 26. 5.

Civil. in Joann.
lib. 8. cap. 9.

1. A sequestration there would be from ordinary labour, the toyles, and cares, and trouble whereof are no fit companions for joy and gladness. Not that such labour is of a vicious and sinful quality in it self, but because it may hinder and withdraw men from the service of God, and better actions. A greater service we have upon such a high day to performe, which is to be done with a glad heart; and therefore those baser and viler Offices which are never done without much painfulness, must, as I may so say, by way of homage and submission surrender themselves to the other, wherewith they cannot easily concur (painfulness and joy being opposite) nor yet be decently joyned, because while the minde shall make her abode in the house of gladness, the weed of ordinarily toyle and labour becomes her not.

2. Much less can those old rags of sinne any way become it. *Let us keep the Feast*, saith the Apostle, *but not with the old leaven*. The leaven of pride, of malice, of hypocrisie, and generally of all wickedness, will give such a sowre and tart relish to our Festival preparations, that they will distaste God; and therefore let us be sure to purge out this same old leaven. The very Jews were careful not to offer any violence to Christ at their Feast, *Not on the Feast-day*, say they; and if our spiritual enemy shall suggest an evil motion then, repell'd it would be with *Not on the feast-day*; that day of all other, is unfit for an evil practice. *Es gravius peccatum quo sanctiori tempore committitur*, The sinne is the more grievous that is committed on a Holy day. Let us then rest from sinne, rest from our labours, do good to our brethren, and praise God for his blessings, heare his word and do it, and so shall we keep a true, holy, Religious Feast; which that it is lawful, I have sufficiently proved.

3. Neither is there much doubt made of this in *Man*, when the Authour and Institutor of these is God. He is the Lord of all time, and may therefore set aside what time he pleaseth to himself. But in *Hypothesis* there is some opposition; many of those now enjoyn'd by the Church are cast aside. For, say our New Masters, it is not in the power of man to command others to cease from their labours; to set apart a Feast or Holy-day to the service of God. Now against these I give out this Proposition: That

Fasts of Humane Institution are lawful, and may be observed.

1 Maccab. 4. 59.

This I shall invincibly prove out of the Scriptures. Upon what ground did the Jews, I pray, keep their Feast of Dedication? where is the command or Law extant for it? when did it begin? was it not ordain'd by *Judas Maccabaeus* about 165. years before our Saviours birth, for the consecration of the Altar formerly polluted by *Antiochus* who set up the Idol of *Jupiter* in the Temple? There was now no Prophet in *Israel* to direct them, no answer given by *Urim* and *Thummin*. Prudence only then and piety did move this

good

good man to make a Law, That this Feast should be observed from year to year for eight dayes. At this Feast we reade our Saviour himself was; had therefore humane institution made it an abomination to God, it may not be conceived, that our blessed Saviour would have Honoured it with his presence.

Joh. 10. 22.

I pass by here that great Feast kept by *Solomon* at the Dedication of the Temple, and that ordinary Translation of their Feasts from one day to another, either out of a Politique respect, or the Moons conjunction with the Sun; of which Translations, *Eleazar* a chief man among the Jewes 350 years before Christs Nativity, is said to be the Authour. Had the authority and wisdom no place about Feasts, how can that Dedication of these Translations be justified? And yet we finde, that the first was so accepted by God, *that the glory of the Lord filled the whole house*; and that the second was never reproved, which yet with it mov'd all the Feasts of the year.

Hospi. de orig. Feltor. p. 6.

1 Reg. 8. 11.

What should I should speak of the feast of *Purim*, or the feast of Lots (for *Pur* is a *Persian* word that signifieth a Lot) established by meer humane power. The authority could be derived from no other than *Hester*, *Mordecai*, or *Ahasuerus*; and what if from this latter a meer Heathen Prince? The feast, never fear it, will be ne're the worse. *Ninevehs* Fast was not the unholyer, that the King a Heathen gave order for it. Nor *Nepuchadnazzars* Decree the more to be disliked, viz. *That none presume to speak anything amiss against the true God*, that he an Idolatour made it. For there is authority in regal power, even in that of Heathen Kings, to ratifie and enjoin what may tend to the worship and service of God. If therefore a Heathen Prince have power to enact a Festival day to the honour of God, shall not a Christian Prince have authority to take order for dayes and Rites of this Nature? Be it that these examples are no Rules, yet they may be leading cases, For what *de facto* hath been done without controule, may with great acceptance, may be a warrant to us, that *de jure* it may be done again, and God not displeased.

Ezth. 9. 21.

Joh. 3. 7.

Dan. 3. 29.

The marching of contraries is a kinde of illustration to both. To our festival Solemnities, the dayes of humiliation are opposed. Fasts to Feasts. But our supercilious Innovators disallow not these. They acknowledge that a civil power may enjoin a Fast, notwithstanding Gods command of six dayes labour by vertue of the Prophets words, *Sanctifie a fast*; and why then may they not as well think it in the power of the same authority to enjoin a Feast, by tenour of the Text, *This is the day which the Lord hath made*? And it seems they do think so; for else what can be pleaded for the injunction of dayes of Thanksgiving?

Joel 2. 15.

Psal. 118. 24.

Well yet, let reason and practice be what it will, there be that cry, *Quiescere faciamus omnes festos dies Dei de terra*; and why so? exceptions they have of no small moment, as they think, against them.

Psa. 74. 8. Græc. & Lat. vulg.

1. First say these *χρῆσις ὑβόλαι*, Theologues of Yesterday, These Feasts appeare not in Scripture; no precept, no command for them; and therefore the observation of them is Superstition, Will-worship, and I know not what.

But this assertion is like the rest of their Divinity; The very stamp shews out of what forge it came. Which of the Ancients ever concluded in adaphorous things, *ab autoritate Scriptura negativè*? For such a circumstance about the worship of God there is no command in Scripture, therefore it may not be observ'd. The Scripture teacheth not, hath not taught, will never teach all the Rites and Customs in Religion, which have been of continual use and practice in the Church. Such are set dayes for fasting, for thanksgiving, erection of Churches, weekly and monthly Lectures, dayly prayers with our

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families.

Joh. 17. 3.

families, preaching on a set Text, with divers others. Sufficient those Oracles of God are to that end they were ordained, *viz. That the Almighty be known to be the true God, and him whom he hath sent; Jesus Christ.* The essential parts of Gods worship are found there; no man may add to it, or diminish ought from it. The Circumstances are left to the Church, who then determines aright, when she enjoynes any thing consonant to the Word of God.

Although in this case she hath much to guide her:

1 Cor. 9. 9, 10.

Ameſ. Medul.
Theol. l. a. c. 15.
n. 16.

1. The equity of Gods Law, that enjoynes a thankful remembrance now as well as then. So that though our Festivals have no particular and special Scripture-warrant, whereby they should be set apart, yet a General they have, under which they may be authorized. For they are warranted by the equity and sense of the Ceremonial Law, which by the Apostles argument is yet in force. And so much is confessed by a great Champion of the adverse party, whose words are these, *Præterea festi dies, Anniversarij, Novilunia, &c. & qua merè Ceremoniales fuerunt, aequitatem istam generalem in se etiam continent, & adhuc nos docent certos quosdam & accommodatos dies cultui publico assignari debere.*

Gen. 14. 20. &
28. 19, 20.
Jer. 35.
Dan. 6. 10.
Psa. 119.
2 Sam. 7. 2.
Joh. 12. 3.
Mat. 26. 10.

2. The practice of the Jewish Church, which ordain'd and celebrated festivals, even then; when, according to the pattern in the Mount; was most in force, as I but now made good. What should I say, that the Worthies of those times perform'd some Religious duties without a special warrant? *Abraham* paid to *Melchizedech* his tyths; *Jacob* vow'd them, and consecrates *Bethel*. The *Rechabites* enter into a vow to abstaine from Wine. *David* prays three times a day; *David* seven; Purposeth to build the Temple. *Mary* breaks her box, and poures three hundred pennyworth of spikenard on our Saviours feet: Precept there was none for any of these particulars; they performed them out of pious prudence; and yet I dare say of them all, as our Saviour did of the last, *They did a good work, and well-pleasing to God.*

No more reason then to brand this Religious institution of the Church with will-worship, than any of those formerly mentioned. Rash and presumptuous ignorance it is, so to judge, and so to speak. For Will-worship is a Religion and service proceeding meerly from the fiction and fancy of a mans braine; having no foundation at all in the Law of God, nor in any just Law of man. The Characters whereof are, 1. That it is vaine and superfluous.

2. Erroneous. 3. Repugnant to Gods Law and Will. Now I wonder what vanity, error, or repugnancy adheres to the Church in the institution of Holy dayes? 1. The object of our worship in these dayes, is the true and everliving God. 2. The form of our worship then, such as at other times. 3. The whole service no way Repugnant, but wholly conformable to such Rules and Canons, as the Holy Ghost hath deliver'd for the ordering of external circumstances, and external materials of Gods worship. All which shall be made good against any Opponent. *Sed nunc non his Locus:* and therefore it cannot be vaine, impious, or erroneous. God will never reject it with *Quis requisivit hac?*

Hsa. 1. 11.

2. Yea, say it be not will-worship, yet there is much superstition in the observation of these dayes. Either an old Relique of the Jew, or else some rotten Ceremony of the Papist doth adhere to them. To retain them, is a part of Judaisme; and to account them holy, and dedicate them to a creature, a point of Papisme; neither of which may be admitted by a Virgin Church. Thus these *ἱερεῖς καὶ λειτουργοὶ λέγοντες*, who, while they go about to fasten upon us an affirmative superstition, ought to take heed that they be not guilty of a Negative. There may be as much superstition in Touch not, Taste

not,

But how shall we free our Church from the superstition of the Papist in the retaining these? Many of these, say they, we set apart to the honour of Saints; and Saints how holy and glorious soever, are but creatures, to whom no Divine honour is due. Again, these days we make holy, which in themselves are common; neither of which ought to be done in *Israel*.

Act. 23. 1.

August.

1 Cor. 6. 5.
Bern. Sermon de
Vigil. Pauli. &
Petri.

We yield neither of these in *Israel*. Hear therefore our just Apology; *In all good conscience we have serv'd God to this day.* God we have serv'd, not the Saints. *Scias à Christianis Catholicis nullum coli mortuorum, nihil adorari, quod sit factum & conditum à Deo.* Know, that none of the Dead is worshipped by Christian Catholics; that nothing made or created by God is to be adored. It is their mistake then to suppose that we dedicate dayes to the service of the Saints. The dayes which bear their Names, we retain, but not for the worship of them upon these dayes. We remember their worthy and noble Acts, we call to minde their excellent examples, & *ad irubescendum dico*, and labour to make men blush to see how short they come. If devout *Bernard*, and with him divers others in those blinde times, went further to implore *auxilium sanctis in die suo*, The help of the Saint upon his day; because he that was *Potens in terra*, must needs be *Potentior in calo*, so powerful on earth, must be more powerful in heaven: we have not to answer for the error, that maintain it not. Let the rigidest Separatist shew us, where or when we implore them, where we consecrate dayes and terminate them in their honour, and we yield. It is to the God of Martyrs that the day is dedicated, which for distinction and Commemoration only bears their Name.

Bellarm. cap. 10.
Propos. 2. Apoc.
1. Sect. 6.

2. What is our fault then? We keep these holy. Well it is yet, that we impute not holiness to them, or rather place it not in them, that we judge them not more inherently Holy than other dayes. That is indeed a Cardinal error; and let *Bellarmino* give satisfaction for it, who affirms: *Festus dies sub Novo Testamento per se alijs esse sanctiores*, That Feast-dayes under the New Testament, are more Holy per se of their own Nature than others.

Hooker. Eccl.
pol. 5.

That we dare avouch, is, That these holy dayes are dayes hallowed, consecrated, and set apart to the performance of holy actions. Holy they are in use, not in vertue: Holy by Relation merely. For there is not any holiness either of infusion or inhalation more in them than in any other dayes. Not in the conscience of the day, but out of a pious minde to God, and obedience to the voice of the Church we then meet to bless God for blessing us. Those then who go about to remove these Feasts, endeavour to deface the splendour and dignity of our Religion; to blot out the most lively memorials of Ancient Truth; to silence the surest witness of Christianity, and deprive us of the shadows of future happiness.

Let then as many as intend to keep Religion in its youth and lustre, make love to these dayes, and never be daunted with the morosity of new men. For I will say of these, as the chief of Philosophers did of women, That if they were good, the half of the Common-wealth is happy in which they live: So these being good, as I have prov'd, and being Religiously observ'd, is the way to conduct us to a happier estate; since the best and flower of our time is spent most happily, when it is expended in the service of God; on these dayes.

Psa. 39. 3.

I had thought once to have been silent upon this subject, but having so just occasion given me to speak of Feasts, because this great day of Pentecost is mentioned in this Text; and a juster from their endeavours, who go about to raze their names out of the Calender, my heart did burn within me, and at last I spake with my lips. If by what I have said, any mans judgement shall be

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be inform'd, and his mis-placed zeale rectified, I have my end. However I desire, that what hath been offer'd with the right hand, may not be taken with the left; for I have learned of Pythagoras, *τὸ πρὸς ἀνδρῶν μὴ ὁρᾶν*.

Plutarch. *καὶ*

And so I proceed to what I intended.

The descent of the Holy Ghost.
Acts 2. 1, 2.

They were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it fill'd all the house where they were sitting.

THE place at large was Jerusalem; in particular *ἡ ἐκκλησία*, an upper room, conceiv'd to be that in which our Saviour eat the Passover with his Disciples. In this they continued in prayer and supplication. Continue they did till the fifty dayes were fully come; for so they were commanded. *ὅτι* they should not depart from Jerusalem; but wait for the promise of the Father. Here they were *ἀσπασμένοι*, and *συνεστῆτες*, altogether; which is expressly noted of this company, which was the first Church; *ὅτι* they continued together. When they pray'd, they pray'd altogether; when they heard, they heard altogether; when they brake bread, they brake it altogether. Not one in one place, and some in another, but altogether. But men may be together, whose minds are yet far enough asunder; for there is *Εκκλησία malignantium*, an Assembly of malignants. These were no such people: For they had but *ὁμόθυμοι*. Many bodies they had, but one soul and mind informed them all; they were altogether with one accord. Their heart was not divided nor distracted; one thing they aimed at, one end they all pursued, *ἐν ᾧ* *δοκῶμεν*. To the same purpose they were collected, and it was how they might set forth *ἡ δόξα* *τῷ* *θεῷ*, the wonderful works of God, how they might advance the Name of Jesus of Nazareth.

Act. 2. 1, 2, 3, 4

Verf. 4.

Cap. 4. 24.

Cap. 8. 6.

Cap. 3. 46.

Psa. 83. 3.

Verf. 11.

In the place there was Retiredness; in their prayers devotion; in their devotions uniformity; in their minds unity and concord; in their intentions sincerity; in their stay patience and expectation; and while they were thus qualified and prepared, the Holy Ghost fell upon them.

The Spirit of God is a loving and clean Spirit; and therefore he loves a loving and a clean heart to dwell in. That soul which is leavened with malice, and stutish with sin, is no place for him to come to. It is to Repentance that St. Peter perswades this company to whom he preach'd; before he makes them any promise of the Spirit. Repent; saith he; and be Baptiz'd; wash away your sinnes; and then ye shall receive the gift of the Holy Ghost. No repentance then, no Spirit. For repentance disposeth the soul, by emptying it of wickedness to receive grace. This is the method in which David prays, Purge me, cleanse me, wash me, make me whiter than snow. Hide thy face from my sinnes, and blot out all my iniquities. This first, then follows a petition for the Spirit, Create in me a clean heart, O God, and renew a right Spirit within me. Cast me not away from thy presence, and take not thy holy Spirit from me. Restore unto me the joy of thy countenance, and uphold me with thy free Spirit.

Wild. 1. 45, 56.

Cap. 2. 38.

Psa. 51. 7, 9, 10, 11, 12.

Now

Now how we are to be dispos'd for the receipt of the Spirit, cannot be better learn'd than from this place.

1. They were in *solitude*.

In a room they were, separate from the incumbrance of the multitude, in an upper room, as near heaven as well they could get. And in this the Spirit of God comes upon them. Make choice of that place which will admit the fewest occasions of withdrawing thy soul from good thoughts; and be aptest to mount thy heart upward, and expect a blessing. Here the gifts from above descend upon them who were farthest from earth and trouble, nearest to Heaven.

2. They continued in Prayer and Supplication.

But it was not so much the place that they retired to, that moved Christ to perform his promise, as their importunity and constancy in their petitions. Promised he had, *That whatsoever they should ask in his Name, should be obtained*; and therefore here they continued to sollicite him. Two things especially they needed; and therefore two kinds of prayers they used. *Supplication*, *Supplication* is a petition by which a man desires to be freed from some evil, from those things which may trouble and grieve him. But *supplication* is a suit made for good things. To be sent they were as sheep among Wolves; they supplicate therefore for protection against them. A great Office they were call'd to; and they wanted many good gifts for the discharge of it; and for these they petition, and upon their prayer the holy Ghost descends.

The case is ours; a high calling we have, and many duties are required at our hands; whether we are to perform any publick office, or private duty, that which alone can enable us to do, are the gifts of the Holy Spirit. Being then sensible of our own wants, let us petition as they did; and we may speed as they did. The Holy Ghost no doubt, will come down that way that we stand most in need.

3. They continued, *constant*.

But then we must have another condition, which I here find in them; we must persevere, continue, and be constant, and wait upon God, and give him leave to perform his promise in his own time. Many things there were that might at this time dishearten them, and make them stagger in their resolution. The place was such, that in *Hierusalem* the cause and doctrine of Christ was ill spoken of. Their enemies many and mighty, Scribes and Pharisees, that then were in authority; who if they spared not their Master, were not like to spare them. Their number was small, about 120. Their persons of no great regard, they themselves poor fishermen, with whom there were join'd some women; not power, nor wealth, nor eloquence they had; to carry on so great work. Add to this, the promise made to them of power from above, was indefinite. No time set or press'd for this Baptism of the Spirit; sure they wait'd it would not be many days hence; but how many, they knew not. Yet against all these difficulties they oppos'd resolute and undaunted hearts, and still wait'd; still they continued in prayer.

This is a true Character of a faithful soul, ever to wait upon and trust to the promises of God. This is indeed a hard and a difficult trial. *Saul* was not able

Joh. 16. 23.
Act. 1. 14.

Mat. 10. 16.

Act. 1. 14.

Ver. 4. 5.

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able to bear it. Jehoram was much displeased at it, *Why*, saith he, *should we wait on the Lord any longer?* Flesh and blood murmurs at it. Onias would hint the Lord to five dayes. What should I say, that the very souls under the Altar cry, *How long Lord, holy and true?* They, even they in their haste, would as Joseph did, alter Gods hands; where he layes the right hand, they with the left; and where he layes the left, they with the right; what he thinks good, men think evil; and so on the contrary.

But this is, as I said, in their haste; for when they go into the Sanctuary of God, they are of another mind. For then they are resolv'd to be expectants, and wait still; then content to let God take his own time; yet in their continual prayers to remember him of it. This is the afflicted people of whom God thus speaks by his Prophet Zephaniah, *I will leave in her an afflicted, a poor people, and they shall trust in the Lord.* And well they may; *For, loe this is our God, we have waited for him, and he will save us: This is the Lord, we have waited for him, we will be glad, and rejoyce in his salvation.*

1. He is the Lord; *Potens est.* Able he is to make his promise good. *Fears not*, saith he to Jacob, to go down into Egypt; assuring him that his hand, his help should go along with him; and the heart can with no more. For as Philo the Jew told Caligula, *Ubi auxilium humanum deficit, incipit divinum*, Where man cannot or will not help, God both can and will.

2. He is our God; *Verax est.* He is faithful and true. Let it be shew'd when ever he brake his word, and I am content you wait no longer. Man may, but God will not change; *Hath he said, and will he not do it?* To Abraham he made a promise to be perform'd after 400 years, yet the good Patriarch pray'd him not to shorten the time, although he knew that in Egypt his seed must abide *utrum totius servitus est, natusque*, be used more like slaves, than servants; That God had said, he would judge their Oppressors, they who held his seed in captivity, this sufficed him.

3. *Vult*, He will do it. *He will save*, saith our Prophet; His Will is manifest by his promise. For promised he never would, except he had meant to perform it. *The just Lord is in the midst of thee, he will not do iniquity; every morning doth he bring his judgements to light, he faileth not; but the unjust knows no shame.*

These are the three props of our confidence. These made the Apostles wait, and they must make us wait ever on our God; his goodwill, his truth, and his power. His goodwill was shew'd in promising; of his power or truth they made no doubt; and therefore they continued to pray for the performance. The fittest Motto for a Christian soul, is, *Sileo & Spero*. For silence and confidence shall be our rest. *Quiesca pietas, optima.* Doubt it not, *your God will come, and he will not tarry.* Blessed are they that wait for him. God hath his times, and opportunities of time to help. The Ishmaelish Merchants come by, when Joseph is in the pit. The Angel descends, when Peter is in the prison. Though man hold his peace in a hard time, yet shall enlargement and deliverance come to Gods people from some other place. Relie then upon Gods promise, continue in prayer and supplication; his time is the best, wait and expect for that, as the Apostles and this holy company here did, and never doubt but the Comforter will at last come.

4. *Quidquidus*, All with one accord.

But they had another excellent quality, which no question the holy Spirit regarded; they were all at unity and peace among themselves; though many,

1 Sam. 13. 8, 9.
& 28. 6.
2 Reg. 6. 33.
Judith 7. 36.
Rev. 6. 10.
Gen. 48. 18, 19.

Psal. 73. 17.

Zeph. 3. 12.

Isa. 25. 9.

Gen. 46 3.

Philo.

Gen. 15. 13, 18

Chrysost.

Zeph. 3. 5.

Isa. 30. 15, 18.
Hab. 2. 3.
Gen. 37. 28.
Act. 12. 7.
Eph. 4. 14.

many, yet they had as it were but one heart, and one mind. For the Ho'y Ghost found them at his descent, as in one place, so *ἐν ὁμοθυμαδόν*, of one judgment. Peace was the Legacy which our Saviour bequeathed to his Disciples, *My peace I leave with you*; and here they were found all peaceably and quietly together; no division, no stir, no schism among them. He found not *Peter* contending for the supremacy; nor *James* and *John* ambitious of the right and left hand; but all in quiet, and at prayer when he came.

'Tis an excellent thing for brethren to be at unity in an house, but much more for the household of Christ. As they have but one Lord, one Spirit, one Baptism, one Hope, so also should they have but one Heart. To such a company hath God promised his blessing; and to such an Assembly the Spirit of God comes. This loving Spirit is like the dew of *Hermon* which fell upon the hill of *Zion*. For as that sweet dew did never fall in a storm or tempest; so this good Spirit never comes into that man, who is furiously carried away with rage, envy, malice. *Tranquillo tempore ros, tranquillo tempore descendit Spiritus*, In a calme aire the dew, and in a calm time the Spirit descends.

He is the essential love, and love-knot of the Father and Son; He is the same bond of love betwixt God and man; He joines together Christ and his Church. He makes men to be of one minde in an house. There cannot then be a greater opposition and bar to his work, than discord, and dis-union of minds. For he will no more inform divided hearts, than the natural Spirit will dis-membered and dis-united bodies. How fallely then do they boast of the Spirit, who are so rent, divided, separated; so torn into factions, divisions, subdivisions among themselves? may we not well fasten upon them *St. Jude's* mark? *These are they who separate themselves, sensual, having not the Spirit!* Talk they may of (as much they do) but the Spirit they have not; positively they have it not. While their heart is divided, their accord is gone, and with it the Spirit is gone too. The Church of God being a flock united under one shepherd; *Hierusalem*, not *Babel*; a City built, and at unity in it self, and not a City of confusion.

When *Abraham* was to offer unto God a sacrifice, he divided the beasts; the Heifer, the Goat, and the Ram: but as for the birds, the Turtle, and the Dove, he left them whole. What are these beasts, but those *Luxur's*, those sensual men in *St. Jude*, walking and poring on the earth? What are these birds, but the spiritual, soaring and mounting toward heaven? Those like beasts are alwayes divided, sundred into divers parts by hatred, debate, emulation, contention, sedition, heresies: while those other mild and Dove-like minds remain alwayes whole and entire, like a City that is at unity in it self, where both the Governor, Magistrates, and people joyn in one for the common good.

In such a holy unity the Disciples were assembled; in such an unity they pray'd, in such an unity they remained; there was not a harsh word to hinder, or a discord to break off this holy meeting. In this Assembly they purpose to fill up their Colledge; no man gainsayes *Peters* motion; with a common consent they give forth their lots; with one voice they pray. And when the lot fell upon *Matthias*, nor he that was chosen was proud of his preferment, nor he that was passed by murmurs at it. And the reason was, because they were all with one accord

5. *Ἐν τῷ αὐτῷ.*

This is their last Qualification; this generally is referr'd to the place. And they

they make the Note this, that unity of mind was not enough, except they continued under one roof. For, say men what they will, division of places will not be long without division of minds. Good reason therefore had the *Israelites* to be jealous and offended with the two Tribes and a half, for erecting their Altar in the Borders of *Jordan*, and thought it a sufficient ground of Warre, till they were satisfied. For they conceived if they came not up to *Shilo*, they would quickly part from the sincerity of their Religion. For did it not so fall out afterward, by the erection of the Calves by *Jerobam* in *Dan* and *Bethel*, and the *Samaritane* Temple? You say, at *Jerusalem*; but we say, in this Mountaine; Mark I pray to what pass the matter comes; You say, but we say, and that to Christs own face, by a Woman: No such thing heard of, so long as the people went up three times in a yeare according to Gods Ordinance to the Temple at *Hierusalem* to worship. This is an *Item* for those who are *filij subtractionis*, withdraw themselves to perdition: Never let them presume to keep the unity of faith, who flie that place where the faithful meet to serve the God of unity. Of this, lamentable experience is too sure a proof. For we live to see it verified. Scarce men of one minde in one house, since they met not in one house. Corners beget a bastard-brood of imaginations; imaginations will-worship; will-worship heresies; heresies divisions; divisions hatred and alienation of minds; And it will be no better, till we meet again *in nō dūm*, in the same place.

2. This I acknowledge is the judgement of all the Expositors I have cast my eyes on, who refer *αὐτὸ* to the place, and then no question they understand the Substantive *ἐκκλησία*. But what now and if *ἡ ἐκκλησία* be the Supposite, as is most usual in the Greek Dialect? then the sense will be, They were all minding the same thing, how they might advance the Name of Jesus of *Nazareth*; how they might enlarge the Church by execution of their Commission, Go and teach all Nations; how they might draw in the Jews, and convert the Gentiles. Now these thoughts might be a notable motive to move their Master, who gave the Commission, to send down the Holy Ghost (without whose power it could never be done) upon them: It being usual with God to bestow Gifts upon all those he sends upon his Errand.

Every true servant of God is his Coine. Now to mony that shall be current, three things are requisite. First, that the metall be pure and lawful: Then, that it hath a right stamp and superscription. Lastly, that it be of a just weight. Good works proceeding from faith and charity, is as it were the material part, all of pure gold. The letters in the posse carry the Name of God. And that which makes it full weight, is the pious and honest intention out of which they are done. *Amor meus pondus meum*; eo feror, quoniam feror. If therefore thy love carry thee to God and his glory; that pious intention will make it down weight. The Apostles shew'd evidently whose coyn they were. Their works were pious, their lives blameless; we hear hitherto of nothing but prayers and supplications. In every place they came, they produced their Commission, and publish'd it in their Masters Name. And at this time 'tis evident their intention was honest and pious; for gathered they were *in nō dūm* for that end and no other; with which their Master was so well-pleased, that

Suddenly there came a sound from heaven as of a rushing mighty winde, and it fill'd the house where they were sitting.

When the Holy Ghost was given, you have heard, and what Qualifications there were in them that receiv'd him. It remains now, that I acquaint you with

Ddd.

Joth. 22. 11, 12

1 Kings 12. 32.
Josephus.
Joh. 4. 19.

Heb. 10. 39.

Mat. 28. 19.

August.

Verse 2.

Luk. 1. 68. &
19. 42.

with the manner how he came, which was evident to two senses, the ear, and the eye. To the ear in a noyse; To the eye by a light. A noyse or sound, put case of a Trumpet, to awake the drowsie world to hear. A light, to let them see the day of their vifitation; that they now look up, and continue in blindness no longer. Audible and visible this his coming was; whence Saint Peter saith, Verse 33. *Christ being by the right hand of God exalted, hath shed forth this, which you now see and heare.* And heard first it was; For it was

1. *A Sound.*

Rev. 3. 10.
Verse 6.

Before men enter the house, they usually knock at the door, and so shew that there is some body present, that would willingly be admitted in: So the Spirit here first by this sound gives notice of his approach, stands at the door as it were, and knocks, that they to whom he was sent, might open unto him. And it seems he knock'd so loud, that all *Hierusalem* heard it: For at this sound the multitude came together, and was amaz'd to hear it. It seemes to me, to have been like the voice of some Trumpet, clear, and certain, which brought these devout Jews and Proselytes that dwelt at *Hierusalem*, so directly to the house whence this sound proceeded, to know the cause of this sudden Alarum.

Being assembled, probable is, that the Apostles miraculously honoured with the fiery tongues, which set upon their heads as some conceive, went out unto them. *Carthusian* thinks into the Temple; For the upper Chamber in which they were, was not capable possibly of such a multitude, of which three thousand were converted upon Peters Sermon. However it were, this sound was loud, distinct; and it wrought so much upon them, that it brought them together, to enquire of this wonder.

Psa. 72. 6.

This sound at the sixth verse is call'd *quid*; a voice; so that a man may guess there was somewhat Articulate in it; and if so, they must run together the more willingly. Christ by his Spirit descended not now as at his Nativty all in silence, as raine into a fleece of wool, but openly, and with a great sound; not in humility, but in Majesty, that he might make it known, that he was exalted, that he was gone to heaven, that he was seated on the right hand of God. And from thence he shed forth this, which they saw and heard. Saw, in the fiery tongues; Heard, in the sound and voice. This shews,

Joh. 1. 23.
Psa. 19. 3.

1. That the Spirit of Christ is no dumb Spirit, but vocal; A sound gone out into all Lands, heard in all ages. *Enoch* sounded it abroad by his prophesie, *Noah* by his preaching, *Moses* caused it to be heard by the Jews; and when *John* came, he noysed it abroad. For he was *vox clamantis*; Christ was the Word, he the sound only to bring it to the ear. And what were the Apostles else? voices only, whose sound went out into all lands.

And it is not without reason, that the holy Ghost thus descended in a sound first, that brought the multitude together, and after spake by the Apostles tongues more distinctly to them. For it shews us the way by which the holy Ghost works by the Word.

Rev. 14. 2.

Revel. 14. 2. *There came a voice from heaven, and it was first as the voice of many waters; then as the voice of a great thunder, after as the voice of harpers with their harps.*

1. The noyse of waters goes first, and the roaring thereof is heard afar off, and causeth men to run together to enquire the cause. But it is no distinct voice. Thus the sound of Gods Word affects men at the first hearing. They come to the Assembly of Gods Saints, they hear it as it were a great noyse, they

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they are amazed and astonished at it, but perfectly understand not what it means. Come, saith *Augustine* before his conversion, let us go and hear the eloquence of *Ambrose*; no more let us go and hear like the *Scythians*, ready to lend an ear to every new thing.

2. But to this noise of waters, there succeeds the voice of Thunder. For God hath among his Embassadors some *Boanerges*, *sonnes of thunder*; that upon occasion, as *Pericles*, can speak Thunder and Lightning, strike fear and terrour into them, whom the meer sound and voice of the waters brought together. Such was the Parable of *Nathan* to *David*; the message of *Isaiah* to *Hezekiah*; of *Jonah* to *Nineveh*. And this operation of the Word, though very fearful, is exceeding healthful; for by sense of wrath the Lord makes ready and prepares his servants to receive the sweet musick of mercy. *A dolore parturivimus salutem*, Like a woman with child, that draweth near the time of her delivery, is in pain, and cryeth out in her pangs, so have we been in thy fight, O Lord. For the Spirit of bondage or a servant, makes way to receive the Spirit of Adoption and assurance of a Son, by which we cry *Abba Father*.

3. Now after this succeeds Harpers. These are skilful Musicians, and melodious musick they bring to our ears after the Thunder. For such is the operation of the Holy Ghost by the Word, that after the heart is terrified and mollified by the Thunder-clap, it sounds forth a pleasant and pleasing tune of mercy to the penitent. The Thunder was over, and *David* hears, *God hath put away thy sinne*. The clap, *moriturus*, about *shalt dye*, is past, and *Hezekiah* hears, *I have added to thy life 15. years*. *Nineveh* appears in sackcloth, and God spares that sinful City. Every Chapter of the Book of God ended by this holy Spirit, is as it were a several string of this Harp; which being touch'd by a finger taught to strike from above, (for except the musician be skilful, the instrument will make no melody) brings to our ears a heavenly harmony. One string or verse sounds forth mercy and Remission; another Grace and Renovation. This peace and consolation, that joy unspeakable, altogether glory and eternal felicity. In a word, no tongue can express the comfort, the joy, the power, the word of the Spirit hath to allay and pacifie the manifold risings and perturbations in the hearts of the Saints of God. They come penitents, they depart with a pardon; they come *Publicans*, they depart justified; they come in tears, they depart in joy; they come disturb'd, they depart in peace; they come oppressed with cares, they depart relieved with content. O happy, thrice happy that soul to whom the Spirit of God upon his Harp plays this Lesson!

And finde we not all this verified in this place? First the Spirit of God descends in a sound like that of many waters; this brought the multitude together, and the effect was so more, but that *words*, they were confounded, troubled in minde, and knew not what to make of it. But after *Peter* falls upon them in Thunder and Lightning, *Can ye see the man that crucified Jesus, who is now raised and made Lord and Christ*. Of him you are the betrayers and murderers; with which clap they were so terrified and affrighted, that they were pricked to the heart, and cryed out, *Men and Brethren, what shall we do*. The Thunder is over, and now *Peter* takes, as I may say, his Harp, and strikes up to them this sweet and melodious Lesson, *Repent and be baptiz'd every one of you in the Name of Jesus Christ, for the Remission of your sinnes, and ye shall receive the gift of the Holy Ghost*. For the promise is made to you and your children. What promise? that of the *Messias*, that of *Joel*, *Effundam Spiritum meum*, I will pour out one of my Spirit. Did ever Harp sound forth a more pleasing Note? The delight was so great, that it drew them alwayes to him the sound of it, to continue together, and

Ddd 2

Mark 3.17.
Plusarch.

1 King. 11.1.
Isa. 38.1.
Jon. 3.4.

Isa. 26.17.

Rom. 8.15.

1 Sam. 12.13.

Isa. 38.5.

Joh. 3.10.

Luk. 18.14.

Verse 36,

37,

38,

39,

16,

47.

to eat their bread with gladness and singleness of heart. But observe I pray, that this content came not till the thunder was gone, and the sound that went before it. With that the holy Ghost began; that, if no more, yet as a Trumpet, may draw men together.

2. Next I pray take notice what kinde of sound it was. Not every noyse I warrant you; It was *Exo*, A sound, as is that of an Echo, which is a sound at the second hand, or at the rebound. Spoken somewhat must be before, or else there is no voice heard. And a lively type this was of all the sounds that came from the Apostles mouths. For they were but Echo's of that voice which spake first from above to them; they took the voice at the rebound, and return'd it. For they sounded not any thing into the world of their own heads, but what this Spirit said before. *Exspirabam quod iste Spiritus inspirabat*: They breath'd forth what this Spirit breath'd in; much like an Organ or Trumpet which sounds out, and diversifies the Notes from the Bellows or winds. Their sound indeed and their words went out into all Lands; but it was Gods meaning; their voice, but his Doctrine.

Psal. 18.

And cursed be that preacher who takes himself to be more than an echo. For if an Apostle, or an Angel from heaven preach any other doctrine than what he hath receiv'd from thence, let him be accursed. No prophesie was of Old *Min* *imadent*, of private impulse; and therefore no Prophecie now must be of any private interpretation; that one which God hath put in our mouths, that must we speak, being but as I said only Echo's,

Gal. 1. 8. 9.

2 Pet. 1. 20.

Numb. 22. 38.

Quia nec reticere loquuti — Nec prior ipsa loqui didicisti.

1 Joh. 1. 1.

Let then the New lights boast themselves to be voices, we will esteem ourselves only to be but Echo's; and by the help of God, that which was from the beginning, that which we have heard and seen, that only we will report to you. Our message shall not be out of our own brain, it shall be from heaven, whence this sound came.

For four properties I told you this sound had.

1. It was from heaven.
2. It was sudden. *It came suddenly.*
3. It was powerful, *as of a rushing mighty wind.*
4. It was no common wind, *for it fill'd the place.*

Jam. 1. 17.

From heaven it was from whence every good gift comes; and needs it must be so, since in heaven the Father of all good gifts dwells. It was not more than ten dayes, since our Saviour was ascended thither, and behold what a Comforter he sends from thence! The best of us being used as he was but seven weeks before, would never more have thought of man, except it had been to raine down fire and brimstone from heaven in revenge. But how unlike are Gods thoughts to ours! Christ ascends to the Father, and he cries to the Father, *Arise O Lord and visit all people. The Heathen that know me not, and the Jews that crucified me. Ego visitavi, I have visited the world, and done the work, that thou hast commanded me to do; and now O Father be but thou pleased, and I will perfect and consummate this work, not only in gathering the lost sheep of the house of Israel, but all Nations to my fold. He could have cried, Revenge my blood O Father! but he asks, Pour out thy Spirit from this thy seat of Majesty, that with me he may make*

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and seek my Redemption to man. I come to send fire on the earth, and what would it till it be kindled?

Luk. 12. 49.

When Moses ascended into the Mount, the Law from the Spirit descended. And now that Christ is ascended to heaven, the Spirit himself came down. There was then fire about the Mountaine terrible and full of smoak. But now fiery tongues, but not terrour, nor yet smoak appears. Then the people heard a voice that they knew not, and now the Apostles speak many tongues, which before they understood not. There when the Law was given, a Trumpet sounded; and here on a sudden a voice sounded from heaven. *De celo Lex, de celo Evangelium*; Law and Gospel, both from heaven. It was not in the Disciples power, but in Christs promise, that the Spirit came down. It was the work of God in heaven, not of any man on earth. If ever, upon this day, that of the Psalmist was verified, *The heavens declare the glory of God*; not by the beauty of the Sun, or order of the stars, nor yet by the sweet dews and rains that distill from thence, but that from those celestial Orbs there came this heavenly gift, which taught the Apostles what to say, and the Church what to believe.

Exod. 14. 18.

Mar. in loc.

Psa. 19. 1.

Oh how true is that of Saint James! *Every good and perfect gift is from above*; wisdom is from above, the true bread from above; Christ is from heaven. Blessing is from heaven, *Deut. 26. 15.* Forgiveness is from heaven, *2 Chron. 6. 27.* Salvation from heaven, Righteousness from heaven, *Psalme 85. 11.* The voice from heaven, *Matth. 3. 17.* The Baptism of John from heaven; An Angel to comfort, from heaven; Light from heaven, *Acts 9. 3.* The sheet opened and displayed, from heaven, *Acts 11. 5, 9.* The words yet spoken to us, from heaven; Our defence from heaven, *Joshua 10. 11.* Our New birth from heaven, *John 3. 3, 5.* Our Lord we expect, from heaven, *1 Thes. 4. 16.* In a word, this sound from heaven, All from above, all from the Father of lights.

Jam. 1. 17.

Joh. 8. 31.

Joh. 6. 13.

Psa. 77. 3.

Luk. 10. 5.

Luk. 22. 43.

Heb. 12. 25.

Judg. 5. 20.

1 Cor. 15. 47.

How should this wing our thoughts, and mount them upward! When we hear any mighty noyse, or sudden sound, we presently turn our face, and look toward the place whence that sound proceeds.

*Clarescunt sonitus, armorumque ingruit horror,
Excursus sonitus, & summi fastigia celsi
Ascensu supero, atque arreptis auribus asse,* saith *Æneid*.

Virgil. Æn. 2.

Here we have a sound from heaven; at least then let us look upward, and lift up our eyes to the hills from whence comes our help. This was one of those Psalms of Degrees, which was sung by the Priests upon the steps in ascent, as they ascended to the Temple; and it teacheth to ascend and raise our thoughts on high, especially at that time when the sounds come from heaven.

Psa. 121. 1.

The Revelations of the Prophets, the Moral Law of Moses, the voice of the Evangelists, the writings of the Apostles, nay all the good Sermons framed according to that Rule, that perswade to faith and a holy life, are sounds from heaven. The Holy Ghost which spake by the Prophets, yet preacheth by us; And will you not then turn your faces, and once look up, and enquire whence the sound comes?

1 Pet. 1. 12.

From any hollow or dark Cave of the earth it comes not; for it is no vapour or exhalation. Were it such, it would puff into your ears, *Eat, and drink, for to morrow ye shall die.* From flesh and blood it comes not, for then it would deaf you againe with the Horseleach noyse, *Give, give;* or the Harlots tongue, *Come, let us take our fill of love.* From hell it is not, for then it would carry you about from corner to corner, delude you here, and mock

Isa. 22. 13.

Prov. 30. 15. &

7. 19.

Mat. 24. 23.
Jam. 3. 15.

Psa. 44. 8.

Luk. 9. 35.

mock you there, *Here is Christ, there is Christ*; the noyse would be fearful, hideous, uncertaine: it would be earthly, sensual, devilish. And such sounds there be now too many; I desire you would be deaf to them; for though they sound loud, yet they are empty, vain, pernicious.

Perforavit aures; God hath bored your ears for another purpose; and sent this sound from heaven to another end. Suppose you yet heard the voice from above, *This is my well-beloved Son, heare him*. As that Preacher is happy, of whose Sermon it may be truly said, *Hodie de caelo factus sonus*, This day by his tongue there came to us a sound from heaven: So also is that hearer happy, who lends his attention to that sound. And the sooner the better; for it is fit that our attention should answer his speed; as the sound came suddenly from Heaven, so should we speedily listen, heare, and obey on Earth.

2. *Apv*; Suddenly there came a sound.

Rom. 11. 9.

Psa. 147. 35.

Gen.

For that's the second property of this sound, that it was sudden. *Suddenly the sound came*, when they thought not of it. The gifts of the Spirit of God are free, not tyed to times or tydes, nor persons, nor places; but they come on a sudden, when he will, and on whom he list. All acquire habits, how perfect soever, require much time, much industry, much experience, many precepts: whereas those which are infused, and are far more excellent, are not delayed, but perfected in an instant; whence saith the Psalmist, *Thy Word runneth very swiftly*; no motion so swift, none so quick: *Nescit timor molimina Spiritus sancti gratia*: The grace of Gods Spirit knows not what belongs to labour; he sooner makes a new man, than the Sun doth a new day. This is a work of power, and therefore indisposition or unaptness of the subject shall not be able to retard it.

1 Cor. 15. 52.

John 5. 28.

Chrysost.

The Resurrection from the dead shall be *in a moment, or in a twinkling of an eye*, in the turn-cast, or twinkling of an eye; not successively, but suddenly; not by degrees of time, but in an instant. The rising from sin is another Resurrection, and 'tis but for the Spirit to say the Word, and 'tis done; the hour comes, and now is, when they who are in their graves, dead and buried in their trespasses and sins, shall hear the voyce of the Son of God, and live.

O quam mirus artifex Spiritus iste! O what a strange Artisan is this Spirit, who changeth not the substance and nature of the man, that you mistake not, but mends the faculties and affections of his soul in an instant. It falls upon a Publican, and makes him an Evangelist; it finds a Persecutor, and makes him a Doctor; it meets with a Herdsman, and turns him to a Prophet; with David a Harper, and makes him a Psalmist. In a word, with Mary the sinner, and makes her a Saint; of a common Harlot, more chaste than the most Virgins. Such as is the speed of an Arrow, which parts the yielding Aire with an incomparable celerity, so that the eye cannot well discern the motion; yet that it hath moved it knows, when it beholds it fixed: Such is the motion of the Spirit, *progreſſum non vidimus, progressum videmus*. The work is so quick and secret, that we discern it not; but that it hath moved we know, when on a sudden we behold Saul to become a Paul, a deboliſt Prodigal to become another man. Sudden things startle us, and make us look about, and so well may this; for 'tis not possible to fix upon any other cause than this power of the Spirit: *The right hand of the Lord brings mighty things to pass*.

Mat. 18. 15.

And that which now on a sudden this good Spirit hath brought to my thoughts, is, that this very instant there is a sound from heaven ringing in your

your ears, and are you not awake at it? are you not affected with it? Despise not the present motions of grace, though suddenly arising in your hearts, but take the wind while it blows, as not knowing when it will, or whether it will ever blow again. The Spirit which works repentance and grace in our hearts, is not at our beck, we cannot set him a work when we would; let him therefore work when he pleaseth.

When David asked counsel of God whether he should go up against the Philistines, the return was, *When thou hearest the noise of one going in the top of the Mulberry Trees, then remove; for then shall the Lord go out before thee to smite the Philistines*: So David did, and prevailed, and no marvel, when he followed *Ductum Dei*, God that led him, and set him his time. Thus should every one observe, when God casteth into his mind good motions and desires, and then step in and apply himself to God; stir with him when he stirs; for this is the way to conquer any sin, though it be a Philistine. At the Pool of Bethesda, there were set-times when the Angel came down and troubled the waters, and whosoever did there step in, was healed of whatsoever disease he had. So are there certain times when God moves and stirs the waters; that is, the heart and the affections: and would but men be heedful of these seasons, of this kindly and unexpected work of the Spirit, and work with him, find they should a very strange effect. For as the Camelon approaching a body of any colour, is instantly of the same stain; so also they who with diligence and endeavour are intente to the approaches of Gods Spirit, carry away a deep and various tincture of grace on a sudden; his descent is not more sudden, than is their change; the alteration of the weather is not more sudden upon the shifting of the wind; which here also we find a type of him; for this sudden sound was

2 Sam. 5. 24.

Peter Martyr in loc.

John 5. 4.

The Descent of the Holy Ghost.

3. *ὡς ἄνεμος ὡς ἄνεμος* As of a wind.

AND yet not every wind neither; it was not *ἀνεμος*, but *πνεῦμα*; not a common wind, but a spirit, a breath; which word doth well agree to the Holy Ghost. 1. Because the proceeding of the Holy Ghost is as it were the breathing of the Father and the Son. 2. Or else because by a breath first confer'd on the Apostles; *He breathed on them, saying, Receive the Holy Ghost*. And at this day *conferretur inspirando, tacito afflatu*, in a secret inspiration, and not by any external and sensible motion.

Lorin. in loc.

Aret. in loc.

John 20. 22.

Psal. 104. 29.

Gen. 2. 7.
Efdras 2. 3, 5.

Breath is a certain evidence of life; when that fails, we dye; while we draw in that, we continue in the Land of the living; hence the word is borrowed to signifie the Holy Spirit, who is the fountain and original of all our spiritual and supernatural life; or as the Nicene Fathers have it, the Lord and Giver of life; which the words of Moses do not obscurely insinuate; *The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul*. After the hand of God had past upon Adam, and shaped him out of that earthy slime, there he lay a body without a soul; then he breathed into him, and with that breath inspired him, and communicated unto him the breath of life; or as it is in the Hebrew, *Spiraculum vitarum*, in the plural number, the breath of lives, because he gave unto him a double life.

1. The first was natural, proceeding from his soul, which being infused and breathed into him, with it there came those faculties of vegetation, sense and reason,

reason, by the exercise of which we know and conclude rightly that any thing is alive.

Ezek. 37.

John 6. 63.

2. The other was supernatural, or a life of grace, proceeding from the Holy Spirit, which *κατ' ἐξουσίαν*, or preheminance; is called *Spiraculum vivum*, the breath of lives, because the gifts and graces are many which come with this breath, though in such a measure as it pleaseth him to breath them in. In the life active or contemplative whatsoever is vertuous, in piety or charity whatsoever is commendable, are but the breathings of the Spirit: For as *Ezekiels* scattered and dry bones came not together, till there was a noise and a shaking among them, and after they were joyned, and sinews and flesh came upon them, and the skin covered them, yet they lived not, till the breath came among them. So also a natural man is but a dry bone, sever'd he is from the body of the Church, he moves not, he stirs not till the noise of this Spirit comes, and then he walks with flesh and skin on his back, but hath not in him the least sign of life, of this spiritual life, till this *πνοή*, this breath from heaven comes into him: *It is the Spirit that quickeneth, the flesh profiteth nothing.* For what is the flesh without breath but a dead, stinking, putrifying carcase? And what is the soul without this holy breath but miserable flesh, carnal, dead to sinne, stinking in the grave of enormities, corrupte and putrifying? But when God is pleas'd to poure out his Spirit upon this flesh, it presently lives, it breaths, and the breath is sweet and odoriferous, exhaling from the flowers of virtues; and the ill scents of vice offend no more. In a word, such is the efficacy and power of this breath, that the old dead man resolv'd as it were into dry bones, lives, and breaths, and does all the duties of a living soul.

Look up to heaven, and tell me whether you can number the stars. At the same instant you may give in a Catalogue of those graces and favors which come unto us with this breath. To some general heads we are able to reduce them, as we do the stars to constellations; but the particulars are innumerable.

Isa. 11. 2.

Josh. 6. 20.

Zach. 4. 2.

1 Cor. 12. 4. &c.

1 Cor. 12. 4.

Eph. 4. 7.

Gal. 5. 22, 23.

Exod. 35. 35.

Judg. 6. 34.

Num. 11. 17.

And first you shall have the Prophet *Isaias* account, *The Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and the feare of the Lord;* To which Saint *Hierom* adds the Spirit of piety; Whence the Fathers and Schoolmen have taken occasion to call the Holy Ghost *Septiformem Spiritum*, the seven-fold Spirit; and some liken him to the seven Trumpets, at the blast of which the Walls of *Jericho* fell down; others to the seven pipes that conveyed the Oyle into the seven Lamps that were on the top of the golden Candlestick, which was a type of the Church.

But St. *Pauls* Catalogue is far more cleare; *The Generals are Diversities of gift, Differences of Administrations, Diversities of operations.* The particulars, *the word of wisdom, the word of knowledge, faith, the gifts of healing, working of miracles, Prophecy, discerning of spirits, divers kinds of tongues, Interpretation of tongues.* But all these worketh that one and the self-same Spirit, dividing to every one severally as he will.

Docendi causa, To inform us the better about them, Divines reduce them all to these two heads. There be, say they, *Gratia gratis data*, or *Gratia gratum facientes*; favours freely given, and favours that being given gratis, make us acceptable in the eyes of God. I shall use easier terms, *Gifts*, and *Grace*, with the fruits that come from it.

1. These gifts of the Spirit are call'd *χαρίσματα*, of which sort is the Spirit of life infus'd into all living creatures. Then that of Art into *Bzeziel*, that made him skilful to work in Brasse; and that of power into *Gideon*; that into the Elders. which gave them wisdom to govern; that of Prophecy in the

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the old Prophets; Of miracles in the Primitive Christians; of power to speak all tongues in the Apostles; In a word, of ability to execute the duties of our particular callings and professions. Men may be apt to sacrifice to their own avarice, and boast By my own wit, and my might, and power, and skill, have I done this or that. But their words are but wind; their whole ability and ingenuity is from this breath. Bezaleel a Mason cannot Carve a Stone, nor Aboliah work in brasse or gold, till God hath fill'd them with his Spirit. A part of Moses Spirit must be put upon the Elders, before they know how to be Judges. And a cloven tongue of fire must descend upon the Apostles, otherwise they know not what and when to speak.

All these are Gifts that *gratis* freely come from the Spirit of God; but they come from him as he is the *munus*, the Spirit only, without any reference to Holy at all; for they may be in those that he never means to make holy. Tubalcain may be a cunning workman; Balaam a Prophet; Multihann a good justicer; Judas and all cast out devils; Mithridates speak 22. languages, and yet perhaps not one of these go to heaven.

2. It is from the Spirit as he is holy, that come those *gratia* those *Gratia gratum facientes*, those fruits of grace that first sanctifies the Roote, and then the blossoms and fruits with which his Saints and Servants are vested. These are only the graces that will better us; these for which we shall be the better (for the other without these will be of no use, except to encrease our stripes) and therefore let us be humble suiters; that we may be inspired with these. You may, if you please, comprehend them all under the word *Inhabitation*, which is St. Paul's; Know ye not that the Spirit of God dwells in you, except, &c. He dwells, and that notes a perpetuity; he comes not to give us a visit, and so take his leave, but he comes to settle himself, and take up his residence in our bodies which are his Temples. Yea, and he performs then the Offices of the Master of the Family, disposes of the heart of man, as Lord of the house, *tenet dominium in suis*; and makes use of his power over all such as are under his Charge.

1. He directs all the Family, and guides into all truth. He teacheth what they know not, calls to minde what they have forgot. Where any doubt, he is able to resolve them; when perplex'd, to advise them. He exhorts the soul to joyne to God, the minde to desist from evil. O strange thing, the Creator perswades his creature, God instructs his clay; to some he speaks kindly as friends, to others as brethren, to some as Sons, to many as servants! He calls upon all, to think less on the world, and more on heaven; and that they may not mistake the way, promised he hath (so he may be heard to speak) to keep them from error, and secure them in truth. He is then the best Counsellor that may be.

2. But he dwells not only with us to direct, advise, teach, and counsel us, but as Lord of the house, when ought is amiss, he begins to chide and finde fault. He is the holy Spirit of discipline, and he will not abide it, when unrighteousness comes in. He will convince, shame, confute, silence, when he sets before his the things that they have done. Those throbs and throws of the heart that follow this conviction; those accusing thoughts are from this Spirit. He is a wind against us, when we are about to do something against Him.

3. And instead thereof, it stirs up good affections and motions in us. For as the flesh lusteth against the Spirit, so the Spirit resisteth against the flesh. It never will suffer sin to reign, and domineer, and command in that house where it is Master. Lodge it may by stealth in some out-house, but into the Bed-Chamber of the Heart, it shall never come to play. R & X there.

Isa. 65. 5.
Ami. 6. 13.

Exod. 31. 3.

Num. 11. 27.

Rom. 8. 9

2 Cor. 13. 5.

1 Cor. 6. 19.

Joh. 16. 13.

Joh. 14. 16.

Wild. 1. 6.

Joh. 16. 8.

Psa. 50. 21.

Rom. 8. 15.

Gal. 5. 17.

Luk. 10. 34.

Rom. 8. 18.
Ma. 9. 1.

Psa. 45. 9.

1 Cor. 1. 22.

Ezek. 36. 26.

Psa. 51. 17.
Mat. 6. 23.
Heb. 10. 12.
Luk. 8. 15.
Psa. 7. 10.
Cant. 5. 1.
and 8. 6.
Prov. 19. 21.

4. Lastly, If any of his Family, even the meanest be disaffected, and stands in need of comfort, like the good Samaritan, he pourses in wine and oyle. The Comforter he is, and he never fails to bring comfort with him. Two things there are which do most afflict; outward calamities, and inward sorrows; and of these two this last is most bitter; for a troubled spirit, who can bear it? It is this holy Spirit of God, that in both breaths comfort in to our fainting spirits; Assuring us for the first, That *the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.* And bidding us be of good cheer for the last, for our sinnes are forgiven.

His saving graces you see are divers, and yet I am forc'd to omit many. And because they are many, his types are so too. Water sometimes, sometimes fire; one while winde, another while oyntment; in one place a seale he is, in another a *earnest*; that according to our severall wants we might be supplied. Be we cold, and dull, and chill at our duties and devotions? he is fire to warm us. Are we soyled and fouled with the filth of sin? he is water to purge and cleanse us. Are we shipwrecked with *Jonah*, and flying from God? a powerful winde he is to bring us back. Are we in distress and heaviness? then he is oyle, the oyle of gladness to cheer the heart, and refresh the countenance. Are we in doubt of our inheritance, then he comes with his seale, and sets it to our conveyance, that what was prepared by the Father, and purchased by the Son, shall be fully possessed by us; for which he gives us earnest, *even the earnest of his Spirit.*

But perhaps it may be demanded, How shall we know whether we have receiv'd this Earnest or no? I conceive it is no hard matter. Remember that he is *word*, a Breath; and whether a man hath any breath in his body, will easily be discovered. For there be three principal places in which it will be discerned. For at the heart it will bear; at the mouth it will breath; and at the pulse it will be felt. One of these may deceive, but all of these will not deceive.

1. He begin at the heart where life begins; for as in the life of Nature, that is *primum vivens*, the part that first lives: so it is in our life of grace, that part it is that is first quickned. God promiseth when he was about to make a new man, that he would first make him a new heart; *A new heart will I give you, and a new spirit will I put in you.*

No better way then to know whether we have receiv'd a New Spirit, than to examine how this breath is operative about the heart. If it remain still cold as a stone, then this breath hath not warm'd it. Or if it burn with fleshly desires, then this breath hath not been receiv'd to coole it, to purifie it.

Yea, but is not the promise there, that the conversion shall be into a heart of flesh? True, of flesh, but not of stone. Of flesh, for the softness, tenderness, live-blood that is in it; not the impurity, corruption, and grossness, and fatness. These are gone, and instead thereof there comes into it softness, that the Spirit may easily write the Will of God upon it; and tenderness, that it will be sensible of the least prick; and so full of life it will be, that the motions and desires thereof, will uniformly and constantly be inclined upward. Briefly, it will be a *broken and a contrite heart, a heart full of light, a clean heart, an honest and a good heart, an upright heart, a diligent heart, an heart that hath Gods seal upon it; which, as I now said, is the Spirit.*

2. But because there be many devices in a mans heart. And possible it is it may not be so sound and honest as we would make our selves and others believe; a wise way it will be to look abroad, and mark diligently what comes from

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from within. The life is the best Index of the Spirit, *novum advenisse spiritum, nova vite ratio demonstrat*. A new life will shew as easily that we have receiv'd a new Spirit, as good fruit from a Crabstock, will demonstrate that it was grafted. Now our life is best known by vital actions, which are Speech and Works.

2. Go to the mouth then, and mark what kinde of breath comes from thence. For if men breath not out the wonderful works of God, 'tis not likely that they have receiv'd *novum spiritum*, this breath. For the Apostles had no sooner taken in this Aire, but presently they began to speak with other tongues. The miracle is past, but the Moral lasts; upon the receipt of this holy Spirit, there will be a change in the Dialect; a change from cursed, unclean, corrupt communication to such as becometh Saints. Mark the Apostles Charge, *Let no corrupt communication proceed out of your mouths, &c.* Then follows, *Grieve not the Spirit by whom you are sealed to the day of Redemption.* After, *Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you with all malice.* Let no such stuff come from you, let these be put away. Why so? because it will be *gravamen*, a grief, a sadness to the Spirit. He is the Spirit of the great God, and then for his honours sake: He is the Spirit that seales, and so for his benefits sake abstaine from these. These two, his Greatnesse, and his Goodnesse; his Greatnesse in himself, his Goodnesse to us plead strongly against all Impure, Obscure, Accursed, Bloody, Filthy words.

Eph 4. 29, 30.
31.

Judge then with what spirit they speak, whose lips are no sooner opened, but incontinent you may smell the stinking breath of their Lungs infecting both the aire and ears of the hearer! When I see the smoak vomiting out at the top of a Chimney, would not a man take me for a fool, nay worse, a lyer, to affirm there were no fire in the hearth? The case is much alike; when whole floods of corruptions, accursed Oaths, smutty words, threatening and slaughter against Gods people shew themselves at the mouth, were it not great folly and a stark lye to affirm, that there were no filth at the heart? As the Wench at the Door told Peter, *Thou art a Galilean, for thy speech bewrayes thee*: So also this door-keeper of thy thoughts will accuse thee, and blab it abroad, that thou art but a Galilean, because thy language is so broad, so sanguine, so malicious. St. James makes short work, *If any man among you seemeth to be Religious, and bridle not his tongue, this mans Religion is vain, vaine, foolish, little to be set by.*

Mark 14. 70.
Jam. 1. 26.

3. But the last way is the surest of all, which is the Pulse. For if there be breath in any mans body, the pulse will beat, and by it the Physician gives a strong conjecture of the state of the man. For if the vital spirit beat even, and keep good time, then there is hope the body is in the better temper. But if it beat too fast or too slow, he knows the blood is over-cold, or too much heated; if weakly, there is a deficiency in the spirit; if not at all, or not to be discerned, that his Patient is in great danger, if not past recovery. I apply it thus: Works in the Scripture, good or bad, are appropriated to the hand; so call'd often *Opera manuum*, the works of our hands. If you will then know what state a Christian is in, go to the hand, try the work, have an eye to that. If you feele the pulse beat strongly, even, constantly, then the Spirit of God is lively, active, vigorous in that man; he is of a sound constitution, no danger of death in him at all. But if his work be over-hasty, proceeding from an over-heated zeale, or come over-slowly from him, as if his hand were shrunk up or wither'd, or else is so weak that it cannot be known; whether there be any impulse or no, I dare not say the man is past recovery; for who knows that he stands or falls to the Lord of life? sure I am, he carries

Ecc 2

great

great symptoms and evidences of death about him. Yea, and much more when his pulse beats apace, and discovers nothing else but a high seavor of wicked works in him.

Shall I tell you my meaning yet more plainly? No man ever yet saw the works of the Devil, come from the Spirit of God. The works of *Cain* are from the spirit of envy. The works of *Demas* are from the spirit of the world. Obstinacy and stubbornness is from the spirit of perverseness. A careless heart is from the spirit of slumber: Heresies, Schismes, and inconstancy is from the spirit of error and giddiness: A wicked life from the spirit of uncleanness. Lastly, prophaneſs from the spirit of Anti-Christ. And if we have a hand to help on these and the like enormities, you may easily judge what spirit it is that bears from the heart; whereas on the contrary, if we be ready to set our hands to every good work, have hands of innocency to lay upon Gods Altar; hands of mercy to extend to his poor, the pulse beats well; then are great signes of life in us.

Jer. 17. 9.

Luk. 20. 21.

Tit. 1. 16.

1 Theſ. 1. 11.

Jam. 2. 24.

As for what lies coucht in the heart, who knows? not we our selves; our own heart may deceive us. And for the tongue, there is much deceit in that too; Men, as Parrots, have learn'd to speak, and that holy phraſes for a need too; *Hail Maſter, This teacheth the way of God truly.* Saint Paul puts in a complaint against such *ſophiſticatos viros & mendaces*, flinking, disobedient fellows, who profeſſe that they know God, but in works they deny him. But there is *opine fides*, *The work of faith*, that proceeds from the Habit of faith; faith that shews it self by the hand. And this, if it be free, uniform, and constant: Constant, that it vanish not like the morning dew: Uniform, as all kindly and natural motions are: Free, that it have no base principle in it, but meerly flowing from the Spirit of piety, and intended for Gods honour and glory, is a certain evidence of this breath of God within. Where as without such works the Spirit of God cannot be; For without works, faith St. James positively, is but a dead faith; the earthen of faith, no life in spirit in it. For *uſus adeo est proprius operari Spiritui, ut nisi operetur, non fit*. The Spirit it is not, if work it do none.

I have proceeded a great way farther upon this Note than I intended. And I desire it may be imputed to this gale of winde that blew here. For it was *regulatus*.

Hydron igitur domus modo pascitur.

Which the Vulgar Latine translates *Advenientis*.

Hentenius. *Veniens flatus.*

Beza. *Ruentis venti.*

Our English. *Rushing.*

Him.

But I see no reason why it may not be *prosperous*, bearing, or favourable. For sure I am that in *Homer* is *πνευ δμας*, is *ventus qui a puppe*; or *igia*, the winde that blows in the poop favourably, and carries on the ship, which in *Euripides* is *πνευματος δμας*, & *νωκ νοτιον*. In *Virgil* and *Seneca*, *Ventus ferens*.

Virgil. *Æn.* 4.

Expectat facilemque fugam, ventosque ferentes.

Seneca. de Ben.
c. 21.

Navigantem secundus & ferens ventus exhilarat.

The Church is often compared unto a ship, in which Christ is the Pilot, the Croſs the Maſt, the Goſpel the ſayles, Saints the paſſengers, the Apoſtles and their Succeſſors tug at the Oare and Ropes, and the holy Ghost the wind that drives it on. Since then the work of the Holy Ghost is ſuch, that which

offers

offers no force to the will of man, but makes it move in its natural course, to produce its own Acts freely, and to co-operate with God; I take it that Rushing hath not so well expressed, what in the Original is *quæstio abeare*, a favourable blast: And if we beare up with this sweet Gale, I doubt not but at last we shall safely arrive at the *Faire Havens*, that is, Heaven. And this is that gentle winde that hath brought me thus far, and yet onward it carries me, to consider another property this wind had. For it was

Act. 27. 8.

4. *Biaza* A strong and mighty winde.
Vehemens flatus, Vulg. a powerful blast.
Qui cum impetu feritur, blowing vigorously.
Violentus, is not so well.

Vulg. Lat.
 Act.
 Beza.

Now such it ought to be, mighty, powerful, vigorous, vehement, whether we look upon the end for which it was sent, or the effects which it wrought upon the Apostles and the world.

1. The end *Calvin* conceives to be to move this good company, and make them humble, and so the fitter to receive this heavenly gift; For this hath been one of the usual ways of God, not only when he comes to convert sinners, but when he approacheth to visit the just, and especially when he intends to reveale unto them some high mysteries; first to strike a feare and terror into them; that being affected with the reverence of his Majesty, and conscious of their own weakness and unworthiness, they may be the better prepared with an humble feare to behold what he is pleased to reveale. But then presently againe he is pleased to dispel this feare, and quiet the minde, that they may with the greater attention understand what he shall propose in a still and soft voice.

Calv. in loc.

Moses saw the bush burn, and was afraid, and then God spake. *Elijah* was first terrified with the strong winde, the Earthquake, and the fire, and then came the still and soft voice. The same also hapned to *Eliphaz*, when he saw his Divine Revelation: *Feare came upon me, and trembling, which made all my bones to shake. Then a spirit past before my face, the haire of my flesh stood up, &c. There was silence, and I heard a voice saying, Shall mortal man be more just than God? &c.* It is needles to tell you of *Daniel*, *Zachary*, the blessed Virgin, who receiv'd good News from heaven, yet were terrified first, but had this feare removed with a *Noli timere*, Fear not.

Exod. 3.
 1 Kings 19. 11;
 12, 13.
 Job 4. 14, 15.

To this purpose it is notably observed by *Gregory*, The holy Spirit, saith he, when he will make his power known to humane infirmity, comes down in the sound of a vehement spirit, and in the voice of a gentle aire: Because when he comes, he is both mighty and milde: Milde and gentle, that he may apply himself to our capacities, and settle our senses to apprehend what he is pleased to make known: But mighty and powerful, because though he doth accommodate himself to our infirmities, yet by his coming, our infirmity and blindness is disturbed by his glory. But this terrour hath a happy issue: for it ends in joy and security, and security begets hope, and hope erects and confirms the mind, and the mind being erected and confirm'd, listens attentively and quietly to what the Spirit shall speak.

Dan. 10. 12.
 Luk. 1. 12, 13.

Moral. lib. 5. c.
 26.

2. But I come to the effects, and these were as of a mighty winde, whether you cast your eyes upon the Apostles, or upon the world.

1. Upon the Apostles this winde had a mighty power. *Nemo spiritum vehementem is advenisse dubitet, qui de tanta pusillanimitate ad tantum venire constantiam*, Let no man doubt but the Spirit descended on these men as a mighty winde, since from so much cowardize, they came to have so much

Bern. Serm. 1. 1.
 Pent.

courage.

Act. 5. 28.
Act. 4. 18.

Bern. loc. cit.
Luk. 22. 56.
Act. 5. 41.

Exod. 4. 10.
Jer. 1. 6.

Chrys.

Nazian. cap. 4.

2 Cor. 10. 4. 5.

Act. 2. 41.

2 Cor. 10. 4. 5.

Isa. 17. 6.

Thom.
Act. 17. 34.
1 Cor. 1. 20.

courage. After this they fly no more, they leave not their Master; we never read that Peter forswore him, or any one of them denied him. Till this day for feare of the Jews, they were shut up in an upper Chamber, but presently they appeare in publick; they fill Hierusalem with their doctrine, they vouch him in the Council, they proclaime his Name, notwithstanding the peremptory charge of the High Priests to the contrary. It must needs be a mighty power, that wrought this so strange an alteration in them. *Prins inter ancilla verba formid, post modum inter principum verbera fortitudo.* He that before was afraid at the words of a silly maid, fears not now the blows of the chief Priests, but went away rejoicing, that they were thought worthy to be beaten for their Master.

Not one of them desires to be spared upon Moses reason, O Lord, I am not eloquent; Nor puts off his employment with Jeremy, Because he was a child: But with undaunted courage they withstood the Jews; and the more they were forbidden, so much the more they published him. We must not think their Muscles were of Iron, or their bodies were of Steel; that their bones were of Adamant, or their flesh of brasse: But as a greater light extinguisheth a less, so the love of God was so fervent in their hearts, that it made them forget to love themselves. *Ex luteis facti sum ferrei;* Of earthen vessels they became as hard as Iron; a little handful that durst encounter the persecutors swords, the tormentors fires, the teeth of Ravenous beasts, as if they had been *in angustis equum, in domibus asinos;* as if they had been the Spectatours, and others in their steads; as if they had nor bodies, nor flesh for the fire to fry; nor yet blood for the sword, beasts, or Whips to lacerate out.

2. This powerful effect this Winde had in the Apostles the preachers; and upon the Auditours whether Jews or Gentiles, it had no less. The winde is the thinnest, the poorest puff of aire, yet it is of mighty force; it roots up trees, it maketh the deep to boyle like a pot, it rattles the ships together, and overturns the houses of Princes. Such are the operations of this Spirit that moved the whole world, it cast down strong holds, pull'd down imaginations, and every thing that exalted it self against the knowledge of God, and brought into captivity every thought to the obedience of Christ. Wisdom, learning, might, majesty stoop't to it.

At the first blast of this wind three thousand souls overturn'd, and turn'd to God, and in the compass of fourteen yeares we read of whole Countreys and Churches. Cast but your eyes upon the state of the world at that time, and tell me whether or no it could be less than a mighty winde, which could cast down principalities and powers, and whatsoever did withstand the Name of Jesus. The whole world lay in wickedness, Idolatry had clouded Religion, the leaven of sinne sowed the whole lump. Except these twelve unlearned men, and some few others being as a berry or two in the top of an Olive, hard it was to find a believer. Among these Infidels were these fishermen sent, to these great Clerks were these unlearned men to preach from their profit, from their pleasures, that I name not their principles, their kindred, their countrey, their lives; they were to separate them; and had they not need then of a mighty winde, and that from heaven too, to do all this?

And yet this, this so great a work, these plaine men out of Galilee quickly did. For there were of every Age, Sex, condition some, nay many, who did now loose and unglue themselves from the world, nay from their lusts (which is *peccatum maxime adhaerentia*) and cleave fast to the Apostles. So that St. Pauls Question is here seasonable, *Where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made the wisdom of this world*

world foolish? Oh you unletter'd tongues, and untaught by the skill of man, I do even envy the power of your foolish (as the World judged it) preaching, by which the Jews were convinced, and the curious Artists burn'd their books! And of both, many Jews and Gentiles perswaded to be Christians. This could proceed from no other power than that of Gods Spirit, which makes his Word to be *sharper than any two-edged sword, and reacheth to the division of the soul and spirit, of the joints and marrow, being the discernor of the thoughts and intents of the heart.*

The number was so great that this winde brought in, that *Tertullian* in his Apology he wrote to the Emperor, not many yeares after the Apostles days, boasts of it in these words, If we were enemies to your State, you might well seek new Cities, and new Countries whereof to bear Government, for that you should have in your Empire more enemies than Citizens. We have filled your Towns, your Cities, your Provinces, your Islands, your Castles, your Fortresses, your Tents, your Camps, your Courts, your Palaces, your Councils, your Senate it self. *So mightily grew the Word of God and prevailed*, after the holy Ghost had descended in this mighty wind. The power of that Spirit had quickly fill'd the whole world, which, as upon this day, fill'd the whole place. For this was the last property this winde had, it was a filling winde.

As. *It filled the whole house where they were sitting.*

Heb. Adew heb adim Dien a digon, say the old Britains; Without God, without every thing; God is alone sufficient. For have what you will, without him you will never have enough. He alone fills, and gives content to the soul. That nor riches, nor pleasure, nor honour can satisfie, every fool can tell you. Even that innocent good with which the nobler souls hope to slake their appetite (I mean the deep search and possession of knowledge) doth but edge and provoke their desire; Fulness in any of these, sweells rather than satiates; disquiets more than contents. Many with these are *laden*, full to the brim, none *incommodat*, satiated and fill'd. The reason is evident, this Winde is wanting; which commands every man to be content with that measure he is pleased to fill them, yea, though it be of Grace.

And with that, in what measure he pleaseth, yet in sufficiency he fills every house where he comes. He fills the head, he fills the heart, he fills the will. *Mouet, moves, docet*, he warns the memory, he moves the will, he informs the understanding; by which three ways he fills the whole house, which is the whole man: The seat of the memory, reason, and will, being the chiefest Rooms in this building.

1. He fills the memory, whilst he calls to our minde what Christ said, what he did, what he suffered for us; *According to promise, the Comforter shall bring all things to your remembrance.* Those sad and serious thoughts of our Saviours actions or passions, are all remembrances of this holy Spirit; that out of the love he bears our souls, would not have so great matters buried in an ungrateful Oblivion.

2. Then again, as he is a good Rembrancer, so he is the best teacher. Many may advise well, that know not how to teach the way to do well. But this great Master, *Docetis omnia, will teach all things*; teach the Rule, and the way to practice the Rule; as he doth illuminate the understanding, so with his light he brings heat too, and can when he pleaseth, make it active. Every Christian is rather his Schollar than ours; and therefore we may bring to you, and repeat in your hearing the Lessons he hath taught us, without fruit, except

Act. 18. 28.

Act. 19. 19.

Heb. 4. 12.

Tertul. Apo. c. 37.

Act. 19. 20.

Eph. 4. 7.

2 Cor. 12. 9.

Bern. Serm. 1. Pentec.

Joh. 14. 26.

Joh. 14. 26.

Gregor. Hom.
30. in Evang.

cept he is pleased to teach you to practice them. Let there be in Gods house a thousand, two or three perhaps are fill'd with this winde; the other come and go, and are no more moved than when they came. Empty still they remaine for all our winde. The Spirit within is the chief Master, men without are but the under-teachers; these are very necessary, *Sed sine interno Spiritu clamare poterunt, convertere ad Deum non poterunt*; but without the Spirit within, cry they may, but convert to God they shall not. Paul may busie himself in planting, Apollos in watering, but except God give the encrease, 'tis but in vain to rise so early, and so late take rest.

Bern.

3. Farther we maintain, that besides this light receiv'd in the understanding, there must be a delight and a love of that a man knows in his will, by which he is inflamed, and earnestly desires to adhere to God, to his Word, to the light afforded him. For till that duty which is to be done doth delight, and be receiv'd with love, it will never be well done, a good life will not follow. This holy Spirit then *non solum monet, & docet, sed etiam afficit & movet*, not only warms the memory, and teacheth the understanding, but affects and moves the will also. Proceeding from the Father, whose Attribute is power, he raiseth the heart, and makes it able. Proceeding from the Son, whose Attribute is Wisdom, he informs the heart, and makes it wise. And being of himself the Love of the Father and the Son, his charity is so spread broad in our hearts, that now not from our own free will, but by his mighty working we bear a good liking to Religion and Religious duties. And thus he fills every house, every particular soul into which he comes, *bona suggerendo, instruendo, afficiendo*, by reviving the memory, by enlightning the understanding, by inflaming the will to that which is good.

6. The whole house where they were sitting.

Signally, determinately, that house where they were, it fill'd, and not every house at large; nor any out-house, or any place removed from it. This House was a Type of the Church; they then who expect to be fill'd with this winde of the Spirit, must be sure to continue in the unity and verity of it. 'Tis but folly to seek it elsewhere; either in the Synods of Heretiques, or the Conventicles of Schismaticques or Sectaries. There this winde blows not.

Eph. 4. 14.

A winde indeed they have, but it is not *propitius*, a favourable, a gentle winde, that drives on the ship to the desired Port: but it is *impetuosus*, a storm, rather than a winde, that carries the vessel about, and indangers it; and therefore the Apostle knowing that such a winde would rise, gives the Ephesians warning, that they be not carried about with it, *Be not carried about with every winde of doctrine*. This kindly drives not on the passengers, but tosseth them to and fro; this fills not the steele, but rents and tears them. It would put all men in amaze, to consider what state, wisdom, holiness, majesty have stooped to it. What Churches and Common-Wealths have been overthrown by it. No winde hath been so violent as this storm. These are the effects of that winde which blows out of corners: I never think of it, but it brings to my memory the winde that fell upon *Jobs* Eldest sons house; that smote the four corners of it, so that it fell upon the young men, and brain'd them. And well it may be compared to it, for it ariseth from the same Cave; from the Wilderness that, from an Heathen land this. From Satan that, and this from a spirit, but not from the Spirit of *Gen.* 2. that blew from Heaven; 'tis from that unclean spirit that blusters from Hell; and therefore wonder not if it fills the world with confusion.

Job 1. 19.

In

In the Catholique Church of God you shall finde no such winde: it is *plenus*, it is *plenus*, it is a prosperous winde, it is a filling winde. It fills with light, and not darkness; with knowledge, and not ignorance; with meekness, and not pride; with love and charity, and not with malice and frowardness; with peace and unity, and not with War and dissension; In a word, with truth, and not with lyes and error. Sit still then in the Church, and you may be fill'd with this winde; without, never expect to find it.

For to the Church of God only were the promises made; To the people that remain in it. *I will pour out my Spirit*, spoken to none but them. Of this Body Christ is the Head; and it never can be imagined, that his Spirit shall informe, enlive, warme any part that is separated, or doth separate from him. To those, to all those who sit in his house, he will be by his Spirit an Advocate, a Comforter, an Exhorter. An Advocate, setting a Ministry to pray, to intercede for the people, and to use the power of the keys for their good. A Comforter, in divulging and applying the glad-tydings of the Gospel, containing the promises of grace and pardon to the comfortless. An Exhorter, to quicken us, to walk worthy of our calling.

What remains therefore, but that we expect the Spirit in that house he is pleas'd to fill? That we submit to his Ordinances, and wait for his grace, that way he is pleas'd to bestow it, which is then done when we are diligent in his Word, when we are obedient to the Pastors set over us by the Holy Ghost. For in *ecclesia baptizans, ubi Dei* The Gospel is Gods Trumpet at mans mouth, when we continue under his Word, and receive the Sacraments, being the ordinary Conduits to convey grace unto us, when we submit to the Censures or Discipline of the Church. Lastly, if his motions be more inward and secret, that we resist them not, quench them not, nor grieve the holy Spirit, by whom we are sealed to the duty of Redemption.

This being done, the Spirit of God will take a delight to dwell among you, He will give to him that hath, and fill up that which is wanting; he will never leave to heap grace upon grace, till being capable of no more in this life, he destroy this earthly house of your body, and take your souls to himself to fill them with peace, and rest, and joy, and happiness, which he hath prepared for all those that wait upon him, and trust in him.

The descent of the Holy Ghost

The descent of the Holy Ghost.
Acts 2:1-4.
 And, when appeared unto them cloven tongues like as of fire, and it sat upon each of them.

THE illapses of the Spirit of God were in old times, and are at this day secret. We read not in any visible sign he descended upon the old Prophets. Their messages were inspirations; they *spoke*. But when the time of refreshing came, then the holy Ghost appeared to the people under such Symbols as he was pleased to assume.

He was pleased to descend at Jordan in the shape of a Dove upon the Head; and here he is pleased again to descend upon the first members of this Body in the form of fiery, divided tongues: Out of which no man may conclude, that there is *Morus localis*, a remove in God from place to place.

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but

Isa. 33. 24.
Joh. 2. 28.
Eph. 1. 22.

Act. 16. 14.
 Heb. 13. 17.
 1 Cor. 11. 28.
 Act. 2. 41, 46.
 1 Cor. 5.
 Act. 7. 51.
 1 Thel. 5. 19.
 Eph. 4. 30.

Psa. 132. 14

Mar. 3. 16.

but that his power and presence is with his Church, which he was pleased at this time to shew even to the eye. For the Spirit of God is every where diffused; it fills heaven and earth. Yet he is said to be given, sent, poured out, when by the efficacy of his presence he creates, excites, and by little and little perfects his own gifts in the members of his Church; of which, that the Queen his Church might have the stronger hope, and better assurance on this day of her Solemn Inauguration, he hath shed forth this that you both see and hear; an audible, a visible Comforter; audible in the sound and wind; visible in the fire and tongues. Of that you have heard before; of this I shall speak now, as that tongue shall be pleased to empower mine. To which, that I may set some bounds, I shall propose unto your consideration,

1. The Symbol in which the Apparition was, viz. Tongues.

That these tongues had two qualities.

They were cleven.

Like as of fire.

3. Their abode and stay, *Non idto venit ut exiret.* The Spirit came to stay.

Liſate upon each of them.

There appeared unto them Tongues.

The Tongue of man is his glory, being that part by which he manifests a

great portion of that Image of God in which he was created, for it is the

servant of the minde, and makes him appear without

what he is within, as a creature endued with reason; and with how much

no way to ease to discern as by his speech. And if *Anaxagoras* would

undertake to demonstrate man to be the wisest of all creatures, because he had

hands by which he was able to do such works that no creature could do be-

sides; much more may I conclude of the same man, that he is in wisdom

far beyond all other animals, because he hath a tongue with which he is able

to express a reason of those works. This was then the ground of that Tran-

slation of the *Chaldees*; for where we read *Filius est homo in animam vi-*

uentem, Man was made a living soul, they paraphrase it thus; *Man was*

made in animam loquentem, a speaking soul, a man that had a tongue en-

abled to utter his conceptions; and so a perfect man at first, no Infant or

Child.

Other Organs of sense he hath in common with the beasts; but in this he

in a great part resembles his Maker; by this he makes known his thoughts,

his conceits, his counsels, and so in some sort doth what God doth, who

this way reveals his will, his Covenant, his secrets. Thus saith the Lord,

or *The mouth of the Lord hath spoken*, being the Majestical close of every

Prophecy. And in a wise man this little filme of broad but nimble flesh, is

like the door of some rich Cabinet, no sooner opened, but a world of varie-

ties, and pleasing treasures present themselves to the ear. *Vetula & nova*,

Old sayes, Histories, Proverbs, Apothegms, New allusions, Similies, Ar-

guments are brought forth. That I say not, that by this power the heavenly

treasure is dispens'd, Hereticks convinc'd, Satan silenc'd, Religion advan-

ced, God adored, and the hearts of stubborn men mollified. For like an

imperious Master it enters the heart, animates, exasperates, appeaseth,

makes sad or merry. Finally, imprints whatsoever passion it pleaseth, making

the hearer pliable to the disposition of the speaker.

Gen. 2. 7.

Mat. 13. 52.

*Ille regit dictis animos & pectora mulcet, being able
Voce movere fora, atq; orando fingere mentes.*

Virgil. Sibyll.

In regard of which powerful command of the tongue, the *Areopagites* provided by a decree, That no Orator who pleaded before them, should use either insinuating Preface, or pathetical expression, by which the Court might be mov'd *οὐδ' ἔχσας ἢ χέειν*, the more to like or dislike either person or cause that was depending before them.

Voss. Rhet.

To move the world these men were call'd; to convert the world these men were sent; and this could never be done without a tongue; and therefore the Holy Ghost came down upon them in this form. Sent out they were to preach, and Preachers must have tongues; for a dumb Priest, is but like a dumb Dog, that is content his Masters House be broke open, and his goods stoln, and yet he will never open his mouth, or move his tongue. The tongue is the interpreter of that word which is first in the minde; Christ is that internal and eternal Word of the Father, the Apostles the tongues to make this known. Of this they were chosen to be Witnesses. But hitherto they said nothing, and great reason, for as yet a tongue was not given them; that was no sooner given, but they witnessed to all, *That Jesus was the Christ*. To believe this, they were to win the world; now faith comes by hearing; and hear no man can, where there is not a tongue to speak. You see then a tongue is still necessary. Bound they were to exhort, to reprove, to rebuke, to convince the gain-sayers. None of which can be done by a dumb man; and therefore to enable them to deliver their message at full, the Holy Ghost was sent down upon them in the form of tongues. And two peculiar properties these tongues had; they were

Isa. 56. 10.

*John 14. 16.
Act. 1. 8.*

*Act. 18. 28.
Rom. 10. 17.*

1 Tim. 4. 2.

1. Αἰσχρολογία, Cloven tongues, & ἁγία γλῶσσα, Holy tongue.
2. ὅλα γλῶσσαι, All of fire, & ἁγία γλῶσσα, Holy tongue.
3. ἁγία γλῶσσα, Holy tongue, & ἁγία γλῶσσα, Holy tongue.

The tongue was a Symbol of their Eloquence, the partition of their endowments. But in the division Interpreters divide. For some so divide them, that they give to every Apostle a several tongue: Others make the division to be in that tongue that lies upon every several Apostle, to which our translation enclines, that reads cloven tongues; settling the cleft in the tongue:

Arct. in loc.

Dispersa, Vulg. Lat. Tremel. Beza, and the Graec. Schol. thus paraphraseth, ἡ γλῶσσα ὡς γλῶσσαι τοῦ πνεύματος. Occum.

Divisa. Henten. Arctim. Some dissecle, bicornes.

The meaning of the first, is, that no Apostle was past by, but every one had his share of the tongue, *They were all fill'd*; of which I shall speak when I come to it. The intent of the last, that every Apostle had a cleft in his tongue, with that tongue received many tongues, many languages, many Gifts, the Holy Ghost dividing and distributing to every one as he will.

1 Cor. 12.

1. Now the first gift that this Tongue brought from heaven, was a Copy and variety of language. They before knew and spoke but one tongue only, and that not very well neither. But now on a sudden they spake all Languages and all Dialects. A strange thing to hear an ignorant *Galilean*, an illletter'd Fisherman speak *Arabicke, Persian, Greek, Latine*, what tongue you

Mat. 26. 73.

Chrys.

Gen. 11. 7.

Mat. 16. 7.

Luk. 22. 23.

Act. 1. 6.

1 Cor. 13. 11.

Hos. 8. 7.

Gen. 11. 1.

1 Cor. 9. 19.

Hos. 6. 5.

Joan. Euseb.

Act. 4. 38.

Mat. 12. 20.

would; one of which a man ordinarily cannot attain to, without much industry and practice. These *Galileans* more mute than the fishes they were wont to take, became in an instant so ready, that they enclosed some of all Nations in their Net. Blessed then be the majesty and wisdom of the Almighty, that hath turn'd that into a blessing, which was at first a Curse. For the division of tongues hindered, when time was, the building of the Tower; but the ability to speak these divers languages, hath raised, and doth yet help for wate the Walls of the heavenly *Hierusalem*. So that by this gift here is a plain reversing of the Curse at *Babel*.

2. Then again observe, that though they all spake divers languages, yet they spake all one thing. They set forth the wonderful works of God; be it in what tongue you will, yet the matter is still one and the same. Had you but heard the Apostles language before the descent of this Spirit, you might have heard them speaking low and earthly things, of the bread they had set to take, of the principality, and chief seat, inquiring about a temporal Kingdome; and no marvel; for when a man is a child, he speaks as a child. But they were now become men, they speak as becomes men, of great and high mysteries: Of this effusion, of the death and passion of Christ, of his glorious Resurrection, of his Exaltation and Ascension, of his Divinity, Power, Majesty, and of his Goodness in sending down these tongues. For this is the summe of the following discourse of St. Peter; which is managed with so great order, depth of reason, prudence, sagacity, that you cannot say that it was *Peter the Galilean*, *Peter the fisherman*, or *Peter the illiterate* that spake; but *Peter* that was taught by a Tongue from Heaven.

Could we finde the like either for power, matter, or elocution in the Tongues that are let loose at this day, we would no more object to them their shops, than we do unto the Apostles their Boats. But when these pitiful Praters, who pretend to a tongue from above, are so farre from any such gift, that they are scarce Masters of their own Mother tongue. When instead of setting forth *Magnalia Dei*, the great Truths of the Gospel, they sow vanity and visions of their own heart; counterfeit and cropt opinions, for full weight of Christian Doctrines: easie it is to guess what spirit moves these tongues. That, out of doubt, from below, and not this that descended upon the Apostles from above.

3. But I return into my way, from which these Pharisees (for Strife they are not) made me turn a little. Grant that the whole earth had been as it was at first, of one language; yet hard it had been to meet with men of the same temper and disposition. This diversity of gifts in these divided tongues is apt to meet with such diversity, so vary their words, as they finde men vary, to become all things to all men to win some.

Some men are rough stones, and these need be hewed by the Prophets; others are soft and tender-hearted, and for these the tongue of *Nestor*, and the wit of *Demosthenes* is fittest. There be precious stones also, and these must be polished to the best advantage by the tongue of love. Others lie bedded in the Quarre, and these must be raised from thence with the tongue of fear. For all these services God hath his several tongues. His *Reverberation* of Thunder;

Yea, and his *Barnabas* also, or his scope of consolation, that know not how to break the bruised Reed, nor quench the smoking flax. A Rem well skill'd

skill'd in both, either to come with a Rod, or to speak in the Spirit of meekness. *Let Orphum stand aside, and untiring his Harp; for we have celestial tongues able to draw stones and beasts to this building, then his warbling and prating Instrument. For these Apostolical tongues were become like some excellent Instrument of musick, which being tuned from heaven, was enabled to express any Lesson. The plain song was always the same, Jesus Christ and him crucified; but the Organ, the Cluff, Tune, and Time was varied according to the disposition of the Auditory. *Unus erat in omnibus lingua, & mille lingua, One tongue in all, and yet a thousand tongues, all sounding one thing, but still in harmony and concord. Chromatick musick is not for all ears; nor the same tongue fit to speak to all hearts. Doctrine and Reproof are fit for some times; Correction and Instruction at others; and a tongue enabled seasonably to use all these, is fittest to make the man of God perfect. And thus the Apostles were furnished; they knew when to teach, whom to rebuke, where to correct, and whom to instruct. Though they were as simple as Doves, yet they were as wise as Serpents, which hath, as it is reported, *Linguam dissectam*, a parted tongue. It cannot be denyed, but some of their Successors have made use only of the Serpents fork. The simplicity of the Dove they cast by; and double their tongue, not to the edification, as it was intended, but to the rending and dividing of Christs Church. I mean the two Incendiaries of Christendom, the Jesuite, and the Sectary. Their tongues indeed are smooth as Oyle, their songs, as they would make you believe, are the songs of Zion. But while by the Crotchets and Quavers of their own curious braines, they have defcanted too farre on the ground, the Church-musick is by them quite murthered. *Nota nimium denigrantur*, Their Notes are over-black. A fault generally observ'd in all Italian musicians.**

On all sides we use our tongues too much, and practice too little; sure I am, it had been for the advancement of Christianity, if that Sun which rose had also set upon most Questions; and that they never had came to the School-mens File, and the Canonists Anvile. But since their tongues have blown up the Coals of dissension, let us use our best endeavour to cover and rake up the fire. Though this tongue that came from heaven hath given us liberty to speak, *Autem* to present his truth in our own vessel, must we, as if our tongues were cut down, run rye, and bring forth *Woe*, quite and clean another thing? This is to use the Gleast in the tongue to a very ill purpose. And, *and* concerning why in Religion, who dares do that? Who? He that means to kill some body. Who had ever read of *Demetrius* with his silver-smiths, had he not made a Party? *Herastratus* might have dyed as he was born, an obscure fellow, had he not set *Diana's Temple* in a light flame? *Priscianus* as *St. Augustine* was wont to jest, might have been *Postremanus*, come in the same, had he not been the Head of a Faction. This is one reason; and chief one too; that so long as there be cloven tongues, we shall not want Divisions and Schismes.

Quod si dolo feceris, non habebis
Corvus poetas & poetridas picas
Gaureritadas & Amator molosom
For *Chrysippe* like (such is the power of Gold) can men but meet with

1 Cor. 4. 21.

Nazian. 59. 2.

1 Cor. 2. 2.

2 Tim. 3. 16.

Mat. 10. 16.

Psa. 55. 21.

Psa. 137. 3.

Acts 19. 24.

Perf.

Diog. Laert.

Jer. 20. 9.

with opinions, they will never want Arguments to defend them. And this motive makes tongues move apace at this day. But I say no more of it, lest mine be slit. Another there is, which more strongly prevails with them, (whether they themselves that press it believe it, I much doubt, however they pretend it, and stand much upon it) they are all great pretenders to the Holy Ghost, all spiritual, all gifted men; *A word they have receiv'd in their heart, and it is become as a burning fire shut up in their bones, this makes them weary of forbearing, and they cannot stay.* But as they abuse the cleft in the tongue, so also they do the fire too; which indeed is but a Meteor: A hot and dry exhalation, gross and forculent: Heated with indiscreet zeale, dry and jejune, as appears in the effects: Gross and buminous, it so soon catcheth, and smells so strong. That which fell upon the Apostles, was of another nature, as I shall now make it evident. And so at unawares I am falln upon the other property of these tongues, *They were fiery.* There appeared unto them Cloven Tongues

Oechm.

Mat. 3. 11.

Like as of Fire. Not fire, but like as of fire, that no man have any gross conceits of the Holy Ghost, as if his person could be an object of sense. But in this manner he was pleased to descend, that what was promised might be performed, *Ye shall be baptiz'd with the Holy Ghost, and with fire.* Fire, of all the Elements, is the most active; and of such, or rather of farre more power is the Spirit, and the operations thereof are very like those of Fire.

The chief activity of Fire is this:

1. It melts what is hard and solid.
2. It separates what is impure.
3. It shines and gives light in the dark.
4. It warms and heats what is cold.
5. It ascends to the highest place.

All which actions do so evidently belong to the Spirit of God; that I would not waste time in the unfolding them, were it not that I love to speak clearly unto you.

Jer. 23. 29.

1. The first property of the fire is to melt what may be melted, as are mettals and some stones; and so doth the Spirit: For the heart of man by Nature is hard and stubborn. And nothing can mollifie and dissolve it into godly sorrow, but the power of this fire; the Hammer of the Law may break it to pieces, the fear of wrath *disturbeth*, stamp it to very dust and so make it more capable of a dissolution, than it was when it was whole: But that out of meer love a mans heart doth melt for the love he hath done against his Heavenly Father, Christ the Redeemer, this holy Spirit his Sanctifier, is a Grace of this Spirit that at that time did descend in Fire.

2 Chron. 34. 27
Psal. 22. 14.

'Tis Recorded of *Josiah*, that his heart did melt within him; and *David* testifieth of himself, that the heart in his body was become like melting wax, soft and fit to receive an impression: out of doubt he had been near this fire. Be it then that we feel at any time the like effect, a relenting tender, soft heart, let us presently conceive a Grace to this holy Spirit, whose work it is to dissolve, thaw, and mollifie our icy, hard, Iron hearts.

Eph. 4. 18.

Many such stony-hearted men as live now the Apostles were to meet with in the world, a people alienated from the life of God, because of the blindness and hardness of their heart, men past feeling: It lies not in mans pow-

et

er to make them sensible; to melt them, no humane eloquence is able. That therefore they might be cast anew, and moulded to that shape which God would put upon them, the tongue of an Apostle inflamed by the Spirit of God was requisite and necessary.

2. Now the end of melting, is to separate the precious from the vile, which is done by the heating of the spirits of the mortal. For these being inflamed and set a work by heat, labour hastily to fly out, and so extend the grosser parts, that those which are finer and similare, may friendly meet, and those which are fuller of dross may settle, and be removed. And is not this the work of the Spirit, when the heart is heated and melted by it? That natural reason which God hath put into the heart of man, is mov'd, and presently a separation is made, which by time is more and more perfected, till all the faculties of the soul are refined, sweetly uniting and joyning together to purifie the man of God, and removing the dreggs of sinne, and grosser parts, that they might be cast aside. The soul and body in regard of their essence, powers, faculties, or natural actions, are the same: Onely the corrupt and vicious qualities thereof are made to flie, or Re-
sified.

Sorrow, Fear, Joy, are not abolished, but refined, and are settled upon a new object. Fear of punishment, is turn'd into the fear of sin. Worldly grief, into godly sorrow: Carnal mirth, into joy in the Holy Ghost: Choler and anger to the enkindling of a discreet zeale: Hatred to the pursuit of sinne. So that as brute beasts, which of their own nature are very harmful, being once tamed become of singular use: so these inordinate passions in man, being by this fire of the holy Spirit refined and purged, are of wonderful use for the exercise of all vertues.

Bede Records three notable victories of the fire. The first was in the overthrow of *Sadome*. The second was when it descend and consumed the Sacrifice of *Abel*, *Abraham*, and *Elijah*. The last is this of the Holy Ghost upon the Apostles. But in all it was *Ignis purgatorius*, a purging, a separating fire. And if there be any true purgatory fire, it is this. The first consumed the sinners and sinne together. The second destroyed the beasts. But this removes the sinne, and purifies the sinner, it is *ignis conflagratorius*, that burns not him up, but his work. For, according to his promise, He will sit in the hearts of his people like a refiner, and a purifier of silver, and he shall purifie the Sons of God, and purge them as gold and silver, that they may offer unto the Lord an offering of righteousness.

For as the Rod of *Aaron* devour'd all the Charmers Rods turn'd into Serpents: Or as the fire of the Lord that descended by *Elijahs* prayer, consumed the burnt Sacrifice with the wood, the dust, and licked up the water that was in the trench: so also this Spirit of God on whomsoever it descends, burns away the earthy and grosser parts of sin, leaves nothing behind that shall be imputed for filth. It raiseth the heart to that condition, that though because we dwell in and with flesh, there will be spots in it, yet they are but the spots of sons, and our merciful Father will hide his face from them: This it doth. It makes a man become another man. It changeth him within, and without. Within he hath a new heart, and new affections, as I shall shew you by and by. And without the man is not the same. For it changeth his tongue, his eyes, his garments, his companions. Of a slanderous and buse tongue, it makes an instrument of praise and silence. Of wanton eyes, Lamps of modesty and chastity. Of proud apparel, a rayment worthy of a Christian. Of lewd companions, a choice of friends, by whose counsel and conversation we may learn to be good, and of good made better. Such a work the Apostles were to do in the world, which because it could never

Basil.

Gen. 19.

Gen. 4.

Gen. 15. 17.

1 King. 18. 38.

Mal. 3. 3.

Exod. 7. 12.

1 King. 18. 38.

Deut. 32. 5.

be

be done without the fire of the Spirit, therefore it pleased the Spirit to descend in this type.

Psa. 16. 2.

Let it then be our prayer to God, that it yet please him to descend upon us in this flame, without which it is impossible to be made other men; that he would sit within as a refiner, *probe*; and try our reins and our hearts; For then we should have new hands to work with, new eyes to see by, new tongues to talk of, and new hearts to love God; we should appear new creatures in body and soul: So that no Eagle having cast her beak, nor no Snake his old spoile, could be more fresh, and smug, and youthful, and nimble, than we should be in the wayes of God. As we were posting before to the wayes of Hell, so now we would as fast run the other way to attain the prize of Heaven. It were not a trifling profit, or an enticing pleasure, that like *Hippomanes*: Apple could stay our course. For answer we would all friends and sins that should go about to retard or with-draw us in our way, as the young man in St. *Ambrose*, did the impudent Harlot, *Ego non sum ego*, God hath refined me now by his holy Spirit, and therefore I will now keep my body as a Temple fit for his holy Spirit to dwell in.

Ambrose.

3. And this work of the Refiner is the sooner wrought when the fire is brought to a flame: For *flamme est maximè ignis*; as *Aristotle* hath taught us: Upon which there will follow a great light, as we see in smoking wood that is kindled, or a Candle that is lighted.

As at the Creation, darkness went before the light, so in the conversion of the world, the thick darkness of sin and ignorance did precede the clear light of the Gospel. This the Apostles were to dispel; and that they might be able to do it, the Holy Ghost delivered to light, cleave, flaming Torch into their hand, which they ever since have held out to the Church.

2Pet. 1. 19.

The Prophets words were light indeed; but yet a light that shined in a dark place; but this the day-dawning that still grows clearer and clearer, of the morning star that will certainly then you the succeeding Sun. The effect whereof is illumination, upon which ignorance being put to flight, there follows knowledge of the Truth. And so the man that was blind before, hath the scales fall from his eyes, and sees clearly.

Gen. 1. 3.

This the voice only of the Son of God can do; as at the beginning all was made by the voice of God, he said, *Let there be light*; and there was light; so also it now; let but the Spirit of Christ say to any blind and ignorant son of Adam, Be thou enlightened, and he sees presently. Without it the help of man is but in vain; *the Lord opens the frame of the lips*; the fruit of the lips are words that bring comfort, life, light, knowledge; but that you attribute not too much to them in the mouth of the most splendid tongue, you must know that when they are effectual, they are words of Gods creation. For the Lord must persuade *Sapientia* to dwell in the *Tent* of *Shem*.

Isa. 57. 19.

Gen. 9. 27.

The heart of man is a curious Lock, none can pick it, but he who is well acquainted with the Wards: Mens persuasions alone, are as one that will turn a Lock with a wrong Key; can but God be induced to help, the persuasions will be fitted to the turnings.

Col. 1. 13.

And yet these of men must not be despised neither, they being the ordinary way by which God turns any heart; otherwise he would never of old have spoken by his Prophets, after by his Son; and by his Apostles, never have fallen upon them in these tongues of fire *to turn men from darkness to light, from the power of Satan to the knowledge of himself*.

Two wayes then you see there are to help us to this new spiritual light. The Spirit, and the Word of God in the mouth of those he hath sent to bring in

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1. The principal is the good Spirit of God, the Spirit of wisdom and understanding; where we are foolish, he is able to make us wise; where we see not, able to enlighten us; where we erre, *adversus* to guide us. He is the chief Master of the Schoole, so that every childe he teacheth, is taught of God.

Joh. 16. 7.
Joh. 6. 45.

2. There are yet under-teachers employ'd by him, whom yet he enjoynes to reade all their Lectures to his Schollars out of his own book. In this is to be found that precious eye-salve, which the Spirit of God adviseth every Schollar of his to buy, and anoint his dimme eyes that he may see. There is no known way but this, to come by a new, wise, and understanding heart. For the Word of the Lord is it which makes wise the simple.

Rev. 3. 18.

Psa. 119. 7.

But because there be that are great pretenders to this heavenly wisdom, and hold themselves for the sole proficient in this book, and none of a new understanding Spirit besides themselves, it will not be amiss to set down some Characters by which this Spirit of God may be discerned from a new Light.

1. The knowledge it brings is not confused and general, but distinct and particular. It is able to distinguish betwixt moral vertues, and supernatural habits wrought by the Spirit. Constant and uniform desires, and flashes, and fits of piety. It knows not only the notions of Religion in gross, but is able in particular to apply them. In a word, it mistakes not one thing for another; Truth for falsehood, and falsehood for Truth. It apprehends not necessary points of salvation obscurely, nor teacheth them confusedly and immethodically, but clearly, and orderly; The understanding of that man is become like a rich Diamond, that receiving light into the body of it, remains in there, and sends from thence a most glorious lustre; Of such those words of our Saviour may well be verified, *Ye are the light of the world*. But of our New Lights it is not so, nor so. Their light is desultory; that which is light with them to day, to morrow is darkness: Evil is mistaken for good, and good is called evil. Their Notions are obscure, and scarce intelligible, nor well understood by themselves, nor yet by others; as for their confused mannes of delivering, it is notorious to every Reader and Hearer. Those words of St. Paul may well be applied to them, *They have swerved from the faith, they have turned aside to vaine jangling, desiring to be teachers of the Law, understanding neither what they say, nor where of they affirme*. And can a man then endued with a small portion of reason, conceive these to be the wise men on whom the Spirit is descended in a tongue as of fire, to enlighten their understanding, in whom their light is darkness, confused, erroneous, disorderly, shifting as the wind, and variable as the tydes and opportunities of time and gain dictate to them? *Credat Judaeus Apella, Non ego*.

Mat. 5. 14.

1 Tim. 1. 6, 7.

2. The knowledge and light which this Spirit brings, is heavenly and from above: It is not fordid, base, allay'd with base ends, and eclipsed by the interposition of the earth. *Non remanebit extra*, it will disdain the spirit of the world, and the spirit of the flesh. For there be that follow the spirit of the world, and so much grow into the admiration of that blaze, and have their eyes so much dazzled with this false light, that they shape the whole frame of their life and Religion by it. Diana forsooth must be a great Goddess, and worshipped, rather than an ambulatory trade be removed. With them gain is godliness, though what they embrace as gainful policy, God pronounceth meer folly. *He hath made the wisdom of this world so foolishness*. He hath done it, and he will do it again. In this light men may rejoyce for a time, but at last it will appear a meer delusion, full of darkness, smoke, vanity, nay, which is far worse, earthly, sensual, diabolish.

Bern. in Capt.
Serm. 73.

Act. 19.

1 Tim. 6. 5.
1 Cor. 3. 19.

Joh. 5. 35.

Bern.

Eph. 3. 18.

Deut. 10. 6.
Pla. 51.
Pla. 119.Aquin. 22. q.
188. Art. 5.

Mar. 25. 3.

Joh. 5. 35.

Bern. Sermon. 2.
de Pent.De Nativitate
Baptist.

3. A third property that this sight or knowledge hath, is, that *non habet in superficie; non instar cæci palpi forinsecus; sed profunda rimatur*; it was as I said, like sight received in a Diamond, and not in glimmering and shining wood. He that is partaker of it, will not content himself with a little superficial neoterick knowledge, and like a blinde man grope at, and lay hold on every thing from without he can meet with: But he will search the depth, the height, the length, the breadth (according to his measure of sight) of Gods promises; and having taken the just measure, will endeavour that they sit well about and fit him: which is indeed the right and only *Sapere*. When all's done, this will be your wisdom. And I will pray to God with *David* to create this new heart within me, and to give me this understanding. For *fire* is not only to distinguish tastes, but with the taste to feel some delight, and to have a sence of the sweetness withal.

4. Lastly, The new Spirit is no windy Spirit blustering in the brain and fancy, making the owners to be men of imaginations, subtle and fallacious at an Argument, and in nothing else good: But it works upon the soul, dissolves it, and makes it capable of a new form. It is not a knowledge only of apprehension, but of approbation; a lively and effectual knowledge, that hath a quick and prevailing influence upon the life and conversation, begetting in the soul desires and endeavours in some degree and measure suitable to it: Which whether it be in our New Lights, let the world judge, whose knowledge, how little I ever, is for shew, not for use; like the Lamps of the foolish Virgins, which blaze as much as the wise: whereas true knowledge is a *burning and shining Lamp*, a light that heats and shines, it warms the new man at the heart, and if they will, burns away his dross, and then shines by love: For Truth and goodness differ no more than the sea and the Ramp. And that both these might flame out, as well as within, is another reason that the Spirit Descended in a *Fiery Tongue*.

4. For that is another property of the fire, that it does not only melt, purge, and give sight, but it heats and warms any cold body that comes within the sphere of its activity. But observe this diligently, that it gives light before it heats, intimating that knowledge; a clear evident sight; must precede our heat; for else the fervour may be so great, that it may set the whole house on fire. The flame is call'd zeale, which is a passion compounded of love and anger; out of love it desires to be doing, and out of meer anger it frets when it falls short. To be in love, and yet to be wise, are almost incompatible; and how far beyond all bounds of reason men in anger are transported, I need not say. Zealots alwayes have had but an ill name for this. Necessary then it is for the regulating of this head-strong passion, that the bright Lamp of knowledge be carried before it; for so a man may discreetly see his way; be zealous in his knowledge, and discreet in his zeal; do that upon sure grounds of knowledge which he is assured ought to be done, and do it out of that sincere love and holy anger with which it ought to be undertaken and done.

Among others this is one reason that St. Bernard gives of this type. In fire, saith he, the Holy Ghost descended upon the Apostles, *propter lumen pariter & ardorem*, both to bring light and heat, that he might make those whom he fill'd, knowing in the truth, and fervent in spirit; for as he hath it in another place, *Est tantum lucere vultum, tantum ardere parum, lucere & ardere perfectum*. To shine only in knowledge is vanity; only to be fervent, a matter of no moment: but to shine and to be fervent together, a great degree of perfection. Happy then is that man, whose heat doth quicken his discretion; and whose discretion doth command over his heat; for this

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this man may be an excellent instrument to set forth with his tongue the wonderful works of God, which was the end that the Holy Ghost descended in Fire.

With this the Apostles were no sooner heated, but like the wise Virgins; they had their Lamps burning. How hot was Peter with the men of Israel? *Ye denied the holy One, and the Just, and desired a murderer to be granted you, but kill'd the Prince o' life!* How round with Ananias and his wife? *Why hath Satan fill'd your hearts to lye to the Holy Ghost?* How angry with Simon Magus? *Thy money perish with thee!* As if so be the spirit of *Elijah* that ascended to heaven in a fiery Chariot, had been doubled upon him: As if *John* and he had chang'd names; *John* became *Cephus*, as cold as a stone, and he now *Boanerges*, a son of thunder.

This was that fire that stir'd Saint Paul's spirit within him, when at Athens he saw the City given to Idolatry. This caused him to dispute with the Jews in their Synagogues, and to partly in the Markets with every one he met. So that in them was fulfill'd that of the Psalm, *He makes his Ministers a flaming fire, ignem urentem*, when he gave them fiery tongues. Neither could this their zeal be any way blamed, since it was in a good matter, and such as they themselves, being taught by the Spirit, infallibly knew that it was good.

You of the Laity are ready to finde fault with us, that we are so fiery in our reprehensions, when indeed we must blame you who are so cold in Religious duties; it is your frost that by an Antiperistasis sets us in a flame. Could we but see your bowels stir'd within you, when you see those high dishonours done unto God at this day, we would never appear to you as God did unto Moses in a flame of fire. But when we find you so far from reprehending others, that you freeze in sin your selves, it will be but charity, and an evidence of our love inflamed, that we grow angry and impatient. And I hope you will forgive us this wrong, and impute it to the fire that kindles within, and your own Ice that needs it. Will the Patient find fault with the Chyrurgeon, that he doth cauterize that sore which cannot otherwise be cured? and not rather lament the malice of his disease, grown to that desperate pitch, that nothing but fire can stay it! Neither let it offend you when we are red-hot against your vices, your vanities, your lyes, your crying sins. Bemoan your selves rather, that your base and unchristian practices should swell to such a height, that we should be put to make an experiment by fire. Suppose you saw, when you behold our flame, *Moses* in the heat of zeal, or *Elijah* with his fire about him, or *Jonah* in his anger, or *Phinehas* with his Javelin in his hand, or *John* the Baptist proclaiming aloud, *Oh generation of Vipers!* For though our good Lord be gone to heaven, yet he hath left this fire in his servants tongues; and what is his desire, but that it be kindled? what, but that like the fire in the Temple, it never go out?

Never, because there is a perpetual use of it; for the offering of that sacrifice (a contrite heart I mean) which he will only accept; to prepare which, one tongue fired with this heavenly flame, will have more power in one hour, *quam segnes alia & gelida tota Die*, than many other lazy, and cold, flat tongues in a whole day.

5. And among all the Sacrifices the chief was the Holocaust, of which every part was to be consumed by fire; whose last property is to ascend: So did the flame in that. Say the heart be the Holocaust, then the affections must be fired also; to which, and not before, when this fire of the Spirit is put, they will be inflam'd, and mount upward very nimbly, and with great alacrity. Heaven and heavenly things will be loved, Gods displeasure feared;

Mat. 25.
Act. 3. 14.

Act. 5. 3.
Cap. 8. 20.

Act. 17.

Psa. 104.
August.
Gal. 4. 18.

Exod. 3. 2.

2 Cor. 12. 13.
Psa. 39. 2.

Jer. 31. 18.

Exod. 32. 19.
1 King. 18. 40.
Num. 25. 7.
Mat. 3. 7.
Luk. 12. 49.
Lev. 6. 13.

Psa. 51. 17.

Phil. 3. 10.
Col. 3. 2.

grief that he should be dishonoured, joy that he is reconciled. Be it that sometimes the soul be borne down and depressed by this body of sinne, yet the inclinations and motions ascend continually. A man inflam'd with this Spirit, is like a man going up to *Hierusalem*, who in his thoughts is there even when he sets out. And were it not that the grossness of his flesh did retard him, he would be at his journeyes end the first houre. However he is still jogging onward, and makes what speed he can. Thus it is with that man whose affections carry him to that *Hierusalem* which is above, his conversation is in heaven, he sets his affection on heavenly things; there he is in his mind; for *animus est ubi amat, non ubi animat*; the *ubi* of the soul is where it loves, not where it lives; and could his body be as quick as his thoughts, he would not be long absent; however he makes what expedition he is able, and is ever mounting in his desires, and will not be at rest till he arrive there.

Orig. Hom. 1.
in Psal. 38.

Now this desire cannot be imputed to the flesh; for it is earthy, gross, dull, heavy. It is an appetite and activity that comes from the Spirit, which impresseth in the soul a fiery force, and servour *petere circumferentiam*, to reach the wheele above. And that this desire kindle and increase, here we meet with a fiery tongue to inflame it. The reason is *Origens, ignis vigoris debent gratia roborari, ut auditorum anime flammam per sermonis translationem numerem*. They (the Apostles he means) were strengthened with the power of a fiery vigour, that the souls of their Auditors might conceive a flame brought along by their tongue. Oh the heavenly thoughts of those heads upon which this fire fell! Oh the heavenly desires and endeavours of those hearts into whom their tongues cast the flame! Their God instantly became a consuming fire, consumed all their dross and dregs of earth, and made them full of Spirit; upon which they cast no earth to grieve it, for they sold all: They retain'd no watery pleasure to quench it, for at their Baptism they renounc'd all: Careful they were to feed it with the Oyle of Devotion, for they continued stedfastly in prayers: At which exercise the Spirit found the Apostles, and this little Church when he descended. A motive no question for him to come, and being come, to remaine with them as he did: For

Act. 2. 45, 46.

Occum. in loc.

3. He sat upon each of them.

Occum. Chrysost.

[*Resideret*] that is, *inhabitaret*, he abode and staid, and *inmansuetudinem*, he sat upon them and rested; For this action of *sitting* notes out to us *inmansuetudinem*, continuance and constancy. The fire then of this holy Spirit is not like a foolish Meteor, *inmansuetudo*, desultory, and hopping from place to place; now in, now out; but permanent and lasting. It comes not upon those that belong to God to remove, but to abide and continue. The graces which he brings along with him are infused habits, which live and act in the heart, which are seldom, never, or very hardly removed from the Subject.

Thom. part. 1. q.
43. Art. 3.
Leo, Ambrose,
August.

It is the opinion of the Schoolmen, and divers of the Fathers, That the Holy Ghost at Pentecost descending upon the Disciples, and at this day upon all those whom he doth justify and sanctify by infusion of grace, was not only given in his gifts, but in his own person, in which after a new manner he doth inhabit that minde which he justifies, which he doth enrich, adorn, beautifie, illuminate with his Sacred and Divine presence; So that he should be in such a heart, as that which is beloved is in him who loves it, as that which is known is in the mind of him that knows it, as the Pilot is in the ship which he guides, till it safely arrives at the Haven where he would be;

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be; or as a Tutor that guides, and is content to provide for the good and profit of his Pupil. For as in a meet natural man for the production of all humane acts; not the soul, nor yet the natural instruments, as eyes to see, or feet to walk, will suffice, without the concurrence of the first cause, which is God, by whose power both eyes are moved to see, and feet to walk, the will and understanding, and all other faculties to execute their offices: so also in the soul of a justified man, suppose grace be as the form resident in the faculties of the soul, yet to do good actions this will not suffice, except the Spirit of God come and abide, and stir up these virtues and gifts, to wit, faith in the heart, and love and hope in the will, to bring forth those fruits and works for which those virtues were at first bestowed: For as Organ pipes send forth a sound no longer than while the bellows fill them with wind; so neither will these virtues be operative longer than the Spirit is pleased to assist them; upon his remove and departure, they to any action are as if they were not.

Which being well known to our Saviour, a promise he made to these his friends before he went from them, *That when he was gone, he would send a Comforter who shall abide with them for ever.* For he knew well if he did not abide to Direct, to Govern, to keep cleane, to set forward all the work in the house, it would be out of order, and go very slowly on.

Yea, but is there not some fear of his remove? if not, why did David pray, *Ne auferas, Take not thy holy Spirit from me!* This importeth not a full departure of Gods Spirit from him; otherwise he could not have prayed; but that his sinne had diminished the sense and feeling of that operation of the Spirit, of which at other times he had experience. This falls out often to Gods dearest children; and it is a heavy case. Yet know that even then, though thou feel it not, if thou belongest to God, the habit of grace remains; as fire raked up in Embers, is there, though it neither shines nor warms. And to assure us of this, he promiseth *that his Spirit shall dwell with us.* Dwell, not turn in, and stay for a night, as in an Inn, and be gone in the morning, but take up our hearts for an habitation, and make his residence amongst us.

How much then doth it behove us to keep our hearts in order, that nothing offend and grieve him; how much to purge and sweep the house, that we ever entertain him! Know you not that your bodies are the Temples of the Holy Ghost? and where doth God take a delight to dwell, but in his holy Temple? The Temple of Solomon was in all parts beautiful, but the glory was within. In the outward Court the Altar was of Beasts, within the Sanctuary was overlay'd with gold. A Christian ought to be holy without, in his looks, words, wayes, but within a golden man. There holiness to the Lord, endowed with knowledge, righteousness, repentance, faith, devotion; so that these our bodies, though as other Temples made up of earth, yet they contain heavenly treasures.

And what now? will God dwell with men? yes, he will. It was a chief end of our Saviours ascension; *that he might receive gifts to bestow upon his, and dwell amongst them.* His gifts are the graces, the comforts he bestows; and he will not desert us, or leave us in either, except we give him just occasion to be gone. If he stay not with us, it is our fault, not his: For the end he comes, is to abide and comfort us. Remember we must, that as he is a loving Spirit, so he is *jealous* of glory, a clean spirit also, and therefore desires the house should be neat and cleane where he intends to dwell. Be it that he finde it otherwise, he first begins to chide, to which if a deaf ear be turn'd, and the man becomes obstinate, perverse, malicious, and resol-

ved

Thom. 2. 9. 8.
Art. 1. ad 3.

Joh. 14. 18.

Psal. 51. 11.

Rev. 21. 3.
Rom. 8. 9.

Ephes. 4. 30.
1 Cor. 3. 16.

1 Kings 6.

Psal. 68. 18.

Gen. 6. 3.

ved to grieve him perpetually with his flutteries and swinish life, he will retire. For think not that he will alway be chiding; when it came to that pass, it repented him that ever he made man. And he professeth that *non semper rixabitur; Loجادون*; which the old Latine reads: *non semper permanebit*. His Spirit shall not alwayes strive with man; as if it were, he will not alwayes stay and abide to that purpose; to be striving, contending, chiding, to better the man. Because he takes no content and comfort in such a contention, he will take the wings of a Dove and fly away, and take away his comforts with him. Mark the reason why he will not stay and strive, *because he is but flesh*. The flesh and the Spirit are contrary, they alwayes lust and fight one against the other; and when it comes to this pass, that the flesh is stubborn, and in the strife will not yield, he takes no delight in the contention, and will abide no longer. With mortified flesh he will dwell, but with proud, rank, surly flesh he will not continue.

Rom. 7. 20.

Gen. 21. 9, 10.

True it is indeed that sinne dwells, and the Spirit dwells too in one and the same man; even in the most regenerate; as *Sarah* and *Hagar* in *Abraham's* house. But then *Sarah* will be grumbling at it, never be quiet, till *Hagar* be turn'd out of doors; and if she be received againe, she must be humbled, and acknowledge *Sarah* to be her Mistresse. My meaning is, that though sinne dwell in the flesh with us, yet it must be no pert and imperious Dame, not think to domineer and rule, but humbled by and to the Spirit; which if done, the Spirit will be content, because it can be no other, to rest upon us, and abide still by it.

Isa. 31. 9.

Thus saith the Lord, whose fire is in Zion, and whose furnace or hearth is in Jerusalem. They who intend to dwell in any place, will be sure to provide *Casa & bogar*, a house and a hearth. This God had provided himself in Zion, a Temple, and an Altar, on which there was the fire perpetually burning. Now the Body of man is the Temple, his heart the Altar, and the fire in it the perpetual flames of this holy Spirit, which will constantly burne, except we cast base and filthy quench upon it to extinguish it.

1 Thes. 5. 19.

Saint Paul sure was in fear of some such thing, when he thus exhorts the *Thessalonians*, *Nolite extinguere Spiritum*, See you have no will or minds to quench the Spirit. The word is Metaphorical, taken from fire, that Symbol in which the Holy Ghost now descended, and sate upon the Apostles. And fire is put out two wayes especially: Either by casting cold water upon it, or by taking away the fuel that did nourish it; and so many wayes this fire of the Spirit is quenched.

Mat. 15. 19.
Gal. 5. 19, 20.
21.

1. By casting water upon it, which is so often done as we offend this holy Spirit with an unclean life; Carnality gives cold entertainment to the Spirit; Adultery, fornication, uncleanness, and lasciviousness, are carnal works, and they must be left. Idolatry, witchcrafts, come from within, and cool devotion, cast aside they would be. Hatred, variance, emulation, wrath, strife, seditions, heresies, envying, and murder, are in men carnally minded; these must be repressed, or the fire of the Spirit will never burn. Drunkenness, and Revellings, and such like, are but filthy puddle-water, and put out this holy flame. 'Tis a Beastly and nasty soule in which these dwell, and the Spirit from above will never sit upon and rest there.

2. Beware then first how you cast the cold water of an unclean life into the flames of this heavenly fire. And next have an eye to the fuel by which it is kept in: Beware that you take not that away. Fire goes out you know, if you take away the coals or wood; and the Spirit will be extinct, that being taken away which nourisheth it. That we be not to seek for this nourishment,

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ishment, from that place of Saint Paul ease it is to fetch what will keep it in.

1. Joy will keep it flaming; whence the Apostle exhorts, *Rejoice evermore*. And if joy in the Lord will keep it in, then murmuring and fullenness will put it out. A discontented heart at the ways and works of God, is means to cool his goodwill.

2. But there is no means like to prayer; it brought this fire which saith upon the Church at this time. Hence St. Paul rejoynes, *Pray continually*. For hearty prayer, and holy devotions, are the bellows to blow the Coals, and increase the flame of this heavenly fire. These are able to bring it down: We have our Saviours promise for it; He will give the Holy Ghost *divin* *divin*, to them who make a portion, seek, and sue, and open their mouths to pray for it: So that they who present no prayer, and make no suit, cannot expect that he should come from heaven, and sit upon them.

3. I go on with the Apostle, *In all things give thanks*. Be thankful for blows, thankful for blessings; thankful that he would descend and sit upon you, thankful for ordaining the means to assure and seal to you his continual abode. For hath he not ordain'd the *Eucharist*? in which to every penitent and believing soul, is represented, exhibited, and sealed, Remission of sin, and the graces of his Spirit. Therefore *inwardly*, come and receive the Sacrament, that his graces may continue with you.

4. The last way to keep in this fire, is the perpetual meditation of the Word of God. True it is that this kindles it, but yet as true, that it feeds it also; whence the Apostle subjoynes, *Dispute not Prophecy*. This is the Word of the Spirit, a fiery sword that cuts and inflames at once; sharp it is, for it divides the soul and spirit; and as it divides, it burns; burns out the dross, and inflames the heart with a heavenly love. That we feel not this effect in us, is because we hear these things as if they were the word of men, and not the Word of God. Christ's words, *He that hears you, hears me*, are little set by. *Flame dignationem Dei honoratur, indignum hominibus judicatur*; whereas when we have heard him speak to us, would we but get us to some retired place, and consider what he would say in us, after a pious meditation and musing the fire would kindle, and be kept alive, which otherwise will go out and dye. And certain it is, that many sparks kindled for want of this, go out againe straight, and never prove of any use.

When then you find the preacher's lips touch'd with a fiery Coal from Gods Altar, be not so malicious as to blow out the fire. However it be your hard hap, by casting on the word of an unclean life to abate, or by the neglect of pious duties, to draw away what should nourish this flame, yet let it be done fore against your will; let it never come within your thoughts to plot that it be so done. Rather show your selves a willing people, *turn voluntatem in velleitatem*; be so far from extinguishing, that you be ready to use all means to blow up the Coals, and bring the Spirit to reside and flame within you. If you find your hearts to glow at any time, be diligent then in the exercises of the Word and prayer, labour to strengthen the flame by the frequent use of the Sacrament; and you shall find that the fire at first kindled, will become a great flame. When you have a quick sense of this stirring in your heart, as at the Pool of *Bethesda*, take the opportunity, and shew a willing mind to be warmed. That is your hour, and the hour of the Spirit's approach; refuse it not. You cannot bring him down when you will; suffer him then to descend and sit upon you when he pleaseth.

I know I cannot end with a better motion, and more important, The more you think of it, the more necessary you will judge it. And that good Spirit of God

Thes. 5.

ver. 16.

ver. 17.

Luk. 11. 13.

ver. 18.

ver. 10.

Heb. 4. 12.

Luk. 10. 16.
Cyprian. Epist.
69.

Isa. 6. 6.

Psa. 110. 3.

John 7.

God that this day did descend upon the Apostles in the shape of fiery tongues to enlighten, to hear, to sanctifie them, descend upon you, and fill you with the rayes of this holy fire. And God grant that by a holy conversation, and by a constant practice of piety you may so keep it in, that it may reside and continue with you, to comfort and guide you through the Wilderness of this world, and never desert or leave you, till you enter the celestial Canaan, that Land of promise, which God by his Word hath made over unto his people.

The Descent of the Holy Ghost,

Acts 2. 4.

And they were all fill'd with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Joh. 2.

THis beginning of Miracles Jesus did after he was gone up on high, and shew'd forth his glory. The first wonder he did on earth, was the conversion of water into wine; and the first Miracle he shew'd from heaven, was the change of the Apostles, men by education and condition insipid and weak as water, into eloquent and wise men. That in him was a powerful, this a gracious part. For grace like the soul in man, is *Tota in toto*, and runs through every part of this verse. In the first Limb there is *Gratia infusa*; in the next *Gratia effusa*; in the last *terminata*. The Apostles were fill'd with the Spirit of grace, there is the infusion: They spake with other tongues, there is the effusion: But it was not what they pleased, but what the Spirit did dictate, there we have the limitation or restraint.

Fill'd they were, and they were all fill'd, and that with the most precious gift that ever was bestowed upon man. The gift was a general gift, all had their share; *All*, not *all sorts*, but *distributors*, every one was full of it; *It saze upon every one of them*. The gift was a worthy, a precious gift, *graces of sanctification*, and endowments for execution of their function were conferr'd with it, at once they were made good and able Men.

The points then are as many as the Commas in the verse.

1. The first is how and with what the Apostles were gifted and qualified before the exercise of their function; *They were fill'd with the Holy Ghost*.
2. The next, the use to which they put these gifts and graces, for being inwardly fill'd; outwardly they began to express it. The fire that descended, flamed out; *They began to speak*, In them was *boldness*, and *eloquence*.
 1. *Boldness*; for whereas before they were fearful and durst not, now they are bold and confident men, they began to speak, and vouch their Master. They began now, but they never gave over after.
 2. *Eloquence*; for whereas before they were ignorant of speech, and could not, now they became eloquent; and had the tongue of the Learned given them, abilities to express their Communion in any language; *They spake with other tongues*.

3. The

3. The last point is, that though they were ready, able, eloquent, yet there was a restraint upon them, they might not, nor did not preach themselves, and their own ends; not out of faction, nor yet fashion. Both matter and manner was regulated; all was done, *As the Spirit gave them utterance.*

I. The were filled with the holy Ghost.

Propos. Spirit or Ghost is the Subject. Holy the Attribute, before then we go any farther, necessary it is that we enquire about that because there be that oppose and deny his Deity, and labour to make the world believe, that he is no other than a holy quality effected by God in the hearts of his Saints.

But this place affords us a strong argument for our faith to rely on: that he is a Person and no quality. For did he not here descend in a visible manner? Did he not sit upon the Apostles in the shape of fiery tongues? Did he not here make a distribution of his gifts? Did he not restrain also these gifts, make those to whom they were given speak what, and as he pleased?

Let it be shown when any quality or accident did assume any shape; when it distributes gifts, when it limits and restrains the gifts, utters what and in what manner the accident pleas'd and no more, and something may be said that may take off the strength of the argument. Till that be done, we must hold this conclusion for an undoubted truth, That the Spirit of God is no quality; but a person; That he is God, *quod est*, of the same Essence with the Father, and the Son, and with them to be believed, worshipped and glorified.

But that this Truth may the better be cleared, we must know, that the Spirit of God in the Scripture is taken three ways.

1. First, *essence*, for the essence, power, and nature of God absolutely. As in the Psalm, *Whither shall I go from thy Spirit?* that is, from the power, and presence of God; but more plainly, *Acts 5. 3, 4. why hath Satan filled thy heart, that thou shouldst lye to the Holy Ghost; thou hast not lye to men, but to God.* God then the Holy Ghost is, which nor goodness, nor piety, nor any other other affection as ever call'd.

Psal. 139. 7.

2. *Person*, For a person proceeding from the Father and the Son, but having a distinct existence of himself. For is he not called the Spirit of God, the Spirit of Christ? Are we not baptized in his Name? and no man can be baptized into the name of a quality. Farther, those actions proper to a person are attributed to him, He teacheth, he distributes gifts as he will; He comforts, He confirms, he enlightens, he governs, He sends Apostles, He speaks in them, He guides into all truth, he separates to the work of the ministry, and appoints Bishops in the Church. These all are the works of a person, who exists, understands, wills, works, lives; such then he must be, since these and many more are attributed to him. Adde to this, that he may be blasphemed, grieved, have despight done to him; and can a created quality be a person, and suffer any of these indignities?

Thirdly, He is taken *proprium*, for those impulses, motions and spiritual gifts that come from him, whether administrations, or operations, for these diversities of gifts proceed from one and the same Spirit, saith the Apostle. If then the gifts proceed from him, he cannot be the same with the gifts; no more than the Sun can be the same with the heat or light which proceeds from it.

1 Cor. 12. 4.
5, 6.

That then the Apostles in this place spake by the power of the Spirit, will prove his *essence*, his energetical power; that he descended in a visible shape upon them, demonstrates his *person*, his existence and personality, that he was able to make them speak divers tongues, & *scilicet*, his Deity. For *Levi* *David* create the fruit of the lips; he takes power to himself to give to his Prophet the tongue of the learned.

Isa. 57. 19.
Isa. 60. 4.

H h h

7. Holy.

2. Holy.

The Person you by this time understand, whose Attribute is here, and constantly in other places, Holy, which is a distinguishing terme: Holinesse being essential to him, and to no other, and from him derived to other. For he is called Holy

1. In himself: that is, pure without all mixture and composition either of pollution or alloy. 2. Then he is the Author of all Holinesse in Saint or Angel. All Holinesse in a creature being a ray or effusion of this sanctifying Spirit, who works in it by his grace and assistance.

Ephes. 2. 2.

2 Kings 22.
Rom. 11.

Another Spirit there is, who is opposite to this holy Spirit both in Name and Nature; for he is the unclean spirit, both in himself, and in his effects; for working mightily in the children of disobedience, he fills the world with uncleanness; he brings with him seven spirits worse than himself. The Spirit of the world, which speaks vain things. The spirit of the flesh, which sows pillows under mans elbows. The spirit of giddinesse, which brings in all errors. The spirit of lying, which maintains them. The spirit of slumber, which lulls them asleep in wickednesse. The spirit of malice, which teacheth bitter things. And the spirit of perversnesse and contradiction, which will not be reformed. These are the train of this evil and unclean spirit, with which he fills the world; For he is Gods Ape, and he will be filling too.

Happy then is that Heart, which is filled with this holy Spirit, since in it there is no roome left for this unholy spirit, nor any of his train. The vine-glory of the world doth not seduce it, the softnesse of the flesh doth not bewitch it. The man is not made giddy and turn'd round with every error: nor will defend what is not true by lyes and fallacies. He will never inort in sinne, nor commit malicious wickednesse, much lesse perversly, and out of the spirit of contradiction gain-say the Truth. All these evil spirits being cast out, he hath his house empty, swept and garnished against the approaches of the holy Ghost, who taking delight in such a Temple, will come and fill it with his presence, which was his work at that time, those upon whom he came, being filled by him.

3. They were all filled with the holy Ghost.

For such was his Energie, that he fill'd their memory, their understanding, their will, their affections with his gracious endowments; and these were of two kinds.

1. Either *gratis*, or *Gratia gratum faciens*, properly call'd graces, by which the Spirit of God shapes the heart within, brings light, and heat, faith and love, insensibly converts the heart of stone into a heart of flesh. These by some Divines are call'd *Medis futuris immediatis*, the nearest means to obtain salvation, because there is no ordinary way to gain a blessing but in these sweet smelling garments. And with these sweets out of doubt this good company was fill'd.

2. But besides these there be *proprium*, or *Gratia gratis data*, Gifts which are *Medis mediis*, Means which it pleaseth the wisdom of God to use to bring to perfect in his servant these former gifts of Grace; such are the gifts of prophecy, power to work miracles, eloquence, knowledge in Church government, &c. being all peculiar favors, with which at this time these prime Bishops were fill'd. The former like those common benefits of air and water, elements absolutely necessary for the sustentation of mans life, are bestowed upon all Gods Saints. But these latter like precious Jewels and choise ornaments, are reserved for those whom God hath more nearly taken unto himself.

But

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But had not the Apostles received these gifts till now? What was it then that Christ bestowed, when he breathed upon them, and bade them receive what he inspired: Absurd it were to think, that our Saviour did both to the care and eye express a real donation, and they at that time receive nothing.

John 20. 22.

We may then safely judge, that with Christs breath the Apostles at that time received the power of Order, by which they had a special and immediate Commission for the execution of those Sacred Services, in which others (except by Authority derived from them) may not intermeddle; as also the power of Jurisdiction to exercise their former faculties, where, when, and over whom they pleased, without assignation of City, or Province. The former exhibited by those words, *Receive the Holy Ghost*, which are laudably retained in our Ordination to this day: The latter, by that General Grant, *Go and teach all Nations*. But now they were fill'd with Gifts and Graces for the confirmation and execution of that power. *Consequuntur sunt pr. missum Spiritus sancti ad Verbum & Eloquentiam*; they obtained the promise of the Holy Ghost for Education, and to work Miracles. Then they received their Mission and Commission, now their Duration; what before was promised, is now fully performed. *Adest Spiritus sanctus cumulant sua dona, non inchoans*: Our Saviour now made his words good, *That to him that hath, it shall be given*; for the Holy Ghost came down to heap upon them his Gifts, not to begin them; before he came in the degree of warme breath, but now in the measure of fiery tongues. The same Spirit that entred before, now loaded them with ampler abilities; their understanding was filled with light, truth, wisdom; their wills with love, zeal, charity; their hands with power; their tongues with eloquence; there was no faculty empty of Divine Grace; of any Grace which was fit for men of their condition, and requisite to the performance of their Function to which they were called: Which limitation is necessary to be observed; for it is not to be thought, that this Fullness of Grace in them, was equal to that which was in Christ. *For in him dwelt all the Fullness of the Godhead bodily*; that is, personally; not only by assistance and efficacy, but by an hypostatical union; and therefore he had Grace in the intensest and highest degree, that possibly Grace could be had; and a faculty to use it unto all intents and effects, whereunto Grace doth, or can extend.

Tertull. de prescript. cap. 20.

Leg. Hom. 3. de Pentec.

Col. 2. 9.

Whereas the Holy Ghost was not united to the persons of the Apostles, or to any other mans, otherwise than by assistance and influence; and yet these men may be said to be full of the Holy Spirit, when they are endowed with this heavenly Gift, so far forth, as is requisite for the performance of those things which God expects from a man in such or such a condition or vocation: *To everyone of us is given Grace, according to the measure of the Gift of Christ*; that is, as he pleaseth to fill us; sufficiently it is given to all that belong to him: But with this the blessed Virgin was more eminently fill'd; but the Apostles were abundantly fill'd with it, because of the work to which they were set apart, which was, *The joining of the Saints, the work of the Ministry, the edifying of the body of Christ*.

Ephes. 4. 7.

2 Cor. 12. 9.

Ephes. 4. 12.

In a word, the Fullness of Christ, was the fullness of the Cistern; the fullness of the Saints like the waters in Aqueducts and Pipes containing less or more, as may serve for that purpose to which God is to use them. Christ is the head, the Apostles, as it were, the beard; and the Holy Ghost the sweet ointment poured upon the head of our Saviour, that first ran down to the beard, and after descended to the very skirts of his cloathing; upon the Apostles; as the beard, it ran plentifully as it were this day; and thence it descended, and runs still, till it came to us, who are as it were but the skirts of the Garment: And then upon us like ointment, which the farther it flows, the thinner it always is.

August. in Psal. 132.

H h h 2

But

Tertull. de præ-
script. cap. 22.
Iren. lib. 3. cap. 1

August. de util.
credend. cap. 3.

Tertull. adver-
sus Valent. c. 13

Gal. I. 8, 9.

1 Cor. II. 2.

Tertull. de præ-
script. cap. 20.

Mark 4. 10, 11.
John 13. 23.

Matth. 18. 18.
John 14. 26.

Gal. 2. 12.

Tertull. loc. cit.

Tertull.

Thom. I. 2. 2.
106. Art. 4.

But I return to the Apostles, who were filled with this holy oyle; shame then upon that gross conceit of those old giddy Gnosticks, that the Apostles knew not all requisite truths; and therefore *Valentinus* with his Followers, were appointed to be *Emendatores Apostolorum*, the Correctors of the Apostles; a blasphemy encreased by the Father of the *Manichees*, who two hundred and sixty years after Saint *Luke* had written that the Apostles were fill'd from above, affirmed, that Christs promise to send the Comforter, was made to him, viz. *Manes*, that by his illuminated brain the world might be instructed.

An Errour and Phrensie I had not mentioned, had not the Phantasticks of this Age boasted of new light, and shaked many men and women out of their first principles, by pretending they are above Ordinances; that the Scriptures and Apostolical Writings, are but a dead letter, except out of their mouths. *Quod superest, vos valete & plaudite, imo quod superest, vos audite & projicite.* For who that is not so mad as *Manes*, can think they were ignorant, whom he, that knew all things, promised to instruct in all truth? Who dare talk of new light, when the Spirit, who spake by Saint *Pauls* tongue, saith plainly, *That if we, or an Angel from heaven preach any other Gospel unto you, than that ye have received, let him be accursed;* and ingeminates it. With what face can a man say, he is above Ordinances, when the Apostle commands, *Keep the Ordinances, as I delivered them unto you?* No question these high-flown men are in higher favour, than those who were *Legati à latere*, who were his Legates, and inseparable Friends, in *Comitatu, Convictu, Discipulatu*, (as that curt and dark, but sententious Father of *Carthage* speaks) in his School, at his Table, in his Company.

Their All-knowing Master opens unto them dark Parables apart, remembers them of a faculty dared and signed to them in particular to know mysteries, yea, the secrets of the Kingdom, admits *John* to lean upon his bosom; as if he meant to expectorate, and lay open his whole heart to him; gives to *Peter*, and the rest, power to bind and loose, and delivers the Keys; which lest they forget, *He promiseth the Holy Ghost to be their Remembrancer.* And yet these Followers of our Saviour must be thought to be but dark Guides, in comparison of their illuminated Noddles: Guide they must according to their light, or else there is a mistake somewhere.

And to countenance this the better, they have in their mouths, that check of Saint *Paul* to *Peter* for his dissimulation; *Oh (say they) when then was that universal knowledge which should have freed even the chief of the Apostles from erring?* But strange it is; that they who are so Eagle-sighted into the least cracks of these chief Pillars, should yet be so heavy-eyed, as not to discern betwixt matters of Fact, and points of Faith! For clear it is, that this was *Vitium Conversationis, non Prædicationis*; Saint *Peters* Errour was not in his Doctrine, but in the manner of his Conversation. Could they prove, that these two Master-builders laid two contrary Foundations; or that they went not about to knit that sacred building in the same Corner-stone; or that which was first laid by them, were too weak to uphold the whole structure; that which they alledge, were of some moment. Till then, we will hold that for an unremoveable foundation of Christian Religion, *Quod Ecclesia ab Apostolis, Apostoli à Christo, Christus à Deo suscepit*: That we will hold, which the Church hath received from the Apostles, the Apostles from Christ, Christ from God; being fully assured, that in *credendis & agendis*, in points of faith, and matters of fact, for the policy of the Church they were fill'd with the Holy Ghost.

4. All. All fill'd.

For the Proposition is *κατα πάντας*, which yet may not so conveniently be understood *Collective*, as if the fulness of Grace had been conferred jointly on the whole Corps; as *Distributive*, in that every single Fellow of this society had an equal portion of it. And this is most evident, because the Note of Universality, *ἀπαντες*, All in the Text, is in the Verse before, *ἐκ καθ' ἑαυτὸν*, each of them; every one of those that God had made choice of to be Witnesses. These gifts then with an equal hand, were bestowed upon these his Embassadors, because they were every one of them to execute the same Message; and therefore as before they were equally empowered in the Commission, so now they were equally enabled for the execution of it; their power then, nor their gifts now, were not dependent, or derived from any one that was superiour in their Colledge; but power and gifts were immediately from heaven: Cyprian said it long ago; *Hoc erant unius & ceteri Apostoli quod fuit Petrus, pari consortio praeediti & honoris & potestatis*: All the rest of the Apostles were what Peter was, equal in fellowship, in honour, in power.

Cyprian de unit. Eccles.

Merthinks then those Parasites of Rome do a manifest injury to this grant, who to establish the Monarchy of the Roman Bishop, invest Saint Peter with the fulness of all Apostolical power, from whom the other Apostles were to derive their Commission. Had they confined their claim unto some personal Prerogatives, such as were Seniority, Vocation, Fervour of love, Order and Honour; for which he might have *πρωτεύουσιν*, the first place in their Assemblies, direction of proceeding, and power to pronounce the sentence agreed on, we could and would willingly with the Fathers have given this Primacy to Peter. But when they place this priority in *Apostolatū*, in the Apostolick Office, making Saint Peter to be the Shepherd, and the rest of the Apostles his sheep; him to be the Monarch, and the rest to depend on him both for execution and limitation of their Function; we must here out of that affection we bear to the Truth, withstand their claim, well knowing they are to be reproved. For when the Master of the house judged an Aristocracy to be the fittest form of Policy for his Family, shall any dare to erect a Monarchy? when he gave an express prohibition for this temporal Lording, by a *sic non erit vobis*, so it shall not be among you, shall any mortal man assume an illimited power, *κατακυριεύειν*, as Kings over Subjects, so to Domineer over Gods Flock? Sure I am that humble servant of Christ, Saint Peter, whom *ἀνεγείνωσαν ἐν Πάσχει Νύκτι*, who would be crucified with his head downward, durst not lift up his Crown so high; he that gave this direction to the Elders, not to Lord it over Gods inheritance, never aspired to the state of a Monarch.

Nazian.

Luke 22. 25.

1 Pet. 5. 3.

Joan. Enchir.

It was no doubt fresh in his memory, that the whole Colledge were chosen and taught by Christ as well as he, being all in their pure naturals unlearned men; that their Commission was as large as his; their Ordination was general; that their Endowments were in Equality; for *they were all filled*; and therefore it is not conceivable, that he would make himself, as his pretended Successours have done, the Universal Bishop. Were I in the School, I would say more to this point; but I remember that I am in the Temple; for whose service controversies are not so fit; no nor yet for these tongues, which were sent down to preach, and not to wrangle; an excellent Essay of which they gave here, so soon as they were enflamed; for they set forth in divers Languages the wonderful Works of God; this they began with, so soon as,

Acts 4. 13.

5. They

5. They began to speak.

But I pray observe, that they began not to speak before they were filled. Here was an infusion of the Spirit, before there was an effusion; replenished they were first, and then they empty; which methinks, should shame the Speakers of this Age, had they not impudent Fore-heads, that cannot blush, who step up, and speak before they are full. Full, did I say? nay, altogether empty; empty of wit, empty of wisdom, empty of ordinary reason, empty of common discretion; I had almost said, empty of honesty, and morality; I am sure, empty of good education and learning.

It is an evidence of their folly, that they ply the Cocks too fast, and then you may be sure that the Cistern cannot be full. Wise men will be fill'd to the brim before they draw out; but these Taps, though there be only a little dregs and froth in the bottom, will be sure to let it out; which they have made so evident, that now no rational man, except forced, or feared, will taste of their water. I call'd it right water, *jeune*, weak, cold, flashy (stuff); it hath no life, nor heat, nor any quality of the Spirit in it; even their own Profelytes begin to distrust it. This, this is the effect, when men will begin to speak before they are full, fill'd with Wisdom, fill'd with Eloquence, as were the Apostles, which was the reason they began to speak.

2. They began *parvum*, to speak; for I refer *parvum* to their tongue; as *parvum*, in the next clause to the matter they spake; so that they spake all Languages *expeditè*, readily, plainly, intelligibly, not in a drawling and lisping fashion, mistaking words and accents; which is another Argument, that these gifted men are not taught to speak by the Spirit, their tongues are so slow, their mistakes of words so many, their false accents so gross. Who can but smile to hear a tongue drudge out at length *Metaphoræ*, & *Synecdoches*? Who can choose but call to minde the lisping of children, and the confusion of Languages at Babel, when he hears the hammering English that falls from their lips? Is such Barbarisme like the propriety of language in which the Apostles expressed themselves? What they spake came from their tongues so clearly, that the hearers heard them speak in their own tongues, proper words in a proper Dialect. The miracle then lay not only in the variety of Languages which they spake; but that on a sudden they should without any mistake, hesitation, or ridiculous pronunciation, or Tone, speak these Languages so clearly, and distinctly, which by length of time, long practice, and conversing with any Nation a stranger shall hardly attain to: This then I reckon a part of the miracle, that in a moment they could *parvum* *intèr*, speak so readily, so tunably.

3. Next they were no sooner fill'd with the Holy Ghost, but presently by diverse tongues, and external actions, they gave signs of the life they had received. For he that is full of the Holy Ghost, is presently turned into another man. Though he were luke-warm before, yet he is now fervent; though fearful before, yet now valiant. *Miratur, se tunc esse quod non erat; miratur, se tunc non fuisse quod est.* He wonders that he should be now, what he was not; and he wonders again, that when he was not, what he is now.

For as by experience we find true, so soon as the soul is infused into man, he instantly receives life, and with it external and vital motions; so when this good Spirit fills the mind, presently the life of the Spirit begins to appear by outward actions, at our hands, our eyes, and our tongue especially. Whence the Apostles being fill'd, could no longer contain; but not being content in the Hebrew and Syriack, in all other tongues then necessary, they set forth the wonderful Works of God; but of this particular I spoke before in the Cloven tongues, whither I remit you.

4. Lastly,

2 Sam. 10. 6.

Greg.

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4. Lastly, in that they began to speak, take notice of their boldness: *ἡμῶν τοῖς παρὲς ἐκ ἀπλῶν ἀλλ' ἐτοίμων.* Lord, what a strange change was here? and how sudden! Of Fishermen, they were become Preachers; from Fishes turned to Tongues; of ignorant, eloquent; of timorous and fearful souls, bold and courageous Champions for their Master; where the Spirit of God is the Tutor, the Lesson is no sooner taught, than learned: New creatures we find here both in heart and tongue; in heart, for they bustle not for the right and left hand; they dispute not who shall be the greatest. In Tongue, for he that denied, and forswore, dares not only think well, but speak out what he thinks of his Master; he now spake with another tongue. Every man will be ready to open his mouth when there is no danger; but to oppose for, and maintain the Truth to the hazard of the teeth, is a Labour proper to him alone, whose tongue is enflamed from heaven. For this the three children were content to enter the flames: For this the Apostles receive blowes, and rejoyce in them: For this the Army of Martyrs fry, and Preach at the stake. These were all prodigal of their own blood, that they might be thirsty of Gods glory, being resolved to dye rather any kind of death, than Christ should lose the least scruple of Honour by their Cowardize. The Apostles, as the Generals, led the way; of whom but one dyed *more sua*, a natural death; and the whole Army of Martyrs as stoutly followed; for they went as willingly to those torments, as if they had no bodies for the fire to roast, nor yet blood for the Beasts and Whips to let out.

I admire and envy the courageous zeal, and zealous courage of those resolute souls, who could find nothing to hate but themselves: Not their enemies; for they prayed for them: Not the Executioners; for they forgave them: Not the Flames and Beasts; for they embraced them. Their own lives and bodies a man would think, were their sole burden, because they kept them and their God asunder. And least they should be dislever'd any longer, willing they were to lay down their burden in the flames, that so with *Elijah*, they might ascend as it were, in a fiery Chariot into heaven.

When, and how the Holy Ghost was given, you have heard, and the effects which it wrought, that the Apostles were filled with it, that their Cup did overflow; they were so filled with his gifts and graces, that they could not but speak the things which they had heard of Christ, and seen; they were now like the Wine which had no vent; and like the new Bottles that burst; they spake with other tongues, yet with this restraint upon them, that it was *quid, quantum, quomodo spiritus dabat*, for matter, extent, manner,

6. As the Spirit gave them utterance.

Καὶ οὕτως τὸ πνεῦμα ἐδίδε αὐτοῖς ἀποκρίσασθαι.

Prout Spiritus dabat eis eloqui. Tremel. & Vulgar.

Prout Spiritus dabat eis effari. Beza.

But the Original is far more Emphatical, and we want a word in other Languages to express it; for it is *ἀποκρίσασθαι*, which signifies to speak Apocryphes; so that as the Greek Scholiast observes, *ἀποκρίματα ὄντα*, those words that came from these tongues were short, sharp, and weighty sentences. In this Clause then observe these two things,

1. The *Quid*, the matter which they spoke, Apocryphes.
2. The power by which they spake; guided they were not by their own wit, or their own will, they had the Direction and Orders from the Spirit.

1. The

Aristoph. Nicom.

*Dan. 3. 21.
Acts 5. 41.*

Acts 7.

2 Kings 2. 11.

Acts 4. 20.

*Job 31. 19.
Ardens in loc.*

1. The Spirit gave them *apothegms*.

There came no vain, light, frothy words from their lips; but such as were full of Purity, Peripicuity, Dignity, and Majesty, which are the Ornaments of Elocution. And for the matter vested in these words, it was Grave, not Trivial; Serious, not Sordid; Principles of Faith, and not Rules for Faction; Rules for a good Life, and not Homilies to corrupt good Manners. Do you wonder why I use these *apothegms*? it is, because the Doctrines of many men now adays are no Apothegmes, and their Uses for the most part Corruptions.

For an Apothegme is a short, but wise saying, in few words containing a world of matter, which *Plinarch* likens to a Ceremony in Religion, that promiseth very little or nothing at the first sight, but more narrowly looked into, is full of deep mysteries: Such do not use to fall from Fools, but Wise men, whom Posterity bath so Reverenc'd for these sententious Aphorismes, that they preserved them as little Jewels, when they cast aside whole Mountains of Rubbish and Stones, nor doubting to teach, that some of them came from heaven.

E Celo descendit verbi orator, Nosce teipsum.

These adde life, beauty, light to any speech; and being artificially placed, are like a Diamond set in gold, which makes the Ring more rich, as these the Sermon: But you must know, that it is not for every Bungler to set a precious stone; nor for every mean wit to insert as he pleaseth these Apothegmes; no, though they be taken from *Peter*, or *Paul's* lips; which some Bunglers undertaking to do, they by their rude and unskillful placing them, please as much as the Ass, that took up the Harp; or *Thersites*, when he grasped the Scepter. 'Tis well observed by *Fabius*, that there is nothing more ridiculous in use than an Apothegme, if it be not aptly, add pecently plac'd; for that will befall him that affects it, which happens to a pretender in Musick; in which Art, he who shews not himself an excellent Artist, grates the Ear, and becomes ridiculous.

From which the Apostles were, no men further removed; for as they spoke Apothegmes, so they knew where to place them; I will give you an instance in one or two: *Whether it is fit in the sight of God to hearken unto you, more than unto God, judge ye.* And again, *God is no respecter of persons*: And yet again, *It is more blessed to give, than receive*: And yet every good gift, and every perfect gift is from above. Infinite it were to insist upon these! especially Saint *Paul*, who is short in his words, but rich in his sentences; and how was it possible it should be otherwise, since they spake

2. As the Spirit gave them utterance?

For as the matter, so also the manner is from the Spirit too; as he directs what, so also he teacheth how to speak. Now so much is confessed by every private spirit, who presumptuously make the Spirit of God the Author of whatever they utter; their plea is, *They are the simple, and the simple God hath chosen*. I *Thomas*, or I *John* disallow this, renounce that; we know that we are of God; and he that heareth God, hears us; we are of the Brethren, we the Godly, we the sole Saints, others are of the World, Time-servers: No matter then, though the wicked count us with the Apostle, *Mad*; for we know we speak the words of truth and soberness; what we deliver, smells not of any profane Lamp; but *datur in illa hora*, is given and uttered in the self-same

This

Acts 4. 19.
Acts 10. 34.
Acts 20. 35.
Jam. 1. 17.

1 Cor. 1. 27.

Acts 26. 24, 25.

This conceit hath been most prevalent, & most pernicious. For whereas Divine Authority is of that commanding power, that without any more question, *Ait, Aio; Negat, neg;* let it appear that God saith it, and I say it also; that he denies it, and I deny it; such private spirits to gain Assent and Followers, like the old *Valentinians*, *Præsumptionem appellant Revelationem, Charisma Ingenium*; every presumptuous opinion they call a Revelation; and an Abortive of their own Brain, a Gift of the Spirit.

Tertull. in Valent. cap. 4.

But Dearly Belov'd, give not credit to every spirit; for there be but two ways by which the Spirit of God leads into all truth; Extraordinary, and Common. The first we call Revelation, the last Reason. If then the Spirit of God by such immediate Revelation hath discovered to any the secrets of Christs Kingdom, they must be all Prophets: But if by the strength of Reason and Discourse, they shall go about to establish what they teach, their *Medium* must upon necessity, by which they will prove this, be fetch't out of the Scripture already revealed: And then it must be the soundness of that Collection, not the heat and zeal with which it is prest, that must declare that opinion to be taught by the Holy Ghost; whose gifts and graces do so naturally tend unto common peace, that where such singularity is, they whose hearts it possesseth, ought strongly to presume, that God hath not moved their hearts to think such things as he hath not enabled them invincibly to prove.

1 John 4. 1.

Hooker. Eccles. Pol. lib. 5. Sect. 10.

2. I am not ignorant, that the Zelots of *Rome* have cast this Dirt in the face of all the Reformed Churches, that we give the Reins to every Idiot by a secret illumination to judge the Church; which we do not, or ever did; but they forget all this while, that their own house is of glass, and that the least returned pibble may break it.

For can there be any spirit more private than that of one man? and yet with them one is made the sole infallible Judge; one is virtually the whole Church: He hath *Cælesti Arbitrium*, an heavenly judgement, cannot erre *E Cathedra*, out of the Chair; if he follow the Ancient Councils and Fathers, say the old; but whether he use means and diligence or not, say their new Divines; for otherwise say they, any man might call in question his Conclusions, not being fully assured, whether the Pope had used that search and diligence in his determinations which he ought: Hence they teach, that the Spirit of God doth infallibly assist him in the conclusion, but not in the premises; and therefore he can make something of nothing, *extra jus, contra jus, supra jus*. Fetch a sense out of Scripture, as easily as an *Alchymist* can extract gold out of a pibble; all this, and much more, because the Spirit, *is Spiritus*, will be his Guide, and give him utterance. Thus they who so much decлайн against, advance a private spirit: Thus they abuse the promise of Christ to their advantage, his inspirations are pleaded as strongly to uphold the Popes Decrees by them, as by our New-lights for their Euthusiasms.

Again, can any Church be more particular, than that which is confined to one Diocese? Either the seven Churches of *Asia* were Catholick Churches, or *Rome* is not: Or, the four Oriental Patriarchs, Oecumenical Bishops, or the Popes holiness is none. For were their Decrees the Canons of private Churches; and are not his? who in their Patriarchs had as great power given them by the Canon of the *Nicene* Council, as he had in his; as much as we yield them, we dare grant him; more we cannot.

I know the Evasion, the Catholick, and Church of *Rome*, are terms convertible; and therefore what Prerogatives God bestowed upon one, he bequeath'd also to the other. *Baculus in angulo*; excellent Sophists, to argue from Catholicisme of Doctrine, (were it granted them) to Catholicisme of Jurisdiction. So, if I mistake not, any private Conventicle, maintaining in all points Catholick Doctrine, might assume to it self the name of the

Catholick Church: Which to affirme, what were it else but to take some live Coals out of the Embers of *Donatus*, whose conceit was, that the Church remained only in his Party, in his Conventicles? This he termed the Catholick Church, not from the Universality of People or Nations; but from the right use of the Sacraments, the purity of Doctrine, Discipline, and the unspotted life of the Professors.

*Papam deniq; compara cum Donato;
Aut utrumq; putabis esse verum;
Aut utrumq; putabis esse factum.*

The Name forsooth Catholick only to be assumed by him and his followers; no God, no Religion, but with them; no Sacraments, but such as are consecrated by a Priest of their ordaining. Sanctity, a mark peculiar to their Church alone; and that which is most arrogant, that the Spirit of God speaks only by their lips. A *Cretian* is not more like a *Cretian*; an Egg to an Egg; or a Fig to a Fig, than in these assertions the *Romanists* are to our *Novelists*, against whom they inveigh so bitterly, but yet justly for their private spirit. Well it is yet, that at last it hath been confessed, that the contention ought to be laid aside, and they with the Orthodox Protestants ought to joyn to bear down Practical Atheisme, which hath like a Torrent over-spread *Christendom*, taking a great part of its rise from these bitter quarrels about the claims to the Spirit; of all which disputes I shall say, as that great *Erasmus* confessed of himself, that he arose from the reading of the Schoolmen *irritatio ad contentiorem*, but *frigidus affectus ad virtutem*: He was warmer and fitter for a contention, but much colder to Piety and Devotion; which is the very effect that this wrangle hath wrought in most men at this day.

Erasm. Colloq. Religiof.

To compose then all differences, and inflame true devotion indeed, well it were, that on all hands men would adhere to that which they are sure that the Holy Ghost hath uttered, and not what they imagine he spake. The Record is extant, and to it men shall do well to take heed as to a light that shines in a dark place. The place in which we live is but dark, and the error of opinion, and practice of impiety may easily seduce a well-minded man; in which distraction and darkness is any man desirous to guide his feet in the way of peace? then let him take what the Spirit hath plainly by the Prophets, Evangelists and Apostles uttered for his Guide; and setting aside all that may be cavill'd about, he may safely, without error, and notorious wickedness, arrive at the place of happiness, without error in the principles of the Oracles of God; that is, in the fundamental points of Faith, which essentially constitute a true Church, and a true Christian; for these are clearly and evidently set down in those words, that we are sure that the Holy Ghost hath utter'd; and then again, without notorious wickedness; for that is the end that the Spirit hath uttered the words, *That a man might receive the instruction of wisdom, justice, and judgement, and equity; to give subtilty to the simple, to the young man knowledge and discretion.*

2 Pet. I. 19.

Hebr. 5. 12.

Prov. I. 3. 4.

Other Rule of Faith and Manners we know none; but because that of *Ambrose* is undoubtedly true, that *Veritas à quoenq; dicitur, à Spiritu sancto profecta est*. Truth, by whomsoever utter'd, is from the Holy Ghost; therefore we honour Truth, though it proceed from the mouth of man, a man not immediatly inspired to utter it, as were these tongues. Traditions we embrace, so they have grey hairs, universal consent, and an harmony with what the Apostles utter'd to plead for them; but not *pari pietatis affectu*, not with an equal Reverence with the Apostolical Writings. Let the Fathers of *Trent* answer for that; these I say we receive, yet not ad

fidei

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fidei iudicium, to lay a foundation for any point of Faith, but only for moral practice and discipline. Humane Arts and Learning we honour as a necessary help to understand the Language, the Art, the power in which these words were uttered, and a notable instrument *ὁργανον*, to divide them aright to every one of the household. Learned and ancient Expositors we follow, as those who have brought great light to the Apostles' Apothegmes; yet with this proviso of the Florentine Council, so that their Lamps be lighted *ex intrinsecis*, from the Apostles' torches. All these we admit as helps, not as foundations on which to build our faith, because every rule of faith must be *certain* & *Nota*, certain in it self, and known to us, as this was; uttered, that it might be known, and by the holy Ghost, who cannot lie, that it might be certain.

My speech hastens, and your attention I know calls for a conclusion. *Audite seculares, comparate vobis Biblia anima pharmaca.* Hear O you people, get you Bibles the best physick for your souls, in which you shall read what these holy men of God said, as the Spirit gave them utterance. But hear you again, not to lie in your houses covered with dust, but to read and learn by; Not to make Collections and inferences, when you and they are alone in a corner, but to settle you in those things you are taught. Search these Books with prayer, with humility, with sobriety; for in these God hath vouchsafed to speak to you. Those books which carry the titles of men, yet are the words of God, this place proves it evidently; for being filled with the holy Ghost, they *spoke as the Spirit gave them utterance*. They began now, and so they continued.

Now out of these books it is, that we fetch all the good lessons we teach you; our water is from their springs, our light from their fire. And cursed be that tongue that brings any other. And so long as we prophesie according to the Analogy of Faith, to despise us, is to despise the Spirit by which they spoke; and to hear us, to hearken to that Spirit that gave them utterance. For be it that we be Scribes and Pharisees, as I know the world thinks no better of us, yet we sit in *Moses* chair, and what we teach agreeable to the Law and Gospel, that you are bound to observe and do. *Quid Deus per sacerdotes suos facit, ipse potestas est.* What God does by his Priests, is his own power.

Ay, but say some, if Christ or an Angel from heaven should preach to us, then we would hear; but when poor silly men like ourselves speak, what matter is it, what they say? But know, that this is the impious speech of a profane heart. For, if Christ himself should speak from heaven, he would deliver no other Truth. And yet when he spake in his own person, had he any more regard? any better audience? *He is madde*, say they, *why hear you him?* When those, to whom the Spirit gave utterance, were they of any greater repute? Their doctrine to the wise was the foolishness of preaching. And they themselves *σπουδαῖον*, held for no other than Bblers.

As for those blessed spirits, should they at this hour be sent from heaven, they would bring but the same doctrine; should they bring any other, they must be accurd. It was the goodness of God then to man, to make men to be as gods to us, to send this heavenly treasure to us in earthen vessels, that when the Embassadour was a man like to our selves, out of the affection we beare to our own image, might grow in love with the message. Doth any man reject the shewre for the huske, the wheat for the chaffe? or is your gold the lesse set by because preserved in the skin of some dead beast? Out of question you will tast: no Wallnuts because the kernel is matur'd in the womb of a sowre and bitter rine, and refuse your drink, because the vessel is of wood or leather. Go to then, despise this bread of life, because we present it with un-

Chrysost. hom. 9. in Coloss.

Luke 10. 16.

Matth. 22. 3.

Pacian. Epist. 1. ad Semp.

*John 10. 20.
1 Cor. 1. 21.
Acts 17. 18.*

*Gal. 1. 8. 9.
2 Cor. 4. 7. &
5. 20.*

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Pfal. 19. 10.

Heb. 2. 2, 3, 4.

Jude 3.

1 Tim. 6. 20.

clean hands : reject this word of God more precious than fine gold, because we bring it to you in a body subject to mortality; disesteem this water of life, because we offer it in an Earthen Vessel : So you know withall, *That if the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward : How shall you escape, if you neglect so great salvation, which at first was spoken of by the Lord, and was confirmed unto us by those that heard him?*

That the Holy Ghost descended upon the Apostles, it was for you; that he gave them the gift of utterance, it was for you; that he taught them all truth, it was for you; that he directed their fingers to write it, it was for your sakes; not for your sakes alone, but for you with others; as every drop of blood purified in the Liver, may be as well belonging to the Foot, as the Head; for the tenor of the words are, *the common salvation*; to which we that live now, have a title and interest, as well as the best and greatest who liv'd then, and may as justly claim, as the poorest man living may challenge and draw in an equal portion of the Aire with the greatest Monarch.

And that Spirit which was mighty in the Apostles, hath at this time given me the gift of utterance to tell you so. My tongue would cleave to my gums, had not he opened my mouth, and my words would be no other than Addle speech, did not he put life and truth into them : Despise not then what is spoken for my meanness, but hear it, lay it up as the Word of God; look not upon the Earthen Vessel, but think upon the Treasure; 'tis the choicest Jewel that ever God bequeathed to man; *Depositum Ecclesie*, that rare riches which God deposited in the hands of his Church. Buy it, beg it, get it, purchase it; for there is no other way to heaven, but what it shews; no other guide in the way, but this. And therefore if your faces be bent thither, search after this old way, take this for your Director in the way; for then you shall safely arrive at the end of your way, where alone you shall have rest and ease. All other things in the world have their growth and fall; *only the Word of the Lord remains for ever*. If you hearken to it, and be a willing people, it will make you Saints on Earth, good men, and good women in this World; and after you have deposed your bodies of flesh in the Grave, it will be the means to mount your souls to heaven; where you shall be Saints in glory, bearing a part in that Angelical Anthymne, *Glory and Wisdom, and Thanksgiving, and Honour, and Power be unto him that sits upon the Throne, and unto the Lamb for evermore.* Amen, Amen.

The Sealing of the Spirit.

Cant. 8. 6.

Set me as a Seal upon thy heart, as a Seal upon thy Arme.

Cant. 2. 5.
& 5. 8.

Rom. 5. 10.

HERE we hear of a Suit preferr'd, and at first sight we know not by whom, or to whom; but certainly by one in love, in that he requests the heart and hand to be at his devotion. And indeed if ever there were one in love, it was he who made this Suit, with which passion he was so strangely transported, *that he was sick of it again, and dyed for it*. Do you desire to hear the manner of his death? Then call to minde a bloody sweat, a whip, a Cross, a Spear, Gall, Vineger, Darknes, and an Earth-quake; and you may know who it was that was in love: Earth could not afford a man that would undergo this for his friend, and therefore Heaven sent down the Son of God to undergo all this for his enemies. Pity then it is, that he should have any

any thing denied him, that would spare neither heart nor hand to save both : And yet how hardly we grant either, the many Denials, the several Requests, the sweet Intercessions which pass in this Book betwixt Christ and his Church, do most evidently declare. I have now named unto you by whom the Suit, (in the Judgement of the Fathers, and best of the Modern Expositors) is preferred, no less person than the Son of God. 'Twere a shame to deny him anything, and yet how unwillingly do we come off? One while he is fain to complain, another while to expostulate, now and then to chide; most frequently present his Beloved with Gifts and Favours, that no way might be unattempted to win her affection.

It were too tedious to recite all these. In the *Verse* before, he puts her in mind of a wonderful mercy, that when he saw her in a very bad condition, yet then he lov'd her: He spied her under the Apple-Tree, upon which grew the forbidden fruit; then her Mother brought her forth, there she brought thee forth that bare thee; and yet, saith he, *I raised thee up under the Apple-Tree*, even when thou wert under guilt of disobedience, for eating the fruit of this Tree; I prevented thee with my love, and raised thee with my grace, that thou might'st be mine. The words then carry the same sense with those in *Ezekiel*, *And when I passed by, and saw thee polluted in thy own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.*

Ezek. 16.6.

In this *Verse* then being raised, he justly prescribes her a work, that she be industrious, and co-operate with the Spirit of God: For when once God by his preventing grace hath stirred the soul, and raised it from its natural condition; then the free consent, and co-operation of the soul with grace, and help of the Spirit is expected; seasonable it is to make such a motion as this, to which, if we will not be ungrateful, we are bound to yield, *Set me as a Seal*, &c. In which words consider,

1. A Request; or if you will, an Order, or Injunction. *Pone, Set.*
2. The Object, or Person whom you are to put. *Me,* My Name, my Honour, my Service.
3. The Manner how he desires to be set. *As a Seal.*
4. The two places where he desires to be set. *Intus & Foris;* within and without.

1. Upon the heart within. *Set me on thy heart.*
2. Upon the Arm without. *Set me on thine Arm.*

You see what an ample Harvest I have of a little Corn; in the gathering whereof, if I a little exceed my house, impute it to the fulness of the ears; and my zeal to importune you, that so earnest a Lover should speed in his Suit. 'Tis for obedience to the Spirit I move, and that *you receive not any more the grace of God in vain*: But that you shew your selves *a willing and obedient people*; as ready to yield to his request, as he is to make it, which he doth in this word

2 Cor. 6. 1.
Isa. 1. 19.

1. *Pone me.* Set me.

Since God here desires to be set upon the heart, considered it would be, whether, or how far, and which way it is in our power to yield to this request. For it were but in vain to call for the Duty, which no man hath any power to perform.

That grace is necessary to this work, I know not any man denies: *For the natural man perceives not the things of God*; he discerns them not, he relishes them not; and what reason perceives not, assents not to, approves not, that the will can never choose, and be delighted with. If ever there be any such motion

1 Cor. 2. 14.

motion in it, it must come from an higher cause, which because without any motive in us, it proceeds freely from it, we call grace, which is the special assistance of the Spirit moving, preventing, exciting, and so powerfully working upon the will of man that it may yield; discern first that what is proposed is true, and then freely elect it, because it is good.

Whether this action of the Spirit be Proper, immediate, Physical; or whether it be Metaphorical and Moral only, by which God doth dispose and perswade the heart to yield, let others determine. Thus much must be confessed, that God offers no violence to the will of man, but sweetly moves by external and internal means.

1. Before that a man can yield to the motions of the Spirit, there is *ab extra*, without, ordinarily the Word and the Gospel propounded unto him by the Ministry of the Church, in which there is contained many Threats, Promises, Exhortations, Reproofs, Punishments, Rewards: For God doth not use by I know not what Enthusiasms, and strange Raptures, to convert men, and make them *set him as a Seal upon their heart*. His usual course is to do it by the publication of his Will; and therefore Saint Paul, who was a spiritual Father to the *Corinthians*, puts them in mind, *that he had begotten them, but that it was through the Gospel*; the preaching of the Gospel was the means he used to do it.

1 Cor. 4. 15.

2. Now certain inward effects there are, which often follow upon the outward means well prepared, and truly applied, such as are Illumination, or a light of knowledge in the understanding which was not there before; a certainty of that knowledge; to which there succeeds a smiting of the heart, a remorse of conscience, a fear of punishment, and yet some hope of pardon: Which, where the grace of God is effectual, perswade to Mortification, to Renovation, to Sanctification; *to come out of the Kingdom of darkness, and to be translated into the Kingdom of his dear Son*: For the Word of God is quick and lively, and stirs in the heart of man not yet justified, striking him even with fear and sorrow. They who were present at *Peters Sermon*, were *pricked to the heart*: And when Saint Paul preached before *Felix*, he trembled.

Colos. 1. 13.

Acts 2. 37.
Acts 24. 26.

Man then is to be considered in a two-fold instant. The first is, when the Spirit of God by the foresaid means begins this work, sets upon the heart, and stirs it to Faith and Repentance. The other instant is, when there is an actual conversion, a new heart created; when men being born again, are ingrafted into Christ, and brought into the number of justified Persons.

Rom. 8. 7.

1 Cor. 1. 23.

Let man be considered in the first instant of his uprising, and most certain it is that his very *wisdom is enmity to God*. His wisdom, his best thoughts are so far from yielding, that they encline him another way; they are not only contrary, but *enmity*: For Christ Jesus is a *stumbling block to the Jews*, and *foolishness to the Gentiles*: Natural reason of it self will never teach a man to be a Christian.

Ezek. 36. 26.

But now let a man be again considered in another instant, when he hath laid to heart what hath been proposed; when he is warmed with the Word, *turned from an heart of stone, to a heart of flesh*, melted, and made tender: and then it receives a new condition, that it both can, and will co-operate with Gods Spirit; and freely move it self to those works which are acceptable to him. Thus have I heard an instrument of Musick set first in tune, answer unto the melodious touch of a skilful hand, filling the ear with a pleasing Aire, which before the just extension of the strings by an ungrateful dissonancy did very much displease.

I know not any sound Divine, who doth so conceive of the will of man,

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as if it were *Inanime Organon*, a senseless Block: For *non corrumpitur quoad radicem agendi*, but *quoad terminum*. The principle of action lies yet in the root, and the power to will in it is not lost, but the Application of it to this supernatural object. In what comes within the compass of reason it is free, and hath, being assisted by a general grace, ability to desire it, and apply it self to it. As for that which is of a higher pitch, when it is once raised by a special grace, (as it is, where the means are powerfully propounded) it may desire: Then *petit terminum*, then it aims at the right end, and freely wills the means that conduce to that end; like unto a Clock, it may be out of tune; or as a disordered compass point upon any Rumb: But when some cunning Workman hath mended the wheels of the one, or else some knowing Pilot hath touched anew the Needle of the other; that gives a true notice of the houre, this of the Pole. Thus it is with the will of man, before God hath by the foresaid means mended it *ymne bonum salutare est ultra sphaeram activitatis*; all that good which tends to his eternal salvation and happiness, is beyond his sphere and power of activity; but when this Divine hand hath touch'd it, and set it in order, the fault is our own, if we point not right to heaven. Else how should God judge the world in righteousness, justly reward some for making right use of his Talents, and as justly condemn others for wrapping up, and hiding his money in a Napkin! *Omnis nos causamur nobis deesse gratiam, sed iustus forsitan gratia queratur de nobis*. Usual it is with men to complain that they want grace, but I fear that the grace of God hath more just reason to complain of men; for would they but answer to the outward and inward calls of grace, *Lo, here I am, What wilt thou have me to do?* find they should, that the grace of God would assist and help them on to attain the end. Even the very Heathens have this grace offered them, *that by the things which they see, they may behold his Eternal Power and Godhead, so that they are without excuse*: So that if they would enquire farther, and improve this grace, they might come to a farther knowledge, glorifie him as God; and learn, since they do it not, he must needs be offended with them, and then again must be pacified and reconciled. This consideration would set them upon an enquiry how this were to be done, and at last finding that all their invented means were not able to do it, they would fix upon that which alone could; and Christian Religion alone teacheth the merits of our Lord and Saviour Jesus Christ; And this grace upon whose heart it works powerfully,

1. First, *Ex nolente facit volentem*; of a stubborn, rebellious person, it makes him one of his willing people; for God judges no man worthy of salvation, whom he hath not made formerly willing to accept of it upon those conditions he hath propounded it. To which so long as man remains a stubborn, wilful, and perverse beast, he is unapt; therefore the grace of God removes this great impediment of unwillingness, and stirr's him up willingly and freely to desire it.

2. For this grace of God offers no force to the will of man; but it makes it move in its natural course, and co-operate with it. Hence the Spouse in the Canticles prays in this form, *Draw me, and we will run after thee*; as if she had said, I will not, I cannot run alone; but I desire that thou O Lord wouldst vouchsafe to run along with me, then we will run both along together. Thou first giving me strength to run, moving and directing every step I take, and I willingly consenting to be drawn along, and moving with thee: This Saint Paul expresseth in himself most evidently; *By the grace of God I am what I am, and his grace in me was not in vain, for I laboured more than they all; yet not I, but the grace of God in me*. He acknowledgeth that it was the grace of God that drew him; of a stubborn Persecutor, made him a willing Apostle; that stirr'd him up, he followed, he laboured, he ran along; but he

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Acts 9. 6.

Rom. 1. 20.

Cant. 1. 4.

1 Cor. 15. 10.

Ezek. I. 12, 20.

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rari not alone, nor laboured alone, but both rari together; the grace of God with him: So that that happens to a man raised by grace, that fell out to Ezekiel's Cherubims and Wheels; *They went every one strait forward; whether the Spirit was to go, they went: And the Wheels were lifted up over against them; for the Spirit of the living creatures was in the Wheels; when those went, these went; and when those stood still, these stood still; and when those were lifted up from the Earth, the Wheels were lifted up over against them.* The motion of Cherubs and Wheels was from the Spirit; but being moved, then they move and go both together sweetly, kindly, freely.

When then the Sponse desires to be drawn, she desires not to be compell'd; she begs not that such a force be offered her, that may take away the liberty of her will; but only that there might be impressed in her a vehement inclination, a supernatural ability, by which she might be strongly, but yet kindly drawn; for *trahit sua quemq; voluptas*; a man is said to be drawn to that, to which in desire, and with content he inclines. A father holds forth an Apple to his childe; or a Shepherd a great Bough to a sheep, and by it draws him unto him; which yet is done without any violence at all, because the desire of both incline to it: So Christ and his Promises draw us unto him; not upon any coercion, not by any necessity; but with great content, and delight, and pleasure; and if there be any violence, or constraint at all in it, it is not offered to the will, first moved by God, but to the Devil, to the World, to the Flesh, to our Pleasures, to our Profits, which labour to turn us from God; and hinder us to run together with his Spirit; which is the sense of that speech of our Saviour, *the Kingdom of heaven suffers violence, and the violent take it by force*: For they are not called violent, because against their wills they suffer violence; but because willingly, and out of election, they offer violence to their sins, and to all that might entice them to those sins, which might hinder them from their Crown in heaven.

Matth. 11. 12.

Out of that which hath been said, easie it is to collect why God useth so many Exhortations, so many Suits to that man, that he may be heard and admitted; as in this place, *Set me as a Seal.* For,

1. The Almighty by these requests or injunctions, would assure man with the sense of his duty, that he himself is the great Lord that may command, and Man his Servant and Vassal that ought to be commanded; however since he is pleased so far to condescend, as to request, that he be not denied, especially giving such reasons for it, which will melt any ingenuous heart.

Isa. 58. 4.

2. That since his heart without this impression or seal, is but a counterfeit, and *the hand a fist of iniquity*, that he would not resist the means to better both; but that when he speaks outwardly by his Word, he may be heard; and when inwardly by his Spirit, by sweet, secret, and gentle motions, he be not delayed, and put off: Two things are necessary, *doceri & juxari*, to be taught, to be help't; God hath done both; taught us by his Word, help't us by his Spirit; nor externally, nor internally is he wanting to us; to consent lies in us.

Ephes. 4. 30.

Take these Exhortations then as spoken to those who are not yet effectually called, and so they are necessary to teach them their debt and duty; what they are by nature, and what God desires they should be. By nature without any seal of goodness at all, and now God desires they would receive his image; but take them as spoken to men already sealed, and so it is good advice, *that they grieve not his Spirit*, when he comes to set his Seal upon them; but that they be content he be set upon their heart as an undelible Character and Seal, that may not at any time be defac'd or broken.

I shall yet more fully open unto you my meaning. You see here he brings the Seale, as ready to do his office; Grace he offers, if you will. Let not us then refuse, or be unwilling to be sealed; it were our part to invite him, now that he is come, and makes a request to us, it were a base ingratitude to delay him, or shift him off. An argument rather it were of an honest heart to dispose our selves, and work our souls as wax against his coming. If your heart be hard and obdurate, as good offer him a flint to seale, which can take no print. If your hand be wicked, as good offer him a Deed to seale that is sealed already, and therefore incapable of this holy impression. A willing, a soft heart, and an honest hand is the matter alone upon which he desires to be set. Refuse him in these, and you offer unto him an indignity.

Shall I but minde you of that Seale which he hath set upon you already? the very Natural Law which he stamp'd in yours and all mens hearts, is the inscription of this Seale, Do as you would be done to. Ask not then, as they in the *Psalm*, *Who will shew us any good*; for *signatum est*, the light of his countenance is sealed upon us. For Moral actions we have light enough from the Lamp of Reason, provided we can but keep this print fair; *ut tibi videretur*, the things of the Law may be done by vertue of this Seal. And a shame it is, that most heathens preserve this Seal fairer than many Christians.

Psal. 4. 7.

Rom. 2. 14.

Again, on the hand we have a Seale of his also. For there is in every man a Natural dexterity to this or that profession; in one to the plough, in another to the book, in him to the sword, in that man to the shop, which the *Lacedemonians* were wont to try in their children by putting several sorts of instruments into their hands, and look what the childe made choise of, to that profession they put him.

Would men then but follow *ducem Naturam*, men would be better skilful in all professions Arts and Trades. For this profession and ingenuity in Nature is a Seale of the Spirit. And well it were that parents would observe it, and as their children are bent and enclined, so to endeavour to have it set upon the hand. There would much disorder in the life of man, and many inconveniences be amended by it.

This by the way. For there be higher matters he calls for by his *Pone me*. It is your Sanctification, it is your Conversion, which because it cannot be done without him, let every one of us pray *Veni Creator*, Come holy Ghost; Oh thou sweet breath of God, breath upon my heart, that I may be able to fulfil this thy desire. It was the desire of the Spouse, and we shall do well to joyn with her, *Arise O North, and come O South, and blow upon my garden, that the spices thereof may flow forth*. All those inward pangs, all godly meditations, all grave exhortations, all parhetical Sermons, all good books that ever ye looked into, are but sweet gales of this winde, by which ye drive on gently toward heaven. You never saw a dropping eye, or a bedew'd cheek for him, but when the winde sate in this corner. First, there was a *flavis Spiritus*, then a *flevit Maria*. The Spirit first blew, and the blast begot this showre.

Cant. 4. 16.

And after this showre how sweet Gods garden smells! *flunt aromata ejus*, the spices thereof flow forth; Not a tree which is not loaden with its fruits, nor a root which shoots not into a flowre, as ambitious to send a sweet savour into the nostrils of the Almighty. The *βλαρυς*, or strong savour of sinne ascends no more to offend him, but instead thereof sweet words and good works alway follow upon this winde, this showre.

Even in the most hopeful garden till this winde blow, the plants seeme to be dead and withered as in the down-look of winter, the herb Grace of Charity, Faith, Humility, Obedience, put not forth one whit. But upon the rising of this gracious gale, the fruits of the spirit begin to knit; and if it blow long,

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and continue, you shall see *Ver erit aeternum*, the garden will be in its prime and glory. Faith laden with good works, humility pressed to the earth with her burden of patience, obedience and charity bear their expected fruits, nor one enspired vertue sterile or barren.

But thus it befalls them alone who are diligent to observe when this winde blows. For the Spirit, that stirs up in thee good motions to day, will not alwayes strive with thee. This winde bloweth when and where it listeth, and therefore it is uncertain whether thou shalt have the like impressions. Or if they be granted, it will be with more difficulty; for as God hath called, and thou hast not answered, so shalt thou call and cry and not be heard.

Willingly then, thankfully receive the blasts of this winde; suffer no inspiration to passe without some special notice taken of it, and then thou shalt change thy strength, *humanam in divinam*, that of a man into a divine power. For these helps of divine grace are the enabling of our natural faculties, sent by God for that purpose, that we may more easily prosecute all religious acts. That light of Gods will sealed upon our understanding, is but the beginning of Faith, Meditation, Contemplation, by which the minde being moved, with content believes, meditates, contemplates divine Mysteries. The breath of the holy Ghost into the will, is an introduction of our hope and love, devotion and desires, with which the Will being exceedingly delighted, never rests till they be in a light flame. The Embers satisfie not, till the fire burn out.

As in a Quire, the Chaunter begins the *Te Deum*, We praise thee O God, and then the whole Quire comes in, and joyns with him: So when we make melody to God in our hearts, it is God by his Spirit and his holy inspirations, that begins these religious acts; but yet it is done to that end, that we should joyne with him, and continue in these praises to the God of Jacob.

The more to blame they then, that lay all the work upon God, and put not their own shoulder to the wheele, as if the Spirit of Christ were to do all, and they nothing at all. His part he hath done, when he hath outwardly called you by his Word, inwardly spoke to you by his Spirit. Refuse him not then in his motions. Go on cheerfully and steadily in in your devotions, rise with his name in your mouths, work with his name engraven upon your hands, close up your day with his name in your lips, lye down with his name on your hearts, so shall you show that in some part you have yielded to his request, and are ready to yield to the rest; which was it is, I shall now acquaint you, by occasion of this Pronoun *Me*.

Pone me. Set me.

It was well observed by a quick-sighted man, that there was much Divinity couched in Pronounes. Without doubt it is so here, for the weight of the sentence lies upon it. For let Heart or Hand have what seale they will, never so specious, never so learned, if He and his Character be not stamped there, it will not be accepted. Accepted said I may it will be odious.

The Gods of the Heathens were good fellows, they would easily endure to entercommune with each other in their Sacrifices. One Saliar verse would content *Mars* and *Hercules*. The same Temple was dedicated to the *Discuri*. The *Eleusinian* Mysteries were sacred to *Bacchus* and *Ceres*. Not to trouble you with more examples, we read of an Altar erected *Dis Deabusque omnibus*, To all the Gods and Goddeses without distinction. But with the God we serve it is not so: He is a jealous God, he will have the soul that becomes his, to be sealed to his use, and his alone. No other may challenge any property in it, and therefore he calls to you here, *Set me.*

And

Jo. 3. 8.

Prov. 1. 24.

Isa. 40. 31.

Ephes. 5. 19.

Strabo lib. 12.

Josh. 24. 19.

And there is great justice and equity in this request, for whose image and superscription bore your heart at first? was it not Gods? was it not first stamped with righteousness and holiness? As therefore our Saviour replied to the Pharisees that shewed him *Cæsars* Coyne that bore his image and superscription, *Give to Cæsar the things that belong to Cæsar* : so also I can as easily satisfy any man that should doubt why he should set God upon his heart, that in common justice and equity he is bound to do it : For whose image and superscription doth it now bear, if he be a Christian? Is it not Gods? *Let then God have the things that belong to God, no less than Cæsar the things that belong to Cæsar.* This Argument I am sure was good at the first coynage, when the heart was first Minted; and if it be weak now, 'tis our shame that have blurr'd out the image of God from our hearts, and set upon them some other counterfeit impression, as if on purpose he should not claim his own. The *Bullion* indeed is Gods, but many among us have Coynd it in the Devils Name; otherwise how comes it to pass that so many Atheists, and profane persons, so many Sacrilegists, and false and blasphemous Swearers, &c. labour daily at the Mint?

Math. 22. 20.

But of you Brethren I hope better things; and that you will readily yield to this request, that you will set him on your hearts and hands; which when you do, you must remember to set him in his Law and his Gospel too; for in these his face appears most gloriously in righteousness and true holiness; and therefore he commands by *Solomon*, *that these be bound upon thy fingers, and written upon the Table of thy heart.* Upon thy fingers to work by, and upon the Table of thy heart to love by; nothing is to come into thy heart and hand, which is not consonant and agreeable to this Law; for as all money receives estimation and value from the Kings Seal that is upon it; so all our works receive their worth and respect from that conformity which they carry to the Law of God.

Prov. 7. 3.

And when you are perswaded to set Gods Law there; set it as a Seal: Writing may do much, but Sealing is far better. Any Writing that is framed by pen and ink, is done by succession of parts, and many instants of time; letter is written after letter, line after line; now a little, and then a little; and possible it is that a Writing be cancell'd, and the letters razed out; but a Seal sets the whole print in the self-same instant, all's done at once, and with the same hand; a man is not long about it; and being done, it remains in the Wax. And thus the Law of God should be stamped upon us, readily, universally, totally, constantly. All the Law, without omission of any part; for a man must not give himself a Dispensation, or seek for an indulgence for any precept. The will to obey, must be total together at once, as a Seal impressed upon the heart, and ready as occasion requires: For in respect of execution it is written by parcels, or piece-meal, the precepts being to be fulfilled as particular occurrences require; but as the impression of a Seal is durable, and lasts long; so the obedience to the Law must be constant; walk we must in it all the dayes of our life.

And if our consciences can truly testify that thus we have set him, we have an assurance that we are sealed by his Spirit; because this ready, universal, and constant obedience flows not from any principle of the flesh; of which we ought to be ambitious indeed, since this is the Seal that makes up all, and without which nothing is to us Authentical; for except the Spirit of God testifies with our spirit, the ransom, the redemption, the purchase that Christ made for us, is but like a Deed fair drawn without a Seal, which you know till the Seal be added, is of no validity.

Rom. 8. 16.

Necessary then it is, that we set, or to speak more properly, suffer the Holy Ghost to be set on our hearts and hands, if we mean comfortably to en-

Rom. 5. 5.

joy the promises of God, and benefits of Christ. His Person we cannot see there, but his graces we may: Charity and Goodness are in him as in the Prototype and Original Seal, and ought to be in us as in the Wax; increased in him, created in us; and yet so in us, as if they carried a lively impression of that stamp by which they were framed; whence, saith the Apostle, *the love of God is shed abroad in your hearts by the Holy Ghost, which is given unto us.*

To collect all, the summe is, that we set the Father, Son and Holy Ghost upon our hearts; that we set him there, and him alone, and no other God; that we set his Law and his Gospel there as a Seal readily, totally, constantly, which will be assurances that we have the benefits of Christ conveyed to us under Hand and Seal. 'Tis his desire that it should be so; not set any way, or in a slight manner, as a face in water-colours; but as a Signet impressed, put case in hard Wax which is lasting; his request is, which sets me on the next point,

3. *Set me as a Seal.*

There be four Uses or Ends of a Seal or Signet.

1. It serves for Propriety.
2. For difference.
3. For Memory.
4. For Security. All which wayes we ought to set Christ as a Seal upon us.

Martial.

Exod. 21. 6.

Macc. 3. 2, 21.

1. For Propriety, that thereby we may be known to be his. We sign with our Seal, and mark those things we call our's, and in which we will not have another man to claim an interest. Shop-men seal their Wares, Sheep-masters their own Flock; and it was an old custome to mark their slaves with their own Signet; the servant that would not leave his Master, *must be bored through the ear.* Those Jewes who did over-weakly renounce their God by the irreligious Edict of the Egyptian King, were by his command to be signed with an Ivy Branch, burn't into their bodies, in the honour of god *Bacchus*, to whose Protection and Worship they by their revolt had yielded: For it was the custome of the Heathen, either with a hot Iron to burn into their bodies, or else with a Needles point to punch into their flesh the Names or Pictures of those Deities to whose Devotions, and Heathenish Ceremonies they were addicted.

Prudent. *asp*
sapda. Hymn.
10

Quid quod sacrandas accipit sphragitidas?

Acus minus ingerunt fornacibus,

His membra pergunt urere ut igniverint.

Quamcumq; partem corporis fervens nota

Stigmatit, hanc sic consecratam predicant.

Vegetius. *Are-*
tius. *Leges Ar-*
cadii & Hono-
vii. cap. de *Fa-*
bricensibus.
Chrysost. Hom.
3. in 2 Cor.

Whether this were not the manner that *Baal's* Priests cut themselves with Knives and Lancens, let others judge. What should I tell you that the *Roman* Souldiers had the Names of the Emperours burned into their hands; In allusion to which the Golden-mouth'd father, *xadap rois cegonius i opeoyls,* &c. As the Mark and Seal is put upon the Souldiers, so the Holy Ghost is put upon the Faithful; that so if you desert your Rank, you may be discovered, and noted by all.

Rev. 13. 16.
7. 2.
14. 1.

Certain it is, that the Souldiers who were to fight under the God of heaven, and the God of this world, and the Beast, *received the mark of the Beast in their right hand, and in their foreheads;* The other, *the Seal of the living God, which was his Name written in their foreheads.*

To

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To what purpose you'll say is all this? Attend, and you shall now hear. Whether we acknowledge God for our Shepherd, as good sheep; or take him for our Master, as good servants; or give up our Names to him, as sincere Worshipers; or Lastly, fight on his side, as valiant Souldiers; fit it is we, should carry his Mark, and bear his Seal. By this we shall be known to be his; by it, he to be ours; the world may take notice that we are in it, not of it; the flesh, though we dwell with it, yet we owe it no service; the Devil, that we fight not for him, but against him; for we have given up our Names to another General, taken his Seal upon us, by which we are become his.

2. For in the next place, this Seal serves for a difference; we never were more like white paper, than when we were wrapped in our first Clouts; at that time it pleased God to make us his by Baptisme, and set his Seal upon us; by which then three notable differences were made of a Christian from another man: For then he professed his Faith, by which he is distinguished from an Infidel; then he renounced the Devil, the World, the Flesh, by which he is distinguished from a profane person; then he became a childe of God, by which he is distinct from a childe of wrath. 'Tis the desire then of our Saviour, *that we being born again, profess the true Faith, whereby we shall be of the Orthodox; be regenerate, and born anew of water, and of the Spirit, by which we shall be heirs of the Kingdom; briefly sanctified throughout, by which we shall be known from common men.* This Seal then set upon us, will make a plain distinction of an honest and true Christian from an Infidel, Heretick, Atheist, Hypocrite, Lewd Liver, a Reprobate Person.

3. Now least we should forget our Profession, and with it our Duty; the Seal will serve to call to remembrance what we promised, when we became his. For the Holy Ghost, who sets the Seal, will be our Remembrancer; as our Master promised, *He shall bring all things to your remembrance:* Anciently some did engrave upon a Seal the Portraiture of their best Beloved. *Ecce video amicum tuum Callidore. Call. Ubi est? Pseud. In Cera cubat.* And Epicurus's Scholars were wont to bear their Masters Picture enchaſed in a Signet. Others by pricking the skin with Needles, and rubbing it over with the Juice of some Herb, whose Tincture will never out, did brand their arms to keep in memory each other. A custome much used among the Moors and Arabs to this day; but among both as an Antidore against Oblivion.

Wise men have thought it alwayes a strong Bar against sin, to have always in our memory some man, whose imaginary presence might keep us in awe. Take Cato; or if he be too harsh and stern, choose one of a sober mettall, whose gravity of life and speech thou lovest; his mind and countenance carry with thee, set him alwayes before thine eyes, either as a pattern, or a witness. If fancied remembrances of other mens eyes be so available to awake shamefastness, that is the boldness of sin may be stayed ere it look abroad; of what force should the memory of him whom we profess to love, by whose Name we glory to be call'd, whose eyes without slumbering or sleeping watch over us; lastly, by whose Spirit we are sealed to the day of Redemption, be to withhold us from unworthy actions? set therefore Christ upon thy heart to remember him; and good reason, for he bears the Seals of his love to thy soul in his side, and on his hands still; every minute he looks upon the marks, that those sharp Nails, and Spear delv'd into his innocent body; forget him not then, because he forgets not thee; remember him in the same way he remembers thee; as he did, and doth keep the Seals of his love upon his heart, and his hands; so do thou again set him by thy love, as a Seal upon thine, which keeps the stamp that is once engraven upon it.

John 3. 5.

1 Theſſ. 5. 23.

John 14. 26.

Plaut. Pseud.

Pliny.

Sandals tra.

Seneca Ep. 11.

4. For

Psal. 91. 4.

Matth. 27. 66.

Dan. 6. 17.

Lips. Exc. 2. in

Tacit. Annal. 2.

Gal. 5. 22.

Matth. 13. 19.

John 13. 2.

Matth. 22. 35.

Prov. 23. 26.

4. For certainty; thou shalt gain by it; for *erit in Custodiam*; he will protect thee under his Wings, and *thou shalt be safe under his feathers*, safer than Chickens under the Wings of the Hen. We seal up our Letters, Caskets, Closets, Jewels, which we would secure from others eyes and fingers: *Qua pretiosa sunt non uno sigillo obfirmamus*. The malicious Jewes, that they might make sure work as they thought, with our Saviours body, importuned Pilate to seal the stone. And Daniels Accusers never thought they had him safe enough, till they procured the King to seal with his own Signet the Den of Lyons. Yea, I read, that the more miserable Romans were wont to seal up their Bottles of choice Wine from their liquorish servants with an Iron Seal, contriv'd with a Key, which they wore alwayes for that purpose.

There's nothing in the World needs more wary keeping than mans heart; 'tis Gods richest and choicest Magazin: Here the inestimable treasure of Faith is stored; in it is the gold of patience laid up, which being tried in the fire of affliction, admits of no dross; here are all those Jewels of the Holy Ghost treasured, Joy, Peace, Love, Long-suffering, Gentleness, Goodness, Meekness, Temperance; nay, Christ himself, and the Holy Ghost, are said to dwell in our hearts; into which Closet that old Thief, the Devil, sometimes by violence, sometimes by cunning, endeavours to break in; fain he would be fingring some of Gods Treasure, and longs to rob us of one vertue or other. How necessary then is it, that our hearts be sealed with our Masters Seal; that is the Magazin of so great riches, that is threatned to be robbed by so potent an enemy! For to what purpose were it to lay up so great Treasure, and leave the door wide open? Lock it up then, and all's too little; seal it too; the Devil will be afraid to make his assaults, when he shall see Gods Seal, his Law, his Gospel, his Son, his Spirit upon it; when the Devil found Judas unsealed, He put into the heart of the Traytour to betray his Master.

Whether therefore we desire that God should lay any just claim or title to us, or else to be differenced from the Vessels of wrath, or to keep a continual Commemoration of Gods goodness to us; or Lastly, to preserve entire, and untouch'd, the riches of Gods grace with which he hath entrusted us, let us be sure to set him as a Seal, and that

4. Upon the Heart, upon the Arme.

Those are the places we are to receive his seal; *poni vult intus & foris*; for he must be inwardly and outwardly; upon the heart within, and the arme without; upon the heart by affection, upon the arme by operation; upon the heart by meditation, upon the arme by execution; upon the heart by holiness, upon the arme by righteousness; upon the heart by faith, upon the arme by good works, that so the whole man may be Gods; that so whatsoever is within us, or whatsoever proceeds from us, may have Gods Seal upon it. This request then in sense is the same with the great Commandment, *Thou shalt love the Lord thy God*; that's for the heart: *Thou shalt love thy Neighbour as thy self*; that's for the arme or hand.

1. Upon thy heart.

Yet when the day of sealing comes, be sure to proceed by a right method, and set him on the heart first; for that's the part about us he most loves; he requires it of every child of his: *My son, give me thy heart*; thence the arme must receive the impression: For the seal pleaseth not, which is set upon the arme alone; if it proceed not from the stamp of the heart, then Gregories Rule will be true, *Probatio dil. Etionis exhibitio est operis*; the work will

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will prove our love, not else: For the work may be fair and splendid, as it was in the Pharisees Almes and Prayers, and the *heart* an hypocrite.

The *heart* then must needs be first seal'd; because without it be so, not any impress upon the hand will please God: He is *a* and *a* the first and the last; the Original of life and motion, and expects from us that part which first lives, and last dies; as if his intent were, or at least we may make that construction of it, that from *th* *a*, the first instant of our lives, to the *a* or last period of them, our *heart* receive his *Seal*, and be wholly dedicated to him, to him, and to him alone.

For if it fall out otherwise, complain he will, as sometimes he did by the Prophet, *their heart is divided*; that is, *their heart* is not whole with God; for one part they relieve for his service, the other for somewhat else. But as the same Wax is in vain stamped with different impressions, because the stamp of the one will exceedingly deface the impress of the other; so likewise the *heart* of man is not capable at the same time of diverse Forms; set God there, there will be no room for the World; set the World there, and presently you blur Gods image. The Ark and *Dagon*, God and *Mammon*, *Jehovah* and *Baal* cannot co-habit in one *heart*; that little *Thalamus* of the *heart* is too narrow to receive two such great Princes at once, as the King of heaven, and the god of this World; the Author of Goodness, and that great Ingenuer of Mischief. Whence the Spouse with the chaste *heart* tells her Beloved, *Quasi te in Lectulo, I song in the Lectulo, in a little Paller, rather than in Lecto, a great Bed*. Methinks in the Phrase there's a kind of Coartation, and narrowing of the Room, as if the Church (like a good wife) were so scant for lodging, that she could entertain no other; but her husband in *I thalamo cordis*, in the Bed-chamber of her *heart*; let him come and welcome, her *heart* was enlarged: But if any other, *the Bed was strait, that it could not suffice, and the Covering narrow, that one could not wrap himself*.

But what if a Friend come, nay an enemy, must he go without lodging? Doth God to take up our *hearts*, that our Kings, our Parents, our Children, our Neighbours must find no love, no entertainment? no such matter; he that would have us lodge him there, commands us to lodge them too; yea, the more hearty entertainment we give these, the more welcome we make God.

At the rising of the Sun those lesser Lamps of heaven are presently obscured; removed they are not from their stations, nor deprived of their light, but only hid from us by a more glorious body; at Night they take their course, and shine again. Thus it is with the love of God sealed upon our *heart*; the lustre of it ought to be so eminent, that it seems to obscure and hide the love of man quite; and indeed when these two come in competition, it must shine alone: But after God, then the love of man succeeds, and must shine in good works, as the stars take their turn, and shine when the Sun is set.

Dispose of God first we must; lodge him in the best Chamber, and then after provide for the rest, as attenders, and servitors upon him; if either Neighbour or Friend; or Brother or Sister; or Father or Mother; yea, or the King himself be so ambitious as to thrust into Gods Room, and thrust him out, then they must be ejected as Intruders, and commanded to look for a lodging somewhere else. With God they may come, and be welcome; marry if they be so saucy as to come without him, the door must be shut against them.

To this there be many pretenders, and none so forward to boast of the Seal, as those that have it least; on their backs you shall find the clashing of

Hof. 10. 2.

Cant. 3. 1.

Isa. 28. 10.

Matth. 7. 15. 22.

Gen. 27. 22.

2 Tim. 3. 5.

1 Sam. 15. 13, 14.

Mat. 15. 18. 19.

Psal. 121. 3. 4.

of the sheep, in their mouths, Lord, Lord, the words of servants; their wayes are so close, so subtle, so specious, that without a narrow view, 'tis not easie to discern them from such as are truly sealed; their hearts you cannot see, their hands you may; have an eye then that way, and found it will be by a diligent observation, that *though the voyce be Jacobs voyce, yet the hands of Esau*, and by that you shall know them: For God enjoyns all his to set him as a Seal, not only on their hearts, but on their hands also, which hypocrites will not do; or if they seem to do at first, that thereby they may get esteem, belief, and authority; yet their end being obtained, the Seal will quickly be wiped off, and their hand will become a fist of iniquity; constant they will not be in well-doing, as God expects in all those that bear his Seal, to be perpetually such outwardly, as they are inwardly, and therefore it is here added,

2. *Set me as a Seal upon thy Arme.*

I read in Scripture of three parts especially upon which he desires to be set; upon the forehead, heart and hand; upon the forehead, that we should not be ashamed to confess him; in the heart, that we love him; on the arm or hand, that we be doing good for his sake; to omit the two first, the last is that which God expects here, that we employ the strength of our arm to glorifie him. The Rabbin said well, that God requires two things concerning his Law, Custody and Work; Custody in the heart, Work in the hand; for without this latter, we have only a shew of godliness; we act Religion, not practice it.

Now the Practice of Piety is the Book we should all study; for without it our profession is vain, our love feigned; hence Divines define Theology to be a prudential vertue, that is affective, not speculative; practical, and not only contemplative, which warms first the heart, and after moves the arms; in a word, by which we are taught to live to God; in which life, they require not so much the happiness which we shall enjoy in another life, as our honest and vertuous Conversation in this: For he is the best Student in Divinity, *qui verba vertit in opera*, is not only a Learner, but a Practiser; not so ready to lend his ear to a Sermon, as his hand to act what he hath heard in a Sermon.

And now O all ye that have dedicated your selves to Gods service, examine your lives whether you have set God upon your hearts or no? It were a wrong to me to enter into your bosomes, and knock at those secret Cabinets open only to God and your selves; but if I should, I assure my self it were a hard matter to find a man whose answer would not be, that he had an honest heart to God: But as Samuel replied to Saul, upon his forward answer, *I have fulfilled the command of the Lord; what then means the bleating of the Sheep and Oxen in my ears?* So I may say to the most of men, whose hearts are so ready for God; if your hearts stand so upright to God-ward, whence proceeds those evil thoughts, Murders, Adulteries, Fornications, Thefts, false Testimonies, Slanders that are so rife among you? Do not all these come from within, and defile the man? Would you put out the eyes of Gods Seers, and make them believe your hearts are dedicated to God, when your hands are thus defiled? Good old meaning Isaac might be gull'd with Jacobs voyce, and Esaus hands; but never think that the eye of God, which never slumbers nor sleeps, will give a blessing to a smooth tongue, and rough hands. If his Name be not engraven upon your hands, as well as pretended to be upon your hearts, ye shall have what Jacob feared, a Curse instead of a Blessing.

The question of the young man was to our Saviour, Good Master what must

What must I do to inherit eternal life? and of the Jaytour to Paul and Silas, *Sirs, What must I do to be saved?* They still were for action; they knew well that the fig-tree which bore green leaves, and no fruit, was in the end deprived of life and leaves too.

Math. 19. 16.
Acts 16. 30.
Luke 13. 6, 7.

For however in Christian Religion faith be the first and principal foundation that must be laid in the heart, whereupon all the rest is stayed and grounded; yet as in other material buildings after the foundation is laid, there remains the greatest cost, care, art, diligence, time and labour in raising of the Walls, disposing of the Rooms, ordering the Lights, setting on the Roof, beautifying and furnishing the Fabrick; even so is it in this spiritual house, in making the man of God perfect and absolute; the foundation and grand work of Faith is quickly laid in the heart; some small time of our life will serve for the learning of the principles of Religion; the greatest part of our dayes and labour must be spent in directing of the hand, and in erecting the whole frame of this spiritual Edifice; and with the furnishing of it with all Christian vertues, and diligent observation of Gods Commandments; without which, our faith is to no more purpose than a foundation without a building, or a Stock or Tree that bears no fruit.

This then is the end of all our Sermons, of all our Exhortations, that you furnish the inner man with all Christian Vertues, and be abundant in the fruits of the Spirit. We can teach, you can learn no more but this; Set God on thy heart, let him on thy hand; this is the summe of the whole Law; for if thou love God, thou wilt give him thy heart; if thou love thy Neighbour, thou wilt lend him thy hand; the end of our Adoption and Redemption is no other: For therefore *Christ freed us from our enemies, and gave us a faculty to become the sons of God, that we should serve him in righteousness and holiness,* have holy hearts, and righteous hands. This is the end of our hope; for the reward in heaven shall be bestowed *pro recta, pro recte, pro frigida;* because out of the hearty love we have born to God, we have stretched forth our hand to house the stranger, to cloath the naked, to give drink to the thirsty.

Luke 1. 74, 75.

Chrysost.

God grant therefore that we may so set God upon our hearts by pious meditations, fervour, love; and on our hands by outward Works, and charitable Deeds, that we may receive that blessing that shall one day be pronounced to the Doers of the Law: *Come ye blessed of my Father, inherit the Kingdom of God prepared for you.* Amen.

These Sermons which follow, serve to Expound to us the Article of the Catholick Church, the Communion of Saints.

NEver any Agent is operative but in some Subject. In our salvation the Agent is the whole Trinity. God the Father ordain'd, the Son bought, and the Holy Ghost seals such as shall live with God. What they have done, I have at large declar'd before; it remains now to treat of the Subject in which they work, which in the Creed is call'd the Catholick Church: For he that considers the omnipotent power, and ineffable love of God the Father; that knows the bitter death and passion of God the Son; that weighs the wonderful Gifts and Graces of God the Holy Ghost, sees without more ado, the

Ps. 2. 9.

principal causes of mans salvation : But to what sort of men this love, that price, those gifts and graces are extended, he sees not, *till he hears of a peculiar People, a holy Nation, a royal Priesthood, honoured by the Name of the Church* : For to those who are graced and dignified with this title, the merits of the Son of God, and the seals of the Spirit do belong and bequeath a blessing, and none else ; Remission of sin is a blessing ; Resurrection to eternal life and glorification, are blessings, and these are given to none but such who are within the Church,

The Object then of Gods favour, and Christs mercy, is to be now the Subject of my Discourse ; and that I lose not my self, and tire you in discoursing on that Subject, upon which almost all the World is at loss, I shall make choice of such Texts as shall most aptly set forth unto us the Nature and Essence of the Church, and give me occasion to resolve many doubts which arise on all hands about this Subject. A Sea I now enter, tumultuous and dangerous ; the good Spirit of God guide me, that I may be safely brought to the Harbour : And the words I set out with, shall be those which God by his Prophet *Isaiah* hath put into my mouth.

The Stability and Excellency of the Church.

Isaiah 2. 1, 2, 3, 4, 5.

The Word that Isaiah the sonne of Amos saw concerning Judah and Jerusalem.

And it shall come to pass in the last dayes ; that the Mountain of the Lords House shall be established in the top of the Mountaine, and shall be exalted above the Hills, and all Nations shall flow unto it.

And many people shall go, and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob, and he will teach us of his wayes, and we will walk in his paths ; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.

And he shall judge among the Nations, and shall rebuke many people ; and they shall beat their Swords into Plowshares, and their Spears into Pruning Hooks ; Nation shall not lift up a Sword against Nation, neither shall they learn War any more.

O House of Jacob, Come ye, and let us walk in the light of the Lord.

THAT these words contain a Prediction of the Vocation of the Gentiles, and the foundation of the Catholick Church of Christians, is the judgement of all Ancient and Modern Expositors ; for that there is a constant, and it needs no farther proof : What the Prophet delivers about it, may be reduced to these three general heads.

1. A Preface, or Inscription of the Prophecie, *Ver. 1.*
2. A Prediction, or the Prophecie it self, *Ver. 2. 3, 4.*
3. An Exhortation of the Prophet directed to the Jews, *Ver. 5.*

1. The Preface shews us the certainty of the Prophecie.
2. In the Prediction we are to consider many things,

1. The

1. The time when the Propheſie was to take effect, *In the laſt dayes.*
2. The firmneſs, ſtability, and continuance of the Church; *It ſhall be an eſtabliſhed Mountain.*
3. The Excellency and Glory of it; *It ſhall be eſtabliſhed in the top of the Mountain, and exalted above the Hills.*
4. The Amplitude and Greatneſs of it; *all Nations ſhall flow unto it.*
5. The excellent and rare qualities of the people collected into this Church.

1. Their Zeal, Love, Charity one to another, exhorting, and inciting each other to an ardent ſtudy of piety: *Come, let us go to the Mountain of the Lord, &c.*
2. Their readineſs to learn, and to obey; *he will teach us his ways, and we will walk in his paths.*

The cauſes both of their { Zeal,
&
Ready Obedience.

1. That which outwardly moved them to it; *the Law to go forth from Zion, and the Word of the Lord from Jeruſalem.*
2. That which inwardly; the conviction by the Spirit; *he ſhall judge, he ſhall rebuke.*
3. The third quality of this people, is, that they ſhould be peaceable, Metaphorically deſcribed in the 4th. Verſe, *They ſhall beat their Swords into Plowſhares, &c.*

3. When the Prophet had foreſeen, and foretold that the *Gentiles* ſhould embrace the light of the Goſp^l, he exhorts his own Kindred and Countreymen the *Jewes*, to do the like. *O Houſe of Jacob come ye, and let us walk in the light of the Lord: Ver. 5.*

This is the ſumme of this Propheſie, in handling of which I ſhall inſiſt upon thoſe points only which are to my preſent purpoſe; the reſt I ſhall but lightly touch, and firſt of the Preface.

1. *The Word that Iſaiah the ſon of Amos ſaw.*

The Word is here put for that which *Iſaiah ſaw*, the *Viſion*, or that which was revealed unto the Prophet; and it is not improbable, that it might be adumbrated, or preſented unto him, that he ſaw the *Gentiles*, and heard their words, ſaying one to another, *Come, let us go up*; it being uſual with God, to confirm his promiſes by Types, and outward Signs. Thus in the Sacraments under viſible ſigns he is pleaſed to repreſent unto us his paſſion, and to impart life and ſaving grace to ſuch as are capable thereof; for ſith God is in himſelf inviſible; therefore when it ſeems good to his Wiſdom that men ſhould take notice of his approaches, he gives them ſome plain and ſenſible token whereby to know that which they cannot ſee; as in the *motion of the waters at the Pool of Bethſaida*; or in the *deſcent of fiery tongues* upon the *Apoſtles*. Now that which he ſaw here, was the rejection of the *Jewes*, and the calling or admission of the *Gentiles* into the Church; the rejection of them in the following part of the Chapter, the calling of the *Gentiles* in this former; where we firſt meet with the time when this was to be fulfilled.

Scult. in loc.

John 5.
Acts 2.

2. It shall come to passe in the last days.

Futurum est, It shall come to passe, that was out of all question, for the mouth of the Lord hath spoken it. Now if any should doubt, and ask, when should this be? he assignes the time, *The last days*; to wit, that time when the Law of Ceremonies was to be abolish'd, and the Gospel begun to be preached by Christ, after published to the whole world, which is call'd *the last time* in the Old Testament here, in *Micah 4. 1. Joel 2. 29.* And in the New, *Act. 2. 17. 1 Pet. 1. 11. Heb. 1. 2.*

Alvarez in loc.

Gen. 49. 10.

Heb. 1. 2.
Rev. 14. 6.

Now this is call'd the last time, not *ratione temporis*, sed *ratione status*. Not in respect of time, as if so soon as this prophecy should begin to be fulfill'd, the last day must presently come. But that these should be the last dayes to the Jewish state and policy, that now the Scepter was to depart from *Judah*, *Shilch* was to come, and a new form of government to succeed in the Church, which was to be fixed, firm, stable, and lasting, till time should be no more; and therefore this Policy might well be call'd the last, there being no other to succeed and come after it. The Law of Nature went before, the Law of *Moses* succeeded. *Novissimè*, now in the last dayes he hath spoken by his Son; and by any other he will not speak. His blood is the blood of the last and eternal Testament.

Three ages then we may reckon of the world. The first is as it were the child-hood and youth of the world, under which men were Tutor'd by the Law of Reason. The second, as it were the manhood, when the Jews were brought up under *Moses* and the Prophets. The third, as it were the worlds old age, lasting from Christs coming in humility, till his appearing in glory, in which men are taught by the Gospel, and which must last till all things which are written must be fulfill'd.

But as the Old age of man may perhaps last longer in number of yeares than both the other, which yet because it succeeds the other, is call'd the last age of man: So also may this, should it exceed both the former Ages, be call'd the last Age, because none is to follow it. For it is not call'd the last, as if it were not to continue after it began many dayes. But, that after Christ appeared in the flesh, no other Messiah was to be expected, no other Gospel, no other Sacraments, no other Church-government to be looked for; what he ordain'd, was to stand fast and continue to the worlds end. For as our Prophet assures us

3. The Mountain of the Lords House shall be established.

That is, the Church, as Expositors unanimously agree; and the cause of the *Trope*, is, First, because the Temple to which the Jews repaired for Gods service, was built on a Hill; and next it was the custome of Idolaters, to rear their Altars, Groves, and Houses of their gods, on high places. Whether this were done in imitation of the Temple so feared, I know not; or whether by it they would put all men in minde to ascend in their thoughts, when they were about any Religious worship.

Psa. 24. 3.

And those properties which in Scripture we read attributed to Mountain, will well agree to the Church.

Ila. 5. 1.

Psal. 68. 15.

1. Abundance, Fertility, and Plenty; His vineyard was planted in a very fruitful hill: As the hill of *Bushan*, so is Gods hill; *Yess* *temple* *temple*. Sep. a hill of fat things, in it no want of anything for the nourishment of a spiritual life.

2. Wholesomnesse of aire. And in the Church there be no mists and fogs of errour; the doctrine of it is sound and wholesome doctrine; sound words, that cure and preserve the health of a soule, and never infect it.

2 Tim. i. 13.

3. Eminency and height. For Mountains are higher than other places, and so is the Church; it hath the preheminance of all other governments. All Scriptures must yield to it, and Kings with their Crowns, submit before it.

Rev. 4. 10.

4. Security and safety. Fly to the Mountain, saith the Angel to Lot. And if there be security or safety any where to be found, it is in this Mountain: For it is the Mountain of God. This is Gods hill in which it pleaseth him to dwell for ever. And if there can be protection any where, it must be in his house, under his wings, under his feathers.

Gen. 19. 7.

Psal. 68. 17.
& 92. 4.

5. Here he will dwell: So that he hath not taken it up as a place to stay, rest, or lodge in for a night or so, as men use in an Inn, but as a House to dwell and abide in it for ever. In which respect it may well be called a Mountain, than which no parts of the earth are more firme, more lasting, more durable: Are they not for this call'd The Everlasting Hills? The violence of waters removes not these out of their places; Time though it wear them, yet it annihilates them not. And such is the Church of God a Mountain unmoveable; It hath, it doth, it shall continue unto the end of the world; and therefore our Prophet here puts us in mind, that

Psa. 132. 14.

Gen. 49. 16.

4. It is the Mountaine of the Lords House established.

A house it is, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone. This Corner-stone is put either in the bottome of the building, upon whose firmness and stability the weight of the whole doth relie; or sometime again in the top, to knit together two Walls. This Rock was Christs and other foundation can no man lay; and Christ also was this upper stone, who knit together the two Walls, Jews and Gentiles, into this one House his Church: And being thus knit, to the house must stand; For the Gates of Hell shall not be able to prevail against it.

Ephes. 2. 20.

Persecutors, Hereticks, Schismaticks, profane persons, are these gates of Hell. They that sit in the gates, and have power in their hands, and counsel in their heads, crying with Edom, Exultate, exultate, usque ad fundamenta, Down with it, down with it, even to the ground, are the strength of the bottomless pit; but their strength is to sit still, for the Mountain of the Lords House shall be established; when they are able to remove the Corner-stone that is laid in the foundation, or that knits the walls, then they may hope to cast down and ruine the House; but since that is immoveable, and beyond their power, all their endeavor is like that of the Gyants, who laboured to remove Mountains to their own ruine.

Mat. 16. 18.

Psal. 87. 7.

Isa. 30. 7.

Confessed it must be, that the rain hath descended, and the floods came, and the winds have blown high; and have fallen upon this house; inruerunt, sed non prevaleverunt; the stones have been many and great, but it was never storm'd, for it was and is built upon a Rock. The house is a strong City, salvation will God appoint for walls and bulwarks. And as we have heard, so have we seen in the City of our God, that God upholds the same for ever.

Mat. 7. 27.

Isa. 26. 1.

Psal. 42. 8.

Pharaoh works wisely to destroy the Israelites, but they multiply; The Babylonians oppress the Captive Jews, but they return many more thow, lands than were carried into bondage. Haniel locks the life of our Saviour, but

Exod. 1. 10.

Ezra 2.

Mat. 2.

Acts 3.

Terul.

Hilar.

Isa. 14. 32.

Isa. 11. 16.

Isa. 6. 13.

Isa. 9. 7.

Isa. 49. 16.

Jer. 31. 3.

Hos. 2. 19.

Mat. 16. 18.

Psa. 135. 1.

Psa. 89. 37.

Rom. 11. 29.

21, 22.

but Christ lives. The High Priests and Elders seek to suppress the Apostles, but the Word in their mouths took effect to the conversion of the world. What should I say, that *Sanguis Martyrum* was *semen ecclesie*, the blood of Martyrs was the seed of the Church? So true is that of Hilar, *Ecclesia dum persequuta est, floret; dum opprimitur, crescit; dum contemnitur, proficit; dum ladicur, vincit; dum arguitur, intelligit; cum denique stat, cum superari videtur.* That which mists, fogs, and clouds, are able to do against the light and beams of the Sun; the same may force, fraud or falsehood do against the Church; hide they may the glory thereof for a time, wholly suppress the beams and light they never can; for it is a City built upon a Hill, the Founder is God, Christ the Foundation, the Elect the living stones, the Spirit of Love and Truth the cement that joynes them; so that the gates of Hell shall never be able to prevail against it. *Oppugnare possunt, expugnare non possunt*; Oppose they may, and will, but utterly overthrow they never shall: Be it that God bring a heavy destruction upon any people, among whom his Church doth sojourn, so that a man may take up the Prophets words, *Houle O Gase, cry O City, thou whole Palestina art dissolved, for where shall come from the North a smok*: What shall one then answer the Messengers of the Nations? what shall be said to them that ask in such a general deluge, What shall become of the Church? This, saith the Prophet, *Say, that the Lord hath founded Zion, and the poor of his people shall trust in it.* These are the remnant of his people, for whom there shall be an high-way to escape, as it was for Israel in the day when he came out of Egypt. *When the Cities shall be wasted, in it there shall be a tenth, a part Sacred and dedicated to God, and it shall return.* This shall be like a *Teile-tree*, and as an *Oak* whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof. As in the Autumn trees cast their leaves, whose substance and life preserv'd in the root, shews it self the next Spring: so is it with the people of God; despoil'd they may be in the Winter of affliction of all their beauty, but the substance still remains in the Holy seed. And so long as life remains in the seed, the species and things themselves can never be said to be extinguish'd. And from this seed, in despite of all opposition, many other Holy branches will shoot up.

Now if you ask the reason, I can give no other than this, *The zeale of the Lord of Hosts shall do this*; 'tis his love, 'tis his mercy to his Church; for he hath writ her in the palmes of his hands, he hath loved her with an everlasting love, he hath espoused her to himself for ever. He hath built her upon a Rock, he hath founded her as a Mountain, a Mountain prepared by him, established by his Decree. And then 'tis but in vain for Devils or men to go about to move it, much less to remove it. 'Tis the true *Hill of Zion that stands fast forever.*

And yet this gives no security to any particular Churches, but they may be broken off. The promise is made to the whole, and not to any part. 'Tis the Mountain of the Lords House that is establish'd, and must stand, not every particular stone, or parcel of that Mountain. For as we see by the injury of time, or violence of torrents, many eminent parts of a Mountain to be broken off, and divers great stones to be tumbled down, when yet the whole remains firm upon its basis and foundation: So is it with the Church of God; many fair and goodly pieces have been broken off, as *Jerusalem*, *Corinth*, the seven Churches of *Asia*, that at *Colossi*, *Philippi*, &c. And yet the Church built on the Mountain, remains still, and shall remain so long as the sun and moon endure.

The Lesson that we are to learn from it, is that of St. Paul, *Be not high-minded,*

minded, but fear; and I cannot use a more powerful argument than he doth, drawn from the example of the Jew; For if God spared so the natural branches, take heed lest he spare not thee. Behold therefore the goodnesse and severity of God; on them which sell severity, but towards thee goodnesse, if thou continue in his goodnesse; otherwise thou also shalt be cut off. These last words sound in the eare like a clap of Thunder, Thou also shalt be cut off; whom will it not startle? Spoken it is to whole Nations, spoken it is to all particular Churches, spoken to every single man in any particular Church; and can they then do less than fear? What was once done, may be done again; the Jew degenerated and was cut off; take heed lest the same befall not thee, if thou prove an unprofitable branch.

As God is good, so is he also severe. The sight is offended with too much light, and by too little hindred. So the comfort of Gods promises is much abated by the view of too much mercy, or none at all; that causeth despair, this presumption. The cure for both, is, the remembrance of Gods *anawpa* here, his excision of the Jew, it will secure from presumption. Remember also his incision of the Gentile, and it will keep from despair. And yet that no Nation ingrafted into the Vine or Olive in place of the Jew be high-minded, that shall befall the Gentile that befell the Jew, *anawpa anawpa*, if he continue not, he shall be cut off, stock'd up; become in a worse case than the Jew; for he hath a promise to be engrafted again; but to any particular Church of the Gentiles, I find none such made.

Continue then, and persevere to the end. This is a necessary condition of faith; for faith saveth that is kept to the end. Flowers fresh and sweet please, but fading are cast away. If *Jerusalem* the faithful City become an Harlot, if *Corinth* rent with divisions continue carnal, if *Ephesus* leave her first Love, if *Saddicea* be not hot nor cold; nay, if *Rome* her self become the Scarlet whore, she also shall be broken off. Think not to say with the Jews, We have Abraham for our father; for God is able even out of these stones to raise up children to Abraham. Presume not upon The Temple of the Lord; The Temple of the Lord, for any particular Temple may fall to the ground, and yet his House be establish'd. His promise is not made to any National Church; it is to the Catholique; This is the Mountain of the Lords House, and it shall be establish'd in the tops of the Mountains, and shall be exalted above all hills.

3. Establish'd in the tops of the Mountains, and exalted above all Hills.

Our Prophet still continues in the Metaphor; and as by the Mountain he intimated the stability, continuance, and firmness of Christs Church, so also in this he fore-tells the glory and eminency of it. Far more glorious it shall be than any other Temple, either Jewish, or Heathenish; and the Truth professed by them who resort to it, as far exceeding all other Religions, Sects, and impieties, as a Mountain that over-tops all the Hillocks round about it. You see the reason of the *Trope*, and it justifies our Saviours words, That it is a City set upon a Hill, whence it will follow, that it cannot be hid; and thence we may as easily gather, that it must be Visible. Which doctrine we constantly maintain, though our Adversaries of *Rome* are pleased to defame us: And defended it must be; for how else should all Nations flow unto it? how should they call one to another, *venite ascendamus*, Come, let us ascend to the Hill of the Lord, if this Mountain, if this House did not appear? This is it then we say, that existent alwayes it is, but not in an equal glory. The question then being not of the essence of the Church,

Heb. 3. 14.

Isa. 7. 21.
1 Cor. 3. 14
Rev. 2. 4.
& 3. 15.
& 17. 5.
Mar. 3. 9.
Jer. 7. 4.

Mat. 5. 14.

Church, but of the existence only, evident it is, that the distinction of a visible and invisible Church is but modal, which never makes a new thing, but intimates that the adjuncts of the same thing are to be considered at one time in this manner, and at another time in another. You shall understand my meaning by familiar instances: I pull in, I put forth; I clinch, I open my hands; will any man say my hand is not the same it was before? A man retires himself out of this Congregation, and anon he appears again; is he not therefore the same man? The like may be said of the Church; in the time of trouble and persecution it hath retired; under the protection and favour of Princes, it hath come forth again; contracted it hath been by sin and heresie; dilated and opened by the gracious motions of the Spirit; and yet all the while but the same Church.

But that you may the better apprehend this point, for a main matter depends upon it, I will shew you how far we grant the Church visible; how far, and in what sense invisible.

1. If the Catholick Church be taken in its full latitude, as it takes in Christ the Head, and whole society of Saints, partly Triumphant in Heaven, partly Militant here on earth; so it is invisible. For neither is Christ the Head now an object of our eye; nor yet from *Abel* to this day, any one as a member of that society, seen by us.

2. For next, we say, that let the Church be taken for the true, proper, and univocal parts thereof, wrestling with flesh and blood; now here on earth, who are truly members of Christs mystical body, and these are wholly invisible. All men knew *Nathanael*, to be an *Israelite*, but that he was a true *Israelite*, in whom there was no guile, was no object of sense; but known only to God, to whose eye the heart is clear and manifest. As men are Christians they may be seen; but that they are elected, that his Spirit unites them to Christ, that they have faith unfained, that their works proceed from a pure heart, and a good conscience, who can pronounce, saving only the searcher of all mens hearts; who only intuitively doth know in this kinde, who are his? We can see the men, and by their fruits hope they are Gods elect; but to speak precisely, no mortal eye can discern them to be Gods Elect, but God alone: because Hypocrites and the Reprobate do many times resemble them in shew and profession. And thus much a Papist dares not deny.

3. The whole question lies only upon the outward state and condition of the Church. And of this the Learned of *Rome* affirm, that the company of Professors must be so illustrious, that it may be known to all men, living at all times, that the Church is so visible, that it is palpable, that it is as conspicuous as any earthly kingdome, that it may be discerned; and as it were pointed out with the finger. This their error lies in the excess. With them then though we agree that the Church even in the external face and profession hath been and shall be alwayes known, being a Society distinct from Jews and Infidels; Yet we content our selves with a lower degree of visibility: For we say, That this Society is not alwayes alike eminent; but sometimes clouded, obscured, covered, darkned, as a house on the top of a Mountain envelop'd with a mist or a thick Fogg. This company is descended from *Abraham*, of whose posterity God said, *that it should be like the Starres of Heaven, and the Sands of the Sea*; sometimes then as those lights of heaven, shining in their glory, at other times are darkned or eclipsed; at one time as those sands apparant to any eye, but at another covered with waves of tribulation and temptation. And this is evident to any man that is conversant, either in Scripture or story.

First,

John 1. 47.

Gen. 15. 4.
Gen. 22. 17.

For first, The number may be small: Was it not so in the time of *Elijah*? Doth he not complain, *I only am left alone*? Seven thousand indeed there were, but *Elijah* saw them not; a seed, a remnant, a substance in the root which every eye cannot discern; if the Church be so conspicuous, as the *Romanists* tell us for the number, why do they place it in the *Virgin Mary* alone at our Saviours passion? certainly it was not very glorious, when those one hundred and twenty were shut up, and concealed in an upper Chamber.

1 King. 19. 14.
18

Acts 1. 15.

2. The external Government thereof may come to decay; Pastors driven from their Flocks, and the outward exercise of Religion suspended. In the Jewish Church it was so in the seventy years captivity; and by the confession of our Adversaries, it shall be so in those three years and a half of Antichrists Reign; for they agree to that of *Hippolitus*, that then the holy houses of God shall be like a Cottage; the precious body of Christ and his blood shall not be extant; the Liturgy shall be extinguished; the singing of Psalms shall cease; the reading of the Scriptures shall not be heard: And therefore the Church is well compared in the *Revelation* to a Woman, which at one time is as visible as any thing can be, clothed with the Sun, and having the Moon under her feet, and upon her head a Crown of twelve stars; and yet at another time she is driven into the Wilderness out of the sight of men; yea, her child taken up into heaven, there to abide a thousand two hundred and three score days.

Hippol.

Rev. 12. 1, 5, 6.

3. The most and greatest may be carried into Errour; the Pastors becoming Wolves in Sheeps clothing, and the people receiving the mark of the Beast; so that some few, and they such as are most unlikely to defend the Truth, are remaining: Multitude, Authority, and Reputation defending the one side; and Paucity, and Meanness, discountenancing the other. Thus it fell out in the time of *Arrianus*; when the whole world groaned, & *Arrianus* was set against *Constantine*; and wondered how on a sudden it became *Arrianus*; *Achilles* only, and a few that were banished with him, excepted; whose hand was against every man, and every mans hand against him.

Rev. 13. 6, 17.

Gen. 15. 12.

4. Lastly, Yet we affirm that there have been, and evermore shall be some Pastors and People, more or less, who even to the view of men have professed the substance and essential parts of Religion, and have openly taught the prime, necessary, fundamental Articles of saving truth, though in some secondary points carried by the stream and darkness of the Times, they might have failed and erred; yet such, who have reproved the gross Errors which Time-serverers, and false Teachers brought in. This they have done, either *Agenda*, or *Pacendo*; either by their tongues, or by their lives; by preaching the Truth, or dying for the Truth; so that *Historians* have taken notice of them.

The doubt then betwixt *Rome* and *Us*, ought not to be of the Visibility of the Church, but only of the manner of the Visibility. For we both affirm it visible; but not in the same degree. They tell us of a Royal, Pompous, and Glorious Estate, such as is the outward face of Earthly Dominions and Monarchies; and this we deny to be always necessary to the Church of God; for we make it an external, no proper accident of the Church, and such is separable: And instead thereof we put another Visibility, to wit, a company of Pastors and People, however reproved, disgraced, persecuted, that either in the view of the World in General, or in the presence of any part thereof, do teach saving Truth in the Main and Capital Articles of Religion, which we say is sufficient to make the Church visible, and is inseparable from it.

These things being premised, eafie it is to answer unto that scornful demand of those who flowt, and ask, Where was our Religion? Where was our Church before *Luther* arose? In what hole of the Earth it lurked? where for so many years it lay asleep? Foolish men! as if *Luther*, or any other Reformer ever went about to erect a new Church, or a new Religion: No, no, the Church of Christ never was but one, the same from the beginning to the end. If their Church then was visible, ours is also visible, because theirs and ours are both but parts of the Catholick; theirs indeed unsound, ours recovered of that unsoundness which it had contracted so long as it was remaining among them: As therefore *Naaman*, sick of his leprosie, was the same *Naaman* that he was, being cured, visibly the same man; so also are we yet visibly the same Church, of the same society of Christians, among them leprous, but gone from their company healed. When then was our Church visible before *Luther*? Why in the bosome of *Rome*; but unsound, and unhealthy; where is it now? in the Western Church still, visibly healed and battered.

The state of the Church under the *Roman* obedience, and that part which is Reformed, is very fitly resembled to a Field over-grown with Weeds, Tares, and Cockle: Some part whereof is weeded and cleansed, some part whereof remains as it was before; which makes such a vast difference to the eye, as if it were not the same Corn: But being well considered, it will appear, that the whole difference is from the Weeds which remain there, and are here taken away. Those laborious husbandmen, that in the last hundreds of years have taken pains in plucking up those rank Weeds out of the Lords Field, cannot be rightly said in doing this, either to have brought in another piece of ground, or to have changed the old seed; the Field is the same, but weeded now, and unweeded then; the Grain the same, but winnowed now, and unwinnowed then; and this appears, because we both hold fast still the same fundamental points, the same Creed; the same Rule of Obedience, the same Rule of Prayer, the same Sacraments, the same Canon of Scripture.

It doth not then befeem men of learning and ingenuity to object in scorn to us an Aery and Mathematical Church, consisting of certain imaginary invisibilities; for our Church is no more Aery and invisible than their own, being in Essence the same with theirs, as the blind man, who had recovered his sight, was the same in substance he was before; no other man, but no blind man. That which we confess, is this, That the number who opposed their innovations, was in comparison of the opposite party, small, their authority little, and their power less; so that in regard of the prevailing Faction, which like some swelling Torrent carried all before it, they were scarce a considerable party. A party yet they were, who with *Elisab*, and his people, never bowed to *Baal*; and because they were but a small party, it gave occasion to some Divines to say our Church was invisible. The parts of this Church, whether visible, or invisible, in the sense before belongs to the Catholick Church, of which we have an evident predication in this place; because our Prophet adds,

6. *That all Nations shall flow unto Jerusalem.* Such was to be the latitude of this Mountain, such the simplicity of this House; the Catholick Church and Faith was to fill so many places, that it might be said to be planted everywhere. Other Nations had their Mountains, that is, their Groves, their Temples, their Altars; but there was no universal concourse of all people to any one of them. In *Juda* also the Mountain

gain of the Lord was very glorious, but not a *Jew* dare say, that the glory of their Temple, or hill of *Zion* consisted in this, that all people came to *Jerusalem* to worship. In *Jewry* indeed God was known, and his Name was great in *Israel*; at *Salem* was his Tabernacle, and his dwelling in *Zion*.

But all this while the *Gentiles* in general were set by, they had not the knowledge of his Laws; as they cared not to perform any honour to God, so God call'd upon them for no special duties. In one Countrey or other he might perhaps cast a favourable eye upon this or that man, and call a *Job*, a *Naaman*, a *Feibro*, or an *Eunuch* to do him service; but for the generality of men, he suffered them to wander in their own ways, though then he left them no without excuse, because he gave them rain, and fruitful seasons: But when these last dayes came that our Prophet speaks of, this Mountain was exalted above all Hills, and all Nations did flow unto it. Whil't it was yet confined at *Jerusalem*, there were of all Nations converted by Saint *Peters* Sermon, and soon after the noise of the Apostles Trumpets, sound'd over all the World, thousands in all places resorted to this Mountain. About one hundred and forty years after our Saviours birth, so great was the confluence of people, that an Ancient Father was not afraid to say, that there was no People, no Nation so barbarous amongst whom by the crucified *Jesus* supplications and thanksgiving are not made to the Creator of all things. In *Lybia*, *Egypt*, the East, there were many Languages, but one Faith; Christians then fill'd the Islands, the Castles, the Cities, the Palaces, the Senare, the Court of the Roman Empire: *Parthians*, *Medes*, *Elamites*, *Mres*, *Gauls*, *Spaniards*, *Britans*, *Sarmatians*, *Germans*, *Scythians* did render themselves Subjects to Christ and his Law.

Daniel saith, that he saw a stone; i.e. Christ cut from the Mountain; i.e. *Mary*, without hands; that is, the help of mans seed; and that this stone became a Mountain, which fill'd all the earth. How grew this stone to be so great? how to fill the whole earth? not in his Natural body, but in his Mytical, which is the Catholick Church, filling the whole World; to which Saint *Augustine* alludes in this manner, What is there so manifest as a Hill? But yet there be many Hills unknown, because they are but in one place of the Earth; but so it can never be said of this Hill, because it shall be an Hill erected in the top of Hills, and all Nations shall flow unto it. In the multitude of a people is the glory of a King. How glorious then was this Empire to be, in which there was not an accession of one Nation, or one people, but every Tongue, every Nation, were annexed to his Crown, and the uttermost parts of the earth given to Christ for his inheritance!

This was the honour reserved to the Son of God; he was to be the Catholick King, and King of Catholicks; his Church is Catholick, his Power is Catholick, his Laws are Catholick, and are made known to all, that they might be observed by all; to that end he gave a Catholick Commission to his Disciples, Go and teach all Nations; for now *Peters* observation is found true; In every Nation he that fears God, and doth righteousness, is accepted of him.

Now this is a point that serves for Reproof and Comfort.

1. It casts shame into the face of the *Romanists*, that ingross Christ to their seven Hills. God saith, all Nations, no say they; none but they who shall be built upon the Popes Rock; none but who must have dependence on *St. Peters* Chair. Uncharitable men, that when Christ hath given liberty for all Nations to flow to his Church, do so restrain and confine the limits of it, that none shall come thither, till he come to *Rome* first; the rest may be excluded for Hereticks, Schismaticks, Infidels, and I know not what; if this

Psal. 76. 1, 2.

Act. 14. 16, 17.

Iustin. Martyr
dial. cum Try-
phone.

I. n.
Tertull. Apoll.

Dan. 2. 45.

August. Tract.
1. in Ep. Joan.

Prov. 14. 28.

Psal. 2. 8.

Mar. 28. 19.
Acts 10. 34.

be not Donatisme, let the World judge : But with these I will not enter the Lists at this time.

Deut. 32. 43.

Eph. 2. 12, 19.
verse 3.

Ephes. 1. 6.

1 Pet. 1. 4.

John 10. 16.

Matth. 4. 16.

Matth. 8. 11.

Gen. 9. 27.

Rom. 15. 11.

Psal. 34. 18.

Luke 15. 5.

Luke 10.

2. That which I intend, is to leave a deep impression in your hearts of this mercy ; for give me leave to bespeak you in *Moses* words, *Rejoyce O ye Nations with his people.* Before we were a Deodate given to Christ by God, *shut we were out of the Covenant, enemies, strangers, without God in the World;* but now we are admitted into the League, made friends, taken into the Family, and incorporated to be Fellow-Citizens with the Saints. Before we were children of wrath ; but now beloved in him, who was, and is the Beloved. Before banished from the inheritance of heaven ; but now estate in an inheritance uncorrupt, undefiled, that fades not away, reserved for us. Before we were dispersed over the World ; but now gathered as Sheep into one Fold, under one Shepherd. Before we sat in the darkness and shadow of death ; but now light is risen up to us. Our Saviours words are made good, *Many from the East and West, from the North, and from the South, shall come and sit down in the Kingdom of God : God hath persuaded Japhet to live and dwell in the Tents of Shem.*

That Task which the Apostle puts upon us for this mercy, is, that we praise God. Praise the Lord, all ye Gentiles, and laud him all ye people. The Lord hath healed the broken-hearted, and given sight to the blinde. Lost Sheep we all were, and God hath gone after us in the Wilderness, and brought us home on his own shoulders to the Fold. The time was, when we lay as the wounded man, and no eye pitied us ; the Priest and the Levite passed by without compassion ; not so much as a Mosaical sacrifice was to be offered for us : Then came the good Samaritan, he poured in wine and oyle, and brought us to his Inn, his Church, where he bound up our sores, and cured our wounds ; and shall not we laud him, and praise him for this ? Good words do well, but good works do far better ; this last is a Real Praise, the other but Verbal ; neither will the offering of the lips please him, without the sacrifice of the life, proceeding from an honest heart. And therefore so often as you call to mind this benefit, this infusion, this engrafting in his Church, *toti laudate, cantet Vox, cantet Spiritus, cantet facta ;* let tongue and heart, and spirit, and life, and dealing, and conversation altogether set forth his praise ; and for this you need not go far for a pattern, or example, these people here may be your copy ; for Gods Mountain was no sooner exalted among them, but

First, *They flow'd to it ;* see, their heart was ready.

Secondly, *Then they call'd to one another, Come, let us ascend ;* behold, they were not backward with their tongues.

Thirdly, Lastly, *They profess their obedience,* that their life should be answerable to their profession ; *He shall teach, we will walk in his paths.*

These are the Properties and Characters of Gods people ; the first of which is their readines, their willingness, the joy, content, alacrity they take in Gods service, intimated in this word,

1. *Confluent, They shall flow unto it.*

Rev. 17. 15.

The waters are Peoples and Multitudes, and Nations, and Tongues. Now as waters rise from several Springs, and are conveyed by several Channels, till at last meeting in some one great River, they run together lovingly into the Sea : So the people of several parts take their wayes and courses, but at last meet and agree sweetly, and continue undivided till they come to this Mountain :

They

They flow in great multitudes, as waters; and they run apace, as waters; and derive themselves freely, readily, naturally, as waters; in this only lies the wonder; that whereas waters by the instinct of nature stream along to the lower places, these should ascend, and mount up to a Hill.

A wonder indeed, did we not know that they are moved by another principle than that of nature; for *Spiritus Domini incubabat aquis*; it is the Spirit of the Lord that moves upon these waters; and this carries them upward, whither by their own disposition they would never incline. Of a rebellious and stubborn, it makes them an obedient and yielding people; of sullen, ready and quick; of an obstinate, slow, and refractory, a joyful, a nimble, and a willing Nation; so that they no sooner hear, but they obey; they no sooner are call'd, but they come; no sooner are mov'd, but they move, and run together to this Mountain of the Lord.

And if they meet with any obstacle or impediment in their way, that would divert or damme up their course, (as they meet with many) they have this also of water, that they make a stand, and collect their force, till they rise to that height and strength, that they overflow the Were, and then run with more courage and expedition than they did before.

*Sic ego torrentem, qua nil obstabat cun-
tibus, & modico strepitu decurrere vili.
At quacunq; trabes, obstructaq; saxa tenebant,
Spumens, & fervens, & ab obice savior ibat.*

Instances I need not give, 'tis known with what joy the Apostles withstood the *Jewes*; the Martyrs their Persecutors; the Nations came flowing to this Mountain, though they knew of the Banks and Mounts cast up to hinder them. By the power of the Spirit there given, they were assured to be more than Conquerours; and this moved them thus readily, nimbly, willingly to flow together.

And thus it was foretold, *Populus tuus Spontaneus*, Thy people shall be willing in the day of thy power. In other worldly Kingdoms much is done by force, much for fear; as they are gotten by the Sword, so they are order'd, and kept by the Sword; and the Subjects are obedient out of constraint, seldom out of good will, submit and act with eye-service, not from the heart; in hypocrisy, but not in sincerity. But in this Kingdom it is otherwise; for Christ hath a people collected not by the Sword, but by his Word and Spirit; therefore they no sooner hear of him, but they obey, freely without coercion; cheerfully, without compulsion; sincerely, without dissimulation; contentedly, without murmur or sullenness; for it is no by-end, covetous, ambitious desire, or hope of reward that moves them to it; but meer love, and their own choice: This, this is it that makes them flow together to this Mountain.

In other Kingdoms that of *Thucydides* is too true, *to magis dei lapsus*, the present Government is always grievous; but in this *jugum suave*, the yoke is sweet, and the burden light; and his people yield their necks to draw in it, and their shoulders to bear with great alacrity; weariness they find none, tediousness they find none under this yoke or burden.

Neither is it thus alone with this people in their actions, but in their passions also; they are as ready to kiss the Rod, as the golden Scepter; to bowe to his hand *placetis*, smiting them, as *amplectens*, embracing them; they know it is the Lord, their Lords hand that is upon them; the Lord that brings evil upon the City, and therefore they fume and fret not against him, nor go about to shake off his Government, but yield themselves to his will and

Gen. 1. 2.

Psal. 18. 44.

Ovid. Met. 3.

Rom. 8. 37.

Psal. 110. 3.

Ephes. 6. 6.

Math. 11. 30.

Amos 3. 6.

1 Sam. 3. 18.

and wisdom. *It is the Lord, and let him do with me as seems good in his eyes.*

Psal. 63. 5.

Psal. 51. 12.

Ver. 10.

Ver. 11.

Now this is a Note that would not be slightly considered; for there is not a greater evidence to the conscience, that a man is a true member of Christs mystical body; nor a stronger Argument of a religious sincerity, than that those duties which a man performs to God, proceed from a willing, free, and chearful heart. Every mans own conscience can be his witness, whether he comes to Gods Mountain, or rather with what heart he comes, for of the first the eye of man may judge, but of the last the judgement must come from within. So that when a mans own soul assures him, that he *praiseth God with joyful lips*, he hath that which David prayed for, *principalem Spiritum, Gods chief principal free Spirit.*

Before this penitent King had begg'd of God *a right spirit, and a constant spirit*, that he might be renewed and confirmed in grace; and a *sanctifying spirit*, that he might be enflamed to the performance of such actions as were agreeable with the Law of God; but this satisfied him not, till he came to have this principal spirit, which might so guide him in his counsels, actions, troubles, that he might freely and voluntarily obey his God, and never murmur against his Will and Providence.

Bern. Lib. Arbit

Psal. 63. 5.

Rom. 8. 7.

Matth. 19. 22.
& ver. 21.

Luke 19. 6.

John 8. 56.

Luke 1. 41.

This, this is truly the spirit of the Gospel, that makes men to be willing and obedient. Patience saith So it must be, because I cannot help it, and is therefore sway'd by fear: A good will saith, So it is expedient, for it is moved by hope: But love which is enflamed by this principal spirit, saith neither *sic oportet, nec sic expedit*; it neither must be so, nor it is expedient it be so; but So I will have it, so I desire it should be done, because God hath so ordained it. *My soul shall be filled as it were with marrow and fatness, when my mouth praiseth thee with joyful lips*; even in that worship that ariseth from the spirit of the Law, and carnal justice, there is much reluctancy, much muttering, much rebellion, and backwardness against that which a man doth: *For the sense of the flesh is enmity against God.* The action is indeed done, but it is not kindly done, even then the flesh would fain have it otherwise: Upon the command to part with all, the young man in the Gospel *went away heavy*; and another call'd upon to follow Christ, would fain have it delayed, *till he might bury his father*: Whereas a man endued with this principal spirit, answers so soon as God calls, with *Zacharias, Come down quickly*, and freely parts with all; with *Abraham, rejoyceth to see Christs day*; and no sooner is quick, as *John* in his Mothers womb, but *exulteth, he leaps*, and exults to hear of salutation from his Lord.

Micah 6. 16.

Acts 19.

Gen. 12.

Matth. 6.

Gen. 34.

Joshuah 7. 21.

Now how contrary are all other motions in those who would be held to be, but are not truly religious to this! A certain artificial thing there is in Religion, call'd hypocrisie, which by certain gins and pins, (as in Clocks and Jacks) makes many motions; it is easie to discover them from the principle whence they arise, and from the end; the principle sometimes is fear; loth they are to incur displeasure, and that which will follow upon it, punishment: This make a *Pharisee of fear*, this causeth the statutes of *Omri* to be kept; the rod of God or man keeps the hypocrite in awe: As for the end, that is diverse; it may be *Demetrius's end to get a living*; or *Nimrod's end to get a Name*; or the *Pharisees, to be seen of men*; or *Simon and Levis end to be revenged*. Many men serve God, to serve their own turn; How often are private respects covered over with the Cloak of a publick good? Let malice intend the ruine of him she hates; let ambition aime at greatness and glory; let covetousness present *some wedge of gold*, or *Babylonish Garment*, commonly the pretence is a publick good, greater liberty to a people, more freedom of conscience: Thus the Church, the State shall be benefited

benefited by it, when indeed these godly people intend as much good to either, as *Hamor* did to the *Shechemites*, as the two Brethren did to *Hamor*.

However these ends move them to make a shew of godliness, and because they are *the Locusts in the Revelation*, *dans Lacustarum salus*, they fetch the *Locusts* leap; they fetch a sudden spring, but presently they fall to the Earth: So these men will on a sudden rise to fast, and pray, and seek God; but return presently to smite with the fist of iniquity, and practice abominable uncleanness.

Behold the *Israelites* fetching the leap of the *Grashoppers*; when *Moses* had read to the people the book of the Covenant, they instantly answered, *All that the Lord commands us, we will do*. Here's a fair leap, a large promise; but incontinent, they made many shameful Apostasies, into *Egypt* they return in their hearts, they presently fall back to the Earth, and long for the *Garlick and Onions in Goshen*; they murmur, they grudge, they distrust God. Thus it is with many Professors of the Gospel, religious they are by starts and fits; their goodness is like the morning dew, or like the seed that springs to the blade, but then withereth; they return with the Dog to the sin they vomited up, and with the Sow to the Mire they seemed to leave. Their motions in Religion are neither constant, nor uniform; and the reason is, because they are not *ab intra*, but *ab extra*; no natural, no kindly motions proceeding from this principal spirit of God; but from some outward motive or intention, as I but now said.

Such service as this, is but *straw*, away with it, it stinks in his Nostrils; for this *Israel* was cursed: *All these curses shall be upon thee, and shall pursue thee, and overtake thee, &c.* Because thou servedst not the Lord thy God with joyfulness and gladness of heart, for the abundance of all things: For God loves not that any duty be drawn from us, as verjuice from a Crab, with much pumping, squeezing, and squeezing; nor that it be proper *work*, for that's the servants motive; nor yet to serve an end, for so doth the Formalist. In the conscience he sits as Judge, considers what's done, and with what heart it is done; and when it comes freely and cheerfully from us, he will accept it, else 'tis as if we cut off a Dogs neck.

When then you have a mind to come to Gods holy Mountain, be of the number of those people that are here likened to water, flow thither without compulsion, and perform your devotions with a ready and glad heart: For as God loves a cheerful Giver, so he loves a cheerful Worshipper; that the Tribute of honour we pay him, be offer'd with a willing mind. Thus did *David*, and all *Israel*. They played before God with all their might and singing. Thus did the wise men at the sight of the star, They rejoiced with an exceeding great joy; and as God so also *David* was pleased with it, that toward the building of the Temple, the Princes, and the people brought their gifts, and offered them willingly; for these he takes notice of it, and repeats in one Chapter, and concludes thus: *And now have I seen with my eyes, my people that are presents here so offer willingly unto thee.* This is the fat of the Sacrifice, keep back that, and keep your Offering also; for God never regards *quid*, what is your Offer; but *quo animo*, with what affection it is offered; that his Will be the Center from which, and his Glory the Circumference to which all our service is to be drawn, with which if the heart be dilated and pleased in the tender of it, the Almighty will be pleased accept, and reward it. *Domine, Spiritum tuum voluntarium confirma me; with which Petition I close this point, and come to the next.*

Gen. 34.

Rev. 9. 3.
Greg. Moral. in
Job 39.

Exod. 24. 7.

Numb. 21. 5.

Hosea 6. 4.
Matth. 13. 5.
2 Pet. 2. 22.

Isa. 8. 24.

Deut. 28. 45. 47

Rom. 13. 5.

Isa. 66. 3.

2 Cor. 9. 7.

1 Chron. 13. 8.
Matth. 2. 10.1 Chron. 29.
9, 14, 17.

Psal. 51. 12.

2. *Come ye, and let us go up to the Mountain of the Lord, to the house of the God of Jacob.*

The first property of Gods people ye have heard, their delight, their content, their readines, and alacrity they took to serve God. The next is their zeal, love, and charity to others. Alone they would not go, but they would take along with them all they could. To this end is their call, *Come, let us ascend.*

1 Joh. 4. 21.

Their love to God was great, evident it is by their ready and cheerful confluence. But this their piety had not extinguished their charity to men; Nor indeed must it; for if a man love God, he will love his Neighbour also. In the things of the world men are allow'd to be proprietaries; for many things there are which are so our own, that we need not call others to share with us. But in the things of God, one hath no more property than another; the price was paid for all; of which he that hath his share, shall have ne're the less, though another partakes with him. And therefore it is a charitable and a pious deed to exhort, to call on, to incite others to take a part with us. And this minde you shall finde to be in all good Christians, to draw as many to God as they possibly can. This desire was in Saint Paul, who thus wished for Agrippa and the whole company, *I would to God, that not only thou, but also all that hear me this day, were not almost, but altogether such as I am*, meaning Christians. This talk Christ layes upon Peter, *And thou being converted, confirm thy brethren.* This St. Paul preseth upon the Pastors of Galatia, *If any man be fall'n, you which are spiritual restore such a man.*

Act. 26. 29.

Luk. 22. 32.

Gal. 6. 1.

But because examples work farre more powerfully than reasons, they content not themselves only with the bare call; but they press to have them along with them; glad they would be of their company. The more the merrier; the stronger their power to wrestle with God in their prayers, the more their Masters honour, the fuller his house is.

Psa. 34. 11.

1 Sam. 9. 9.

Neh. 2. 17.

Psa. 95. 1. 6.

Hos. 6. 1.

Jer. 50. 5.

This is the cause that Gods servants have call'd upon, and call'd up one another to the performance of pious duties. *Come ye children to me, and I will teach you the fear of the Lord. Come let us go to the Secr. Come let us build the wall. Come let us sing unto the Lord: come let us fall down, and worship, and kneele. Come let us return to the Lord. Come let us joyne our selves to the Lord.* To do any duty it is apparant they were loth without company; and therefore they, as it were, take others by the hand, and call'd to others to go along with them. What should I say, that this zeal and affection was so fervent in the Woman of Samaria, who was scarce yet a Convert; that she invites her Neighbours to hear Christ? *Come, saith she, and see the man, who hath taught me all things that ever I did.*

Joh. 4. 19.

1 Joh. 4. 19.

Wild. 7. 13.

Seneca. Ep. 6.

Envy, especially in divine things, is odious to God; Communication, and Liberality, are grateful to him. *What I have learned diligently, I do communicate liberally; and I do not hide the riches of Wisdom, saith Solomon.* Were Wisdom given me, on that condition, that I should inclose her, and make a Monopoly of her, I would refuse it, said a wise man. *Woe joyce to learn, that I may teach; neither shall any knowledge delight, be never so great, never so excellent, which I must possess alone.* And this good mind hath been in Gods servants, and to that end they make this motion, *Come let us ascend.*

Which is somewhat a strange motion if you mark it; for when men are ascending, they love no others to mount up with them. When James and John

John desired to ascend to the right and left hand, the rest of the Colledge stomach'd it, and envied at them: For ambition is too proud to admit of a comfort, *It loves to live alone in the earth.*

Mar. 20. 24.

Iſa. 5. 8.

—*Nec ferre poteſt Caſarve priorem,
Pompeiusve patrem.*

But Gods people are humble, and not proud; charitable, and not sullen and melancholy; loving, and not envious. Content they are not only to admit, but glad to take others in their company, and to that end they call, *Come let us ascend.* Come my Wife, come my Son, come my Kinsman, come my Servant, come my Neighbour, come all people, *let us ascend to the Mountaine of the Lord, to the Houſe of the God of Jacob.*

Good God, how farre do the calls of the world and wicked men differ from this call! *Come, ſaith one, let us make our father drink wine. Come let us ſlay our brother,* Gen. 32. 20. *Come let us deal wiſely,* Exod. 1. 10. *Come thou and reign over us,* Judges 9. *Come and put your truſt under my ſhadow, ſaith the Bramble. Come let us fight againſt Jeruſalem. Come let us cut them off, that they may be no more a people, and take the houſes of God in poſſeſſion. Come with us, let us lay wait for blood, let us lurk privily for the innocent without cauſe, &c. Come let us take our fill of Love. Come let us deviſe devices againſt Jeremy. Come let us ſmite him with the tongue. Come let us kill the heir, and ſeize his inheritance.* Calls you finde here, and calls for an aſſociation. But it was ab *Eccleſia malignantium*, by an Aſſembly of Malignants; you hear no motion made or combination for any good end, but to the clean contrary, the extreameſt evil.

Gen. 19. 32.

Judg. 9. 15.

Neh. 4. 8.

Pſa. 83. 4.

Pro. 1. 11.

& 7. 18.

Jer. 18. 18.

Mat. 21. 38.

Where's the charity of the firſt Chriſtians? what's become of their zeale? into what Mountain hath it retired? or into what deſert is it fled? Every where a man may hear more than a good many crying and clamouring, *Come let us drink, let us kill, let us ſteal, &c.* But the voice of him who will call to his Neighbour, *Come let us ascend to the Mountaine of the Lord,* is like the berry in the top of an Olive. What is this our progreſs we make in piety? this our zeal to encrease Chriſts Flock? this our ſtudy to enlarge his Houſe? I could provoke you to anger with a fooliſh people, *that compaſſe ſea and land to make a proſelyte, whom yet they make two-fold more a child of Hell than themſelves.* But I ſpare you; this only I ſhall adde, *weis exprobrum* to ſhame you, that you do not oppoſe your *Come to their Come; your ascendamus, to their descendamus.* A ſhame it is, *that the children of this world ſhould be wiſer than the children of light;* and get more company to their Mole-hill, than we to our Mountain; at leaſt that in them there ſhould be ſuch a fury of zeal, and in us ſo much coldneſs.

Mar. 12. 15.

1 Cor. 6. 5.

Luk. 16. 8.

Once more then I call upon you, that you call upon others; that you ſuffer not, whom you may warm and fire, to freeze in their wickedneſs, to freeze in their devotions, to freeze in their luke-warmneſs; but that firſt you heat your ſelves, and then take others by the hand, and lead them along with you. That you ſay to all you can, *Come let us ascend to the Mountaine of the Lord.* The benefit will recompence your labour; *For he will teach you his wayes, and you will walk in his path.* He will be a good Maſter, and you ſhall be apt and good Schollars. He will direct, and you will obey.

2. But before I come to ſpeak of that, take this Note moreover home with you, That the Church of God is but One. 'Tis but one Mountain in the ſingular Number, and one Houſe; and this Houſe is *the Houſe of the*

Scult in loc.

Rom. 11. 17.
Joh. 10. 16.

God of Jacob. So that the Jews who were Jacobs seed, and the Gentiles who were grafted in, make up one Catholique Church, and are under one Pastour.

Now One the Church is said to be three ways especially.

Eph. 4. 4.
1 Cor. 12. 4.

1. Because it is from One beginning, which is the Holy Ghost, who as one soul quickens and moves all the members. *There are diversities of graces, but one Spirit.*

Eph. 1. 22.

2. Next, in that it hath but One Head, which is Christ; under whom though there be divers guides, yet they ought to be taken as one Episcopacy and Office, compacted together by a sweet connexion and coherence among themselves: Every Province acknowledging subjection and ordination to their own Primæ, and he to Christ.

1 Pet. 2. 25.

Eph. 14. 4, 12,
13.

3. Lastly, In that it is but One Body, or One Society, participating the same means of salvation, which are the same Rule of Faith, the same Canon of Scriptures, the same Sacraments, the same rule of Prayer, the same rules of Obedience.

Cursed then be they who have made a Schisme in this seamless Coat, of which those of Rome and the Sectaries are highly guilty. For if the fault must be laid upon him who hath given the cause, they cannot be excused; *non fugimus, sed fugamur.* Both are angry with they know not well what, and in their rage they have taken their staff and sword, and beaten us out of Doors.

Gen 7. 21.

Psa. 119. 92.

As for us, resolved we are to continue in this Mountain, and save our souls. For as out of the Ark of Noah there was no safety from the flood; so out of this Mountain, i. e. the Catholique Church, there is no salvation to be hoped for: Out of this Mountain comes the Law: Out of this Mountain comes the Word of life; that Word without which, *we should have perished in our trouble.* In this Mountain we may learn how the creature is to be subject, acknowledge, and magnifie its Creatour. In this Mountain is the sound of that doctrine to be heard, than which there is not any more certain to cheer up a sad and loaden conscience, and to settle in peace disquieted minds. Lastly, in this Mountain, as out of a Watch-Tower, there is hang'd forth the light of Prophetical and Apostolical doctrine. To this Mountain we will ascend, being fully assured, that in this Mountain

3. He will teach us his Laws.

Isa. 54. 9.
Joh. 6. 45.

Heb. 1. 1.

He Emphatically. He himself will in this his Mountain be the great Doctor of the Chair; ascend thither, and read a Lecture of his Law: So that *all that belong to him, shall be studiously taught of God.* This is a peculiarity of the Gospel, and so the Apostle esteems it, and by it puts a manifest difference betwixt that and the Law, the Fathers, and we that live since. To them God spake *παρρησιας, & πολυφωνως*, by piece-meale, and in divers fashions, and this was by the Prophets, by Visions, by Dreams, by Revelations, by *Urim*, by *Thummim*. But in *novissimis diebus*, this *novissimum*, this *novissima*, was at an end. He speaks no more by his servants the Prophets, but he hath made his own Sonne the Teacher. *He speaks*, saith he, *by his own Son.* The Gospel then came not from men, nor by men, but was taught immediately from heaven.

Verf. 2.
Gal. 1. 11, 12.

Joh. 3. 2.
Mal. 3. 2.
Deut. 18. 18.

His Sonne was a Teacher sent from God: The Angel of the Covenant: The Apostle of our Profession, Heb. 2. 1. That Prophet. And he doth the Office of a Prophet, preacheth, teacheth, and instructs his people, perfectly revealing the Will of God about mans salvation. He taught upon what terms Blessedness was to be had, Redemption by his death and passion, San-

cti-

ification by his Spirit, Justification by his Blood, Reconciliation by his merits, and hope of life by his Resurrection: In a word, boldness to approach to the Throne of Grace by his Mediation and Intercession. And this was a great part of the Law, upon which he said he would preach, *Psalm 2. 7.* and upon which he did preach, taking his Text out of the Prophet *Isaiah*, *Luke 4. 18.*

Besides, he taught, what was the full meaning of God in the Moral Law, purges it from divers corruptions, which the false glosses of the *Pharisees* had put upon it, and sets down an exacter rule than ever any Law-giver thought of. Whence say these good people here, *He shall teach us of his*

Mat. 5.

And yet *He*, is not so to be taken, as if it were exclusive and of strength to shut out all other Teachers, for he hath in his School many undertakers, for to that end he ordain'd a Ministry to continue in his Church for ever. Being ascended up ~~as~~ high, he gave some to be *Apostles*, some *Prophets*, some *Evangelists*, some *Pastours*, some *Teachers*: And into their hands he hath given the *Keys of the Kingdom of heaven*: and with them he hath promised to be to the end of the world, whom also we are commanded to hear, *Luke 16. 29.*

Eph. 4. 11.
Mat. 16. 19.
Mat. 28. 20.

And yet you must know that it is *ipse docebit*. He shall teach for all this. Because they are taught of him what they teach you. The Law they teach is his, the Gospel they teach is his. His is the message, they only the Reporters and Messengers; and if any teach otherwise than he hath taught, let him be accursed.

Gal. 1. 8, 9.

Only there be two main differences betwixt *ipse* and *ipsi*, him and all his under-teachers.

1. What he taught was in him super-eminently, habitually, actually, he was a treasury of all wisdom and knowledge. In him it was as light in the Sun: In them as light in the Air, subject to much obscurity. He was in the bosom of the Father, and knew all secrets, and could reveal; they no more, than he was pleased to reveal.

Col. 2. 3.

Joh. 1. 18.

2. Then again he is able to put life into his words, and make them operative. He can make the dead to hear his voice. These people acknowledge so much: He will teach, and we will walk. But all that his Embassadors can do, is but to declare his will and minde; they can effect nothing. *Paul may plant, and Apollos may water, but it is God who must give the increase.*

Joh. 5. 25.

1 Cor. 3. 6, 7, 9, 10.

But there be that peris these words, and the like Texts to a very ill purpose! A company of sick-brained men there are, who because they read here, *He shall teach*; and find a promise, *They shall all be taught of God*; and again, *That the anointing which ye have received of him abideth in you*, and ye need not any man should teach you, for the same anointing teacheth you of all things. Therefore they dream of an immediate teaching only; and now after Christ's coming they reject the whole external Ministry of the Word as superfluous, and rely meerey upon Enthusiasms, and I know not on what Revelations.

Isa. 54. 5.

1 Joh. 2. 27.

These are of the number of those filthy Dreamers of whom Saint *Jude* speaks, who wrest the Scripture to their destruction. And it is no hard matter to discover their error and madness. For who can conceive that it was the minde of Christ to teach all immediately by his Spirit, who himself ordain'd Apostles, Doctors, and Teachers, to inform the World? Why was it, that Saint *Paul* labour'd so diligently? Why did they whom he sent, go and preach to all Nations? Why was *Timothy* left in *Crete*, *Timothy* at *Ephesus*, with power to ordain Presbyters in every Church, if the minde of God

Jude 8.

2 Pet. 3. 16.

Tit. 1. 5.

1 Tim. 1. 3.

1 Tim. 5. 21, 22.

Cap. 6. 14.

Estius in Joan.

Pl. 119. 33. 133.

Heb. 8. 10.

Jer. 31. 33.

Estius in loc.

Rom. 1. 21.

Rom. 2. 17, 18.

2 Cor. 2. 6, 7.

1 Joh. 2. 20, 27.

had been to cashier at once the whole Ministry? Had God intended to have taught only by his own Spirit, he never certainly had sent forth his Apostles, they others, and given a charge to *Timothy*; and in him to all Bishops, *that they lay hands suddenly on no man*: And *that this Commandment be kept until the appearing of our Lord Jesus Christ*.

Yea, but is it not here said, *He will teach us*? Yes; but that hinders not, but he may teach by his Ministers. No more, than in the dayes of the Prophets, he is said to have spoken, when it was yet the Prophet that spake. The words in their mouths are his, they only the voice that bring them to mens eares. And if the action of the instrument be to be referr'd to the prime Agent, what is done by them, is to be referr'd to him. He may be said to teach, when he teacheth by them.

But that I may remove all scruple, there is a double teaching: One *Secundum intellectum*, when a man is taught to know somewhat that he knew not before, though he never falls to practice what he knows; Now this information, no question, may be had from man: For a learned man, without doubt, may illuminate and inform the understanding. But another teaching there is, *Secundum affectum*, when a man falls in love, is affected, and warmed to the heart with what he knows, and does the Lesson, that he learns; and this is a teaching that must be expected from Gods Spirit alone; whence *David* prayes, *Teach me to do thy Will O Lord; Teach me the way of thy Statutes: Order my steps in thy Word*. And that this is the teaching here meant, is evident, for they profess, *He shall teach, and we will walk*. This no man is able to do, but he who is *God's Son, taught of God*. And his promise is, *that all his shall be so taught*. Not by force; not only by the illumination of the understanding, but by the motion of the will. To this purpose it is, that the Apostle alledgeth that place of *Jeremy*, *I will put my Laws into their mind, and write them in their hearts, &c.* And they shall not teach every man his brother, saying, *Know the Lord; for all shall know me from the least to the greatest*.

For the Apostle speaks not here of a bare and naked knowledge, such as was in them, *who when they knew God, glorified him not as God*: Nor such as was in the Jews, who gloryed and boasted of their deep knowledge of the Law. Nor yet of the knowledge of profound Mysteries, such as the Apostle spake among those who are *perfect*. But he speaks of that knowledge which is necessary to salvation, *de notitia viva, formatâ, affectiva*, a lively, affective, working knowledge, by which God is so known, that the affection answers to our reason: God so known, that he is lov'd also; his Laws, that they be made choice of, and walk't in. Now he who comes to be such a Disciple, must have God for his Tutor and Teacher: For flesh and blood will never teach him any such Lesson. These promises then, *They shall be all taught of God. And he shall teach. And they shall know me from the greatest to the least*: do not belong to all men; no nor promiscuously to all Christians good and bad; but only to those who are sons of the promise; nor to these neither, as if they should have immediate illuminations and infusions of his Spirit; but that God only under the New Testament will give to his Children such a portion of his Spirit, of Grace, of Love, that they shall desire and delight to know, to love, to observe, and fulfill his Will.

As for that place of Saint *John*, *But ye have an Unction, and need not that any man should teach you, &c.* it so little makes for them, that being rightly understood, it makes expressly against them: For it is the intent of the Apostle, to give a Caveat to all good Christians, that they be not seduced by any Anti-christian teachers, such as were then *Cerinthus, Ebion, Simon Magus, &c.* But that they continue in those things which they had learn'd from

from the Apostles; and why so? Because they had an unction from the Holy One, vers. 20. And the anointing which you have received from him, abideth in you. Ο χελζον, He who did anoint, was the Father; ο χελςος, the anointed was Christ, call'd here the Holy One; The χελσος, the Unction was the Holy Ghost, with all his gifts, especially that of the truth of Religion, and this they had yet amongst them; and therefore he perswades, that they abide in that which they had heard from the beginning; that is, from the beginning of their conversion, and the Gospel preach'd unto them. They need not turn away, and give ear to Ebion, Cerinthus, or any of that rabble, any new Teachers, any new Doctors; no need that any man, that is, any New Upstart Sectary, teach them: For they knew all things; that is, all the Truths of God necessary to salvation already. The Spirit who was ο ιδωπος, the guide, had by the Apostles guided them into all Truth already; and as yet they had the same spiritual Unction among them. They had their Bishops, they had their Presbyters, by whose care and diligence their Churches were sufficiently instructed in all those things which do pertain to the Truth of Christian Doctrine. As yet they were not seduc'd by Heretiques, but held fast what they had once been taught: And therefore they needed not a Teacher, as those who are Rude or Seduc'd. Rude and ignorant, that may learn, what they never knew: Seduced, that they may return to the Truth they had forsaken. But yet they were not absolute, and knew all things so well, but they might stand in need of a Teacher, by whose industry they might be retain'd in the Doctrine they had received, be fuller instructed in it, and be secured against all the errors and sophismes of false Teachers.

This is the genuine interpretation of these words, and the full scope of the Apostle; by which it is evident, that the collection of the Sectaries from hence, is strained, and absurd, viz. that the Holy Ghost doth so enlighten every Christian, that he needs no other Doctor, no external Ministry to teach him, that he knows all the mysteries and secrets of God. For the Unction mentioned here, belongs to the Catholique Church, and no farther to every particular man in this Church, than is necessary for his place and station in it, and to bring him to eternal life. When Sectaries by presuming upon, and confiding in the dictates of their private spirit, as these Impostors and Anti-Christis here did, desert the Truth taught from the beginning by the Apostolical Church, they have lost their share of this Unction; and pretending to be the sole men of knowledge, they become the sons of pride and pitiful ignorance.

Were there not many other reasons to prove it, yet this one were enough, in that they are so much mistaken in the interpretation and application of these Texts. Had they the Unction they boast of, they would be better taught. This would teach them to be Schollars, before they take upon them to be Masters; and to sit down at Gamaliels feet and learn, before they presume to teach Gamaliel. But what speak I of any one single Gamaliel? they would hear the whole Church, by whom God hath promised to teach, to which he hath promised the Spirit of Truth, to guide into all Truth, and not rely upon a private interpretation, which opposeth the scope and sence of the whole Scripture, and other Expositors. Omnes patres sic. It is overmuch pride then to say with the Lubber Abailardus, Ego non sic: And why so? Because Forsooth, if my sence be not heard, Ego must not be Ego; I must not be I per se I; I a gifted man must not be heard. The Church will take upon it to be the Interpreter, and Gods voice to his people, and I, then poor I, whether shall I go? Whether? To the House from whence he came, as the devil return'd into the man from which he was gone out. For such teachers

Vers. 24.

Vers. 27.

Eftius in loc.

Acts 22.3.

Joh. 14.16, 17, 26.

Bern. Ep. 91.

Gen. 37.30.
Luk. 11.24.

Exod. 13. 21.

chers may well be spared: The Spirit of Truth, which God hath promised and left in his Church, will be a flame of fire by night, and a pillar of a cloud by day, to teach us

4. *His Wayes. His Paths.*

Rom. 13. 10.

Jam. 2. 8.

Isa. 55. 8, 9.

Mat. 7. 13.

Isa. 35. 8, 9, 10.

Joh. 14. 30.

Isa. 35. 10.

The wayes of God are his Will, his Paths, his Commandments; and this way is *simplex & multiplex*, manifold; for there be many precepts, and yet but One; because they all meet in One way, which is *Love*. This is *Via recta*, his way; *His signally*; A way we have to, or rather wayes of our own, but not like His. *My wayes*, saith God, *are not as your wayes*; Nothing like ours indeed; For ours are dark wayes, and full of errour; foul wayes, and full of sin; devillish wayes, and full of malice; broad wayes, yet full of danger, and desperate wayes that leads to destruction. But his wayes are of another fashion as they are described to us; *A certain way; he that follows it, shall not walk in darknes. A holy way, and a way of holiness, the unclean shall not pass through it. A plain way, the way-faring men, though fools, shall not erre therein. A safe way, for there shall be no Lyon in it.* I am sure not the roaring Lyon, for he hath nothing in Christ: Yea, and let men say what they will, it is a pleasant way; for the Redeemed pass through it with a jubilee. This is the way which God hath promised to teach; and every good man desires to learn, not only that he may know it, but that he may go in it.

5. *And we will walk in his Paths.*

August.

Jam. 1. 22, 23.

Luk. 12. 47.

The end that any man comes to the Church of God, is, not only to learn his Will, but to frame his life, manners, and conversation by it. For he is the best Schollar, *qui verba veris in opera*, and practiseth upon every Rule he learns. 'Tis to no purpose that the Lesson still tink our eares, except the power be expressed in our lives. For as meat that is chew'd and taken down avails not, except it be concocted and turned into good blood: so we ought to know, that chirping and chewing of our Lesson will do us little good, except we convert the wholesome precepts into good manners. *Vita consonet fidei dogmatis, & dogmata insinuant vitam*, Let the life be consonant to the Doctrines of our faith, and let those Doctrines have an influence upon the life. For though we keep close to the Doctrine, and way of truth, and neglect the way of Love and Charity, these Doctrines will do us very little good. For they are not the *hearers* of the Law shall be blessed, but the *doers*.

How many men have you of quick and great understanding, and that in this Doctrine too, which yet shall ne're be happy. Will the devils knowledge save him? Will the profound subtilties of Hereticks and men of perverse minds bring them to Heaven? 'Tis not the speculation of this doctrine that God regards; for those that have been taught, *and know their Masters will, and do it not, shall be beaten with many stripes*. It is the practical, experimental, affective knowledge, that sinks into the heart, and betters the man, that must make him happy. One saith well, that Gods School is more upon affection, than understanding; for both Lessons do well; but for the first, the doctrine doth best, and is most necessary for this Age, in which there be many that pretend to knowledge, but I find little good-will. And he that hath much skill, and no affection, may do good to others by information of their ignorance, but little to himself. Since God is not used to cast away his love upon those, of whom he is known, and not lov'd. Of this point these good people were not ignorant; and therefore they profess, that after the

the God of Jacob had taught them of his wayes, that then they would walk in his paths; in *semitis*, in the strictest, in the narrowest, in the least beaten of them.

We will walk.

To walk is an Hebraisme, and it is a word much used by the Holy Ghost, being put in the Scripture for to begin a course of life, and to continue in it. Wicked men are said to walk, for they have their paths too, and their by-ways. *They walk in the counsel of the ungodly, they walk in the lusts of the flesh, they walk in darkness:* But good men give over these wayes, their lives being of another fashion, *They walk circumspectly, they look to their feet, and walk in the Law of God; they walk in the Spirit, they walk in the light, they go from strength to strength, till they appear before God in Zion.*

Now walking imports two things, *progredi, & perseverare*, to proceed, and to continue; that which is any mans delight, and his constant course, that is said to be his Track, that his Walk. The undertaking then of these men sets us an example of a religious life, which we are bound to prosecute with delight, and with constancy.

1. We are all but Travellers, to our Countrey we are not come, and then it is fit that we be going on; for standing still will never bring us to our journey end: Walking every man knows, is *motus progressivus*, a progression in which the hinder foot removes, and overtakes, and out-steps the former. And in this way a progress there must be both in faith and in manners. In faith; for go we must *from faith to faith*; from one degree to another; from a weak, to a strong faith: And in manners; for we must go *from virtue to virtue*; or which is all one in the Apostles language, *Walk in newness of life.*

What therefore God said to *Elijah, Arise and walk*, for thou hast a great journey to go: That I say to every Christian, stand up on thy feet, and after stand not still, for the journey may be long, not finished, so long as thou hast a day to live. Requisite it is in a Traveller, that he loyter not, but proceed, never thinking how far he hath gone; but how far he hath to go, well knowing, that if he fail but of one or two steps, he shall never come to the place he expects; let no man then sing on Earth, *Soul, take thy rest*; for in heaven only are *Mansions and resting places*. The graces of God must not only as flowers in a Garden be kept by us, but they must be succoured and cherished as it were, with fresh and fresh Earth, that they may improve. As Charles the Emperour took for his Motto, *Morinus*; so should a good Christian take for his *Superius*, every day be taking a step on-ward and up-ward; every day learn a line, and be skilful in the Psalms of degrees; mount *à temporalibus ad aeterna, à terrenis ad caelestia*. Jacobs Ladder had its staves, upon which he saw not one Angel at rest, all were in motion. This Ladder is *Scala Caeli*, in which a Christian by *learning line after line, and precept after precept*, here a little, and there a little, here a little, and there a little, will run on still in the Race, till he comes to the mark, the prize of the high calling of God in Christ Jesus.

And because we are but Travellers, of Travellers we may learn many necessary things to help us forward in this our journey. First, Travellers being ignorant of the way enquire the nearest and the straightest, and so must we. If we ask for the nearest, it is Christs merits; therefore the Apostle directs us *to walk in him*. If for the straightest, it is the Law of God, which is *the way of holiness, and of obedience*. Then Travellers in dangerous and unknown wayes seek a Guide: In our way, two there are which will offer themselves; a false and deceiving Guide, *the Flesh*; beware, follow it not; a true one, which is *the Spirit*, walk after it, *He will teach us of his wayes*. Travellers again

content

Ps. 1. 1. & 82. 5.
2 Pet. 2. 10.
Ephes. 5. 15.
Psal. 119. 3.
Rom. 8. 1.
1 John 1. 7.
Psal. 84. 7.

Hebr. 11. 13.

Rom. 1. 17.
Psal. 87. 7.
Rom. 6. 4.

1 Kings 19. 7.

Luke 12. 19.
John 14. 2.

Prosser.

Gen. 28. 12.
Isa. 28. 10, 13.
Phil. 3. 14.

Col. 2. 7.

Isa. 35. 8.

Rom. 8. 5, 6.

Luke 8. 14.
Gen. 12.
Psal. 16. 3.

Eph. 6. 11, &c.
1 Pet. 5. 8, 9.
James 4. 7.
Eph. 6. 16.
Mat. 14. 30.
Luke 22. 32.
Rom. 11. 20.

Mark 8. 3.
Gal. 6. 9.

Gen. 17. 1.

Luke 14. 30.

content themselves with unnecessary Viands, and exonerate themselves of all superfluous and unnecessary things. The cares of this World, Riches, Vices, Pleasures must be left behind, and provision made of such things especially which we cannot want in our journey. Farther, yet Travellers enquire for good company; *Abraham took Lot along with him, a good and a godly man*; and so must he place his delight with *David, upon the Saints that dwell on the Earth, and on such as excell in vertue*: For by enquiring of Saints which know the way, he shall grow the perfecter in this Saint-like way; and by conversing with those that excell in vertue, he will be the more skilful in the practice of vertue: This from Drunkards, Swearers, Perjurers, Adulterers, Lyars, &c. will never be learned. To go a step farther, Travellers if they hear of any danger in the way, provide themselves of Arms: In the way, we shall be sure to meet with the Devil, a Lyon, a Thief; Arme thy self then *with the Sword of the Spirit*, and above all, be sure to carry *Faith* along with thee; this will be an offensive weapon, by which if thou resist him, he will flie; this is a defensive weapon; for it is a *Target* and a *Shield*; nay, 'tis a *Staffe* too; and an old or weak man will seldom go without his Staffe; when *Peter* was fainting, and failing, it was this Staffe of *Faith* that kept him up; it is good therefore that the heart, in this our way, be established by *Faith*. Lastly, when Travellers are to go a long way, they carry with them Cordials, and hot Waters. In this our way, Christ is the best Cordial, his merits the most comfortable Refection; be sure then you take him along with you, and the warm tears of Repentance will be instead of *Aqua vite*, the best water to recover your fainting spirits; against which, these are most excellent Antidotes, none to these, none can keep you from fainting but these; were it not for these, we should all faint by the way, of which great care ought to be taken; because if we faint by the way, we shall fail of our end; the promise being, *that in Due Time we shall reap if we faint not*: You may remember that I told you, *walking*, puts us in mind of two things, *Morum*, & *Progressionem*, going on, and proceeding in the way, and perseverance, and constancy, which is the next point.

2. As a good man goes on his way with content, so he doth it with much patience and constancy; for he gives not over till he comes to his journey's end: He certainly is never said to walk in any way, who after some steps, is weary of his purpose, turns back, or sits down; a Walk is a path smooth'd and chosen for continual use: So can he never be said to walk in good works, in newness of life, in the way of holiness, who begins a good work, and leaves it so soon as it is begun: It is then the purpose of God, that we do not only begin, and for a time with joy proceed, but that we walk constantly in the study of a holy life all our dayes. The command to *Abraham*, was, *Walk before me, and be thou perfect*. Walk is the Act, Perfection is the Scope, the End; now perfection in any thing will never be attained without continual practice and exercise.

Divers Reasons there are to move men to continue in the way, and walk forward; among which, these are some, and I shall only name them; as,

1. It is a disgrace, and scandal not to do it; 'tis not unknown what was said in the Gospel of the foolish Builder; all men that saw his undertakings and his performances, *jetred at him, This man began to build*. *Lot's* Wife, the names of *Demas*, *Judas*, *Julian*, with infinite that wens in this way, and left it, are set up in the Church-book, as so many stones in the High-way, for Travellers to look upon with pity and fear; to this day their names are infamous, their failings notorious, their end desperate.

2. But be it that infamy moves not, though it will move any generous spirit,

spirit, there is a worse matter in it yet: *He that walks on well at first, and afterwards looks back, is not what he is, nor fit for the Kingdom of God*; a miserable case this, that he should have no aptness or fitness to it: Now where there is no aptness or inclination, there the habit is never attained; to which there is no such removal, as is desuetude and disuse. *Aristotle* disputing *de iucundis*, teacheth us, That those things are pleasant to us, which are done according to nature, or that which is next to it, such things to which we are accustomed: For he conceives that there was no other difference betwixt nature and custom, but *semper & plerumque*; for that which is wrought by the power of nature, is perpetual, and alwayes the same; that which is done by use and custom, is commonly the same; and therefore he gives his Scholars this wise counsel, to choose the walk of goodness even from their youth, which though it seems at first hard and difficult, will by use become very pleasant and delightful. We ought then to take heed, lest by turning out of the way, we grow out of love of the way, which when it falls out, 'twill be a very difficult thing to reclaim a laps'd Christian.

3. Lastly, The want of one step more, may make void all that went before. *Petrus præcærit, si qua cæperunt desinunt esse perfecta*: What labour is formerly taken in the way, is all lost, except that which is undertaken; be perfected. It is wittily observed by *Bernard*, That all the Christian vertues run together in the Race; but not one of them is crowned, which is not attended by constancy; she sets the Garland upon the head of Faith, Hope, and Charity; she crowns our Repentance and Holiness: Be it that a man be indued with all these graces in the way, the inconstancy of one hour will make void the work of many years: *The righteousness of the Backslider shall not be remembered*. That which God had to say against the Church of *Ephesus*, is, *That she had left her first love*.

Ambrose observes, That God in the beginning commended all his Works, that they were good, very good. All, except man; for he was *primo probandus, quam laudandus*; his perseverance to be tryed, and then to be commended; of which, because he fail'd, he brought upon himself and the Earth, a Curse.

What then was spoken to *Lot*, and his Wife, suppose it spoken to thee: *Look not behind thee, nor tarry in the Plain*; being come out of *Sodom*, look no more back to it, stay not loytering, and passionately lamenting after it. Nor a man of *Israel* that returned back to *Egypt* in their heart, ever set footing in the Land of *Canaan*: Patience and perseverance are fellow-partners in Gods Harvest; and though the former bears all the burden, yet the latter only receives the blessing. *I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a Crown of righteousness, which the Lord the righteous Judge shall give me at that day*; and the Apostle had great Reason to be confident upon it, because our Saviour promiseth a Table in heaven; not to those who heard, nor those who followed; but to those who continued with him in his temptations.

Walk therefore strait on, turn not to the right hand, nor to the left; desert not, but go on; proceed from virtue to virtue, from grace to grace; circle every pious and devout action with constancy, and you shall be blessed; you shall be crowned; and carry this home with you, *That there is nothing fit to be rewarded with Eternity, but Eternity*.

Luke 9. 62.

Arist. Rhet. 1.

Cyp. de bono patient.

Bern.

Ezek. 18. 24.
Rev. 2. 4.

Gen. 1. 31.

Gen. 3. 17.

Gen. 19. 17.

Num. 14. 40. 29.

2 Tim. 4. 7. 8.

Luke 22. 28.

Deut. 5. 32.

The Stability and Excellency of the Church.

Isaiah 2. 3, 4.

For out of Zion shall go forth a Law, and the Word of the Lord from Hierusalem.

And he shall judge among the Nations, and shall rebuke many people, &c.

IT is most certain that every thing is then best known, when the cause is search'd. Before we have heard of the rare zeal, love, and charity of Gods people one to another, in calling and exhorting one the other to the service of God; as also of their readines and alacrity to be taught by God, and being taught, to walk in his wayes and paths; excellent qualities these are, and that we admire the less, our Prophet goes on, and I being led by his hand, to set down the Causes whence such admirable effects did flow, which are two; the first external, or without; the publication of the Law in Mount Zion: The other internal, that works within, the impulse, or conviction of the Spirit; for from him is this judgement, this rebuke.

In the first Reason we are to consider,

1. The place from whence, *Zion, Hierusalem.*
2. That which proceeds from thence, *the Law, the Word, &c.*
3. The Exit of it; *Inde emanat, sed non manet.* When it came from thence, it took its leave, and from that day to this returned not to the Temple.

1. *Out of Zion, from Hierusalem.*

2 Sam. 5. 7.

2 Chron. 3. 1.

Psal. 78. 67, 68.

Psal. 76. 2.

Ila. 21. 5, 8.

Luke 24. 47.

Acs. 1. 8.

Psal. 2. 6.

Psal. 110. 2.

Zion was first a Fort of the *Jebusites*, which *David* took from them, and therein erected a strong hold; and *Solomon* after built the Temple; so that it was both *Sedes Regni & Sacrorum*, as is evident by *Dauids* words, *He, i. e. God refused the Tabernacle, of Joseph, and chose not the Tribe of Ephraim; but chose the Tribe of Judah, the Mount Zion, which he loved, and there he built his Sanctuary, &c.* *Hierusalem* was the City of God, and *Zion* was within the Walls; both are a type of the Church of Christ. And the Church is then likest to flourish, when the Word of the Lord comes out of Salem, the City of peace, and is guarded by Zion, a Watch-tower, on whose Forts the Prophets stand upon their Watch, and shew *que sequenda, que fugienda, What to doe, and what to follow.*

These words of our Prophet were first true in the letter; for no Jew can deny that the Apostles were bound to stay at *Hierusalem*, till they had received power from on high to execute their Commission, *Go and teach all Nations.* There first they were to begin; there to preach Repentance, and Remission of sin; to be witnesses of Christs Resurrection: First in *Jerusalem*, then in all *Judea*, after in *Samaria*; and lastly, to the uttermost parts of the Earth. This was the order which they were to observe in the publication of the Gospel, from which they varied not a hairs breath, as is evident in the story of their Acts, written by St. *Luke*.

Upon *Zion* it was that Christ was to be set a King; there the Scepter, the Rod of power was to be put into his hand: And in that place he first executed, this

this his power, to which many of the *Jews stooped*, and readily did him homage. So fully even to the very letter is this of our Prophet fulfilled, *Out of Zion shall come forth a Law, and the Word of the Lord from Jerusalem.*

Veritas non querit Angulos; Truth seeks no Corners, it peeps not out of some obscure Hole, or close Conventicle; such dark recesses are fit for Error that is ashamed, before it hath got power to shew its head; for it is a work of darkness, and loves to work in some dark back room; closely and secretly the whole practice must be carried, that it may steal into, and steal the heart of the simple unseer: Whereas *Truth is as bold as a Lyon*, it fears no face, it fears no Sun; it enters even the *Metropolis of Judea*, and will be first proclaimed in *Zion*. Here it was, that Christ was *Unctus in Regem*, Anointed for King; Here it was, where he would dye and rise. Here it was, that he would send down the Holy Ghost; yea, and at the Feast of Pentecost, when there was the greatest concourse of people, that the work of mans Redemption, and the Apostles Commission to publish it, might be openly known; for indeed so great matters were not fit to be obscurely carried, stoll'n as it were, and done in a corner.

That Objection then of *Celsus* the Heathen against the Christian Religion, was ridiculous. If (saith he) your God intended this way you speak of, to deliver man from misery, Quid ita in unum Angulum misit istum, quem jactatis, Spiritum? Why did he send this Spirit, which you boast of, into one Corner? But what now is *Zion* become a Corner? Is *Hierusalem*, which was the glory of the whole Earth, a little Angle? Either sure the man wanted matter to object, or else was very ignorant, that could put no distinction betwixt *Hierusalem*, and a Corner: For here it was these things were done, and here they were fittest to be done; in such a place, to such a people; to whom all that was to be done, was foretold by the Prophets; that so, when what they expected, came to pass, they might the easilier be perswaded to believe; this is in effect the answer given by *Origen* to that virulent Caviler; and it is so true, and so full, that there needs no more to be added to it.

2. I leave then the letter, and come to the mystery; *Zion* and *Hierusalem* are confessed to be Types of the Catholick Church. In this Christ reigns as a King, and consequently having in his hands a Legislative power, he hath enacted Laws; for he commanded the Decalogue to be observed, he confirmed, explained, and perfected this Law; he decreed new Laws to be observed, so long as his Kingdom should continue; shew'd upon what conditions salvation was to be had; instituted new Sacraments; gave the power of the Keyes; appointed Officers under him to use them; so that the exercise of the whole Church Law is in *Zion*, and the power to execute it, proceeds meerly from him, which is King in *Zion*, our Lord and Saviour Jesus Christ.

3. And that we may take the better notice of it, and the more readily obey it; that which in the first Clause of this Verse, is call'd a Law, is the last *Verbum Domini*, the Word of the Lord: The Gospel then came not from man, nor by man. Many Law-givers, that they might obtain the greater regard, and veneration to their Laws, were wont to tell the people that they received them from some God or other. *Mynias*, the Law-giver of the Egyptians, gave out, that he was taught his Laws from *Mercury*. *Mimos*, of the Cretians, from *Jupiter*. *Lycurgus*, of the Lacedemonians, from *Apollo*. *Solon* of the Athenians, by *Minerva*; *Zamolxis*, of the Getes, by *Vesta*. *Numa Pompilius*, of the Romans, by *Egena*. All these were but Fictions; yet well it was, that they all agreed in this, that there was no Law so binding among men, as that which hath Divinity stamped upon it; and indeed all humane Laws can call for obedience no farther than they are consonant to the Divine;

Acts 2. 41.
Acts 4. 4.

Prov. 28. 1.

Psal. 2. 6.

Math. 27. &
28.
Acts 2. 1-4

Acts 26. 26.

Origen. lib. 6.
advers. Celsum.

Acts 16. 22.

Math. 19.
Math. 5.
Math. 26. 26.
& 28. 19.
John 20. 23.

Gal. 1. 11, 12.

this may, and doth; obedience it exacts in all things; for it is the Word of the Lord, that Lord which had absolute power to command.

And there is great Reason we yield him this power, this right, and title of a Law-giver; for else he having planted a Common-wealth, and Church; and if he had not had power to bind them by Law and Conscience to his Ordinances, his Subjects might refuse to obey; and so he had been inferiour to other Princes, and more disorders and confusions be brought into his Church, than into any other Kingdom or Common-wealth; to prevent which, he hath left a Law in *Zion*, by which he will have his people governed; and that there be the greater Authority and Dignity in it, and the more awfulness and obedience in us unto it, every syllable in it, is *Verbum Domini*; for the mouth of the Lord hath spoken it. *He will teach, say these people, and he hath taught us his ways.*

In the Jewish polity he left them not without a Law; but that came from Mount *Sinai*, to which none but *Moses and Aaron might ascend*; but this out of Mount *Zion*, to which all Nations might have access; that Law *gendereth to bondage*, it wrought an affection of fear, it begot only servants to God; but this Law from *Zion*, is the Law of liberty, it works an affection of love, and brings forth sons: That Law being not performed, left a man under the wrath of God, horror of conscience, guilt of sin and hell. This offers more grace, for being not punctually observed, but indeavoured, and lamented, when broken, frees the penitent Offender from condemnation and punishment. *Moses* hands were heavy, and Magisterially commanded, *Do this, and live*; but Christs yoke is easier by far, *Believe, and live*; *Moses* laid upon us his Law, and afforded no help; but Christs with his Law, gives us of his Spirit, that we may serve him without fear. In *Moses* Law we hear of no pardon; in this of Christs, *Remission of sin*. Blessed then be the day, when this Law came out of Mount *Zion*, since without it we had been in a most miserable condition, cast away and lost every mothers son of us; but now *Hierusalem, which is above, is the Mother of us all*: *Hierusalem* is a Type of the Catholick Church, of which in the Creed there be three Properties, and three Prerogatives. Her properties are holy, Catholick, knit in a Communion: Her Prerogatives are forgiveness of sin, resurrection of the body, life everlasting. The word above in St. *Paul* doth intimate she is holy; *Hierusalem*, and Mother, that she is knit in a Communion; in that she is mother of us all, it shews her to be Catholick; in that a free-woman, and her children heirs, implies forgiveness of sins, resurrection of the body, and life everlasting.

Use 1.

Rom. 6. 15.
2 Cor. 3. 17.
Gal. 5. 13.
1 Kings 1. 50.

Irene.

1. But what tell you us of Law? say some Novelists. We live under the Gospel, and is it possible the Gospel should have any Law-points in it? At the very name of the Law they look thus strangely, and are offended with those who preach it. They forsooth are not under the Law, but under Grace; they are led by the Spirit; and where the Spirit of God is, there is liberty; and being call'd to liberty, under the Law they are not. Thus, as *Amoniah*, though guilty of Treason against *Solomon*, yet as if he had been very religious, fled to the Horns of the Altar; so do these *Antimonians*, who have Gospel'd it so long, till they have evacuated the whole Christian law; though they conspire against the Truth, yet flie to the Truth of the Gospel, for protection of their Villany; besetting their Foxes Head with these precious Pearls.

The Christian is not indeed under the Law, that is, so under it that he expects Justification by it, that must be had by grace offer'd in the Gospel; What then? Is he not under it, to obey it? God forbid, saith the Apostle. A Christian

Rom. 6. 15.

Christian is led by the Spirit, taught by the Spirit, to do his whole duty as a son by love, not as a slave for fear; and consequently not under the terror and penalty of the Law; but will it hence follow, that he is not under it to observe and keep it? A Christian is call'd to liberty; is a free-man, *liber quod liberatus* free, because freed by Christ, freed from the dominion of sin, freed from the condemnation of the Law; will it follow therefore, that he is freed from the Obligation? because he is freed from the penal part of the Law, that therefore he is freed from the directive? that he may live as he list, and performe no obedience to God or man? From *Hell* this opinion first came, and thither let it return, which hath been the bane of all good works, the corruption of manners, the mother of Rebellion and Disobedience, and the eternal shame of Christianity.

The Apostle was impatient to hear of such a thought, and therefore he doth abominate the very conceit; *What, saith he, though I have proved, that man cannot be justified by the Law? do we therefore make void the Law through faith? God forbid: yea, we establish the Law.* And this was consonant to the Commission our Saviour gave his Disciples, when he sent them to preach, *Go and preach the Gospel to all Nations, teaching them to observe the things that I have commanded you.* Lo here is Commandments to be preached, and here is observing required. So the Gospel consists not only of certain Articles to be believ'd, but of certain commands also to be observed.

The Ceremonial Law is abrogated and vanish'd; for it was a *shadow only of good things to come*; and the substance of all those Sacrifices and Rites being exhibited, 'twere to no purpose to retain it. From this Law we are free, and to require it, is in effect to affirm, that the Messiah is not come. Against those who pressed the necessary observation of it under the Gospel, Saint Paul bends his forces in the Epistle to the *Galatians*: This is the liberty he principally means.

The Judicials, as they contain certain principals which agree with the Law of Nature, so they may be taken up again by any Nation if they please, but are not of necessity to be required.

But the Moral Law, is that Law of Nature expressed and written by the finger of God in the two Tables of Stone, that teacheth what is to be done, what left undone by all men. This requires absolute, entire, eternal obedience. This is a part of the Gospel, that Law which came out of *Zion*, and it must be declared. This is abrogated and done away so far, that the breach thereof shall not be able to condemn any man that is in Christ. But if any man judge that he is not bound to observe it, and keep it, he is a deceiver, and is deceiv'd; he is no better than an Anti-christ. For the words of Christ are yet extant, *If thou wilt enter into life, keep the Commandments.* And, that we be not to seek what Commandments he means, they are extant in that place. And again, *The Son of man came not to destroy the Law, but to fulfill it.* And addes, *Verily I say unto you, till heaven and earth pass, one jot and one tittle shall in no wise pass from the Law, till all be fulfilled;* and after in the same Chapter interprets the Law, and imposeth it upon the hearts of all his in this solemn form, *Amen, ego dico, Verily I say unto you.*

This is the rule of our lives. This is the rule of all justice. This shews us our miserable condition. It accuseth. It wounds and mortifieth. It shames, and makes sad. It excites to obedience. And therefore the sound of the Law ought still to come out of *Zion*. The Covenant for salvation runs thus, *That being saved, we serve;* and that can never be, except the Law be preach'd. Sick souls men have, and healed they will never be without repentance;

Rom. 8. 1, 2.

Rom. 3. 31.

Mat. 28. 19, 20.

Heb. 10. 2.

Mat. 19.
Mat. 5. 17, 18.Vers. 22, 28,
32, 34.John 5.
Luke 10.
Mat. 19.
Luke 1. 74.

Luke 10. 34.

rance; and repent they cannot, till they be convicted for sinners; and what so proper to convict men as the Law? The good *Samaritanes*, that cured the wounded man, *poured in wine and oyle; wine to sear, and oyle to heal.* Both these must be used in the recovery of a sinner. Oyle only, the oyle of the Gospel, will heal and skin too fast; corrupt and dead flesh there is, and the wine, the sharp wine of the Law, much sear and eat out that, or else there never will be a perfect cure. It is a great madness for men to conceive, that the Gospel is only *Lex fidei*, the Law of Faith; there is in it *Lex factuum*, the Law of Works also; and though these may not be heard to speak in the Court of Justification, yet in the Court of Sanctification they bear a great sway, and the Plea there admitted being brought into the Court of Justice, shall be heard; and be so powerful, that no man shall be acquitted before he bring with him this Testimonial of his Holiness and Saintship. Do we then make void the Law? or the works that the Law requires? God forbid that any man should think so, or say so. Let then the sick-brain *Antinomian* run his Wildgoose chase, let the foul-mouth'd *Campion* and *Kellison* say their pleasure, *Calvin* and *Luther*, and the Reformed Churches acknowledge Christ the Lord our Law-giver, and enjoyn, and will endeavour to keep the Law that came out of Zion as strictly as any *Romanist*.

Isa. 33. 22.

Use 2.

Joh. 12. 49. 50.

Pla. 2. 7.

Num. 22. 38.

Mat. 3. 3.
Job 33. 23.Col. 3. 3. 4.
1 Pet. 1. 20.
2 Cor. 3. 13.
2 Pet. 3. 16.

2. But when we preach the Law, may we read out of it what Lectures we please? Not so neither: For we must remember the Law that we are to preach on, is, *Verbum Domini* here, *The Word of the Lord*. And therefore we must keep our selves to the words of our Commission, *I have not spoken of my self, saith our Saviour; he which sent me, he gave me a Commandment what I should say, and what I should speak; whatsoever therefore I speak, even as the Father said to me so I speak.* The Son of God ties himself to the prescript Rule in his preaching, which God gave him, of him that sent him; and so punctually fulfill'd the prophesie, *I will preach the Law, whereof the Lord said unto me: And shall they then, who are his Ministers and Servants, dare to bring into his Church, and preach a doctrine, and publish in his name, which he never spoke?*

He is an Impostour, no true Legate, Servant, or Embassadour, who delivers under his Princes name that which he hath not in command. *Balaam*, no not *Balaam* would do it. For this hireling said to *Balak*, *Lo I am come unto thee; have I any power at all to say any thing? the Word that God puts in my mouth, that shall I speak?* And this was the form used by the Prophets of Old; every prophesie they sealed with these authoritative and Majestical words, *Hac loquutus Dominus, It is our Lord, and your Lord, not we poor men, that speak unto you.*

When our Saviour sent his Disciples to preach, he left them not at large to publish their own conceits and imaginations, but tied them in express words to deliver his commands, *Go and preach, and teach men to observe whatsoever I have commanded, strictly, what I have commanded.* For the greatest Embassadour that ever yet God employ'd, was but *Vox clamantis*, a voice, an eccho, whose property is to return what is before spoken; He is but an Interpreter, and an Interpreter is only to give the true sence of his Author; he may not make him speak what and as he pleaseth. If any man speak then, let him speak both the Word of God, and as the Word of God: The Word of God, that which God hath first spoken; for no Scripture is of private interpretation: And as the Word, in so much plainness, sincerity, and fineness of heart, that he do never *twist*, torture it, and set it on the Rack, and writh, and wrest it, till it speak according to his own Heart.

Now

Now were this Rule observ'd, the Church would not be troubled with so many strange *Chimera's*. Men would never cast aside the Word of the Lord; never think that they might come to that perfection, that they needed no Ordinances, no Ministry, no Sacraments. Preachers would come with more reverence and fear into this place, and not babble and vomit up what lies uppermost. You should hear nothing from their lips, but what your own consciences would assent to so soon as heard, That it is the Word of the Lord.

Dubious and perplex'd Texts would never be produced for proof of their own thoughts, nor yet unnecessary points, and perhaps falsehoods taught for Truths. He that remembers whole messenger he is, and in whose Name he speaks, and by what Rule he is to speak, will never rove at the sence, but be able demonstratively to prove to you, that this is that which God hath spoken, without which certain knowledge, he may through ignorance obtrude upon you, instead of Truth, his own fancies. It is the God of Truth who hath sent him, if he be sent at all: It is the God of heaven, whose Interpreter he should be: It is his Word that should be his Rule; and dare he then bring down the God of heaven, the God of truth, and make him the Author of a lye? dare he say, that his mouth hath spoken that, which never came into his mind?

I want words to express the greatness of this sin, the boldness and impiety of these men. Brethren, I am full of infirmities, but I would not be wittingly guilty of this wickedness, for that which the Devil offer'd our Saviour; Know therefore, that according to the Talent that God hath given me, I have opened only unto you the whole Will of God; I have conceal'd nothing from you, that I held necessary for your salvation. So near as I could apprehend, I have trode in my Masters steps, taught you that which hath been taught me.

Continue therefore in this, and be not carried about with every winde of doctrine. This blows from Mount *Zion*; what is contrary to it from Mount *Seir*: This from *Jerusalem*, that other from *Babel*. The effect of both we have liv'd to see. While there was ear given to the Law out of *Zion*, and to the Lord that spoke out of *Jerusalem*, there was the beauty of holiness in our Temples, Orthodox truth in our Doctrines, reverence in our Assemblies, harmony and unity in our Confessions, power in our Discipline, peace and love in our Territories. But since Ordinances have been created in Mount *Seir*, and a Fort hath been raised against the Mount of the daughter of *Zion*, the hill of *Jerusalem*, we have heard of nothing but confusion, unhallowed deformity, lyes and errors, irreverence, licentiousness, discord, dissension, malice, and hatred, in Church and Common-wealth. Neither is there any hope it will be otherwise, till the Law again come out of *Zion*, and the Lord may be heard to speak from *Jerusalem*. For it is not a Parlour of *Amsterdam*, that may be held fit to give a Law to the whole body of Christians; nor a Colluvies of illiterate Novelists who may prescribe rules of life and doctrine to the Catholick Church. That by which it is to be guided in both, must proceed from a clearer Spring, from a more Authentique fountain; our Prophet tells us to that purpose,

Out of Zion shall go forth a Law.

Now *Zion* is the Catholick Church, to which Christ hath given his Spirit, which shall guide her into all truth; to whom he hath promised his presence, and to be with her unto the end of the world; against whom (for we have his Word for security) the gates of Hell shall never prevail, the being

Mat. 4. 9.

Eph. 4. 14.

Pla. 96. 6.

Ila. 10. 32.

Joh. 16. 13.
Mat. 28. 20.
Joh. 14. 16.
Mat. 16. 18.
1 Tim. 3. 15.

ing the ground and pillar of truth ; a pillar to hold out, and a stay to uphold and support the truth.

In this Church are to be found those excellent Rules and Helps for Faith and good life ; those means, by the observation of which, Christian men may procure salvation. Here is to be found the truth of Religion, and the certainty thereof : Here the Oracles of God, and right interpretation of those Oracles : Here the power of the Keys, and a perpetual succession of Priests, to whose hands that power was committed : Here are the seals of the Covenant, unity of Faith and Doctrine, the Communion of Saints, pardon and grace offered to sinners. In a word, warrant and security is here alone to be found from all errors in fundamental points, which are necessary to salvation. But then this power of not erring is not to be conceiv'd, as if it were in the Church *primò & per se*, from any thing inherent in it self: For the Church is constituted of men ; and all men as men may erre : But by a prerogative acquired, that is by the promise of Christ, *that his Spirit shall lead into all truth* ; Besides, to teach otherwise, as our Learned and Acute Archbishop of *Canterbury* in his answer to *Fisher*, hath observ'd, will impeach the Article of the Creed concerning the Holy Catholique Church ; whose holiness consists as much, if not more, in the verity of Faith, as in the integrity of manners. So that if she can erre either from the foundation, or in it, she can be no longer Holy, and that Article of the Creed is gone. For if she can erre quite from the foundation, then she is not holy, nor Church ; but becomes an Infidel.

To that question then so much vex'd among Divines, whether the Church can erre ? the Answer must be, first, by distinguishing this Notion the *Church* ; then by reflecting upon the Object or Matter in which the Error may lie.

The Church is a very ambiguous term : For the Catholique Church contains not only the whole Militant Church on earth, but the whole Triumphant in Heaven ; of this last the question is not mov'd, for in that in Heaven there can be no error. The doubt is about the Militant. Now this is again to be consider'd in the whole body, or any part of this body, which we call particular Churches ; as the Church of *Rome*, *Greece*, *Ephesus*, and the like. And no man can doubt, or ever did doubt, till of late the Jesuite, that they may and have err'd. But for the whole body of the Militant Church, we willingly acknowledge that she is Holy, though in a farre lower degree than the Triumphant, and affirm that she erres not. But then this also must have its limitation according to the object or matter, because this freedom from error must not be extended further than Christ hath promised to defend his Church.

These Objects of Faith are the prime Articles or foundations of our Christian Religion, and from these the whole Church on earth shall not at once make an universal defection, or do any thing by which they shall cease to be a Church. But besides these, there be many other superstructures and deductions, many by and unnecessary points, and that her curiosity, or other weakness carry her beyond, or cause her to fall short of her Rule, her Law that comes from *Zion*, in these no man need doubt. These errors that are of a meaner alloy, take not Holiness from the Church ; but those which are dyed in grain cannot consist with Holiness, of which the faith in Christ is the foundation.

Scultetus wittily asks upon this place, *Quanti redimeret locum istum Papa?* What would not the Pope give, could he but have found it here written, *The Law shall come out of Rome, and the Word of the Lord from the Tarpeian hill.* But since that cannot be found by exposition, it shall be made good ;

Secl. 21.
Num. 5.

Scultet. in loc.

good; for *Rome* shall be made *Zion*, and the *Tarpeian hill* the Catholique Church; and the Word of the Lord, the word of the Lord God the Pope; no Word of the Lord but that he doth Canonize; no interpretation or sense of Scripture allow'd, which he will not admit; no Act of any Council firm, till he approve it. Which if it be not to sit in the Temple of God as God, let all wise men judge.

2 Theff. 2. 4.

Is it possible, that men otherwise wise and learned, should conceive the whole and a part should be all one? or that the *Romane* and *Catholique* should be convertible terms? or that property which belongs to the whole as the adequate subject, should be Attributed to every part? This is all one, as if one should call an *Arme* a man, and Attribute to that *Arme* reason, which belongs to the same man. The case is the self-same; for *Rome* at best can be but a part of the Catholique Church; and the priviledge belonging to this, can no further belong to that, then as it is a part. And if that priviledge was limited and restrain'd to the whole, it may not without that limitation and restriction be granted to any part.

Suppose then she were, as she layes her claim, infallible, and could not erre; yet it might not be further extended or granted than fundamentals, or doctrines absolutely necessary to salvation, because the promise of assistance, and Christs presence to the Universal Church is assured no further. In her secondary objects of Faith, in her conclusions drawn from the first principles yet she may be much mistaken, because she can have no more assurance of infallibility in these, than any other particular Church, to whom the promise primarily and absolutely was not made. The Laws that come out of *Zion*, will be of undoubted truth, and infallibility, so that assurance be given they be the Laws of *Zion*; and to all other that come from thence; great veneration, submission, and obedience yielded, so that they be consonant to that prime Law. The names shall not offend, nor yet affright any sober man; whether the Church shall propose them or impose them, as Acts of Councils, Decrees, Constitutions, Canons, Traditions; or under any other Title.

For it is known we admit of Traditions, &c. whether Ritual, Historical, or Doctrinal; yet with these two Cautions.

White, Orthod.
c. 4. part 3. Sect.
1.

1. That they be *consonant* with the written Word of God.

2. That they have the Testimony of the Church in the prime Age thereof, and descend to our dayes by an uninterrupted succession in the Catholique Church; but *pari pietatis affectu*, to receive them with equal veneration with the Scriptures, or rely upon them for as firm a direction for our Faith or good life; as upon that which we know to be the Rule, we dare not, because they fall far short of those conditions, which are required in that which in this case ought to be the Rule.

There is but one Faith by which men attain salvation; to which is required a firm assent of the mind; and to this the mind will never assent, till it be inform'd by a Rule, which must have these five properties.

First, It must be infallible, and most undoubtedly certain; for otherwise the Faith built upon it might deceive.

Secondly, It must be plaine and easie, for all sorts of men, which the means are, diligent in attending it, and to whom God gives eyes to see it.

Thirdly, It must be Universal; that it instruct, not in some only, but in all points of Faith that are necessary to be known, to make the map of God perfect.

P p p

Fourthly,

Fourthly, It must be equal, even, and impartial; not more inclined to favor one side than another.

Fifthly, It must carry with it power and Authority sufficient to convince the conscience, and from which there lies no appeal. All which properties because they in perfection belong only to the Law that came out of Zion, it remains that that Law alone be the Rule of our Faith to which we are to assent, upon which we must fully restye with assurance and perswasion. I know what is brought by the *Romanists* to the contrary; but any man who is desirous to see their Sophistry and Cavills fully Answered, may peruse the beginning of *Dr. John White's* way of the Church, which at this time I will not transcribe; because I hasten to a Conclusion, and shall have an apt opportunity to enlarge my self on this point in another place.

CONCLUSION

Doth this Law come out of Zion? is it the Word of the Lord from Jerusalem? then it behoves us to be thankful unto him for it, since it is the power of God unto Salvation to every one that believes; to the Jew first, and also to the Greek. This is the Canon, or perpendicular by which all the Architects in the House of God are to examine every stone they put into the building, and by it to judge how they bidd and knir, that none jut out too farre, nor any fall too short, lest it deform and weaken their work. This is the Canon or tongue of the Balance, which shews the equal poysse of the Scales upon an even stand, by which all that will teach must weigh their doctrines, and not put in such stusse of their own as will encline the scale as they please. Let us not use false balances, saith *St. Augustine*, into which we may cast what we list, and as we list; making men believe this is heavy, and that is light. *Sed afferamus divinam statera de Scripturis sanctis*, But let us bring forth Gods balance out of the Holy Scriptures, and let us put to it what is heavy, or rather let us put nothing to it, well knowing, that what is weighty, is put there already by God.

God be blessed then, that he himself hath left us this Canon to build by, this Balance of the Sanctuary to weigh by; which if we use as we ought, we shall quickly discern what's crooked, what's strait in Gods building; what's light, what's heavy, and of just weight among the Wares that are set abroad at this day. And if the Heathens thought they could never render sufficient thanks to the Authours of their Laws, which yet did but continue them, and preserve them safe in a civil Society: what thanks can be too great for our good Lord, who hath left us his Law to direct us in *Credentia & Agendum*, by which, were hee given to him and it, men would be preserv'd in the Communion of Saints.

2. *Lex*, saith the Oratour, had its name a *Legendo*, being proposed at first in pillars or Tables that it might be read, and that then imposeth this duty upon us, that we attend to reading. What then the voice from Heaven said to *St. Augustine*, that I enjoin you, *Tolle & lege*, take up the Book and read it, or at least hear it read unto you. 'Tis too much pride to have a Law given by God, and not to vouchsafe to read it. And if *Moses* had that honour preserv'd to his Law, that it was read in their Synagogues every Sabbath day, it must needs be a dishonour to this Law that came out of Zion, that the reading of it is so much neglected.

But when we do read, it would be done with great circumspection and much prudence, since the greatest injury doth, *ex pravi interpretatione legis*, by a wicked interpretation put upon any Law. We ought not then to think the Law a piece of Wax, upon which we may set what stamp we please,

Rom. i. 16.

Chem. exam.
Concil. Trid. cap.
de Script. Can.

August. de Bap.
contra Donat.
l. 2. c. 6.

Cicero. l. i. de
Leg.

Ag. 13. 27.

Cicero. Off. i.

Tantum veritati obstreper adulter sensus, quantum corruptior stylus: He adulterates this Law, who humbles it to his own lust. *Te erre* (saith Christ to the Pharisees) *not knowing the Scriptures.* I ask then, Did not these great Doctors know the Law? yes, yes, they were very great Textuaries, they knew *quædam & quædam, Chap. vi and Verse.* The words they knew, but the sense they made, and this made *them erre.* That acute Advice then of *Basil* the great, to the Emperours Cook, that would have his finger in dishing out of every Text, would not be forgotten by such saucy Interpreters; *Tuum est pulmenta curare, non divina eloquia decoquere.* Hearty reverence and an humble submission become these holy Writings of God; and not a bold and ungrounded Exposition. In all other Laws, we give leave to those who are skilful, to expound and judge; and in this what should hinder, but the same equity should be observed? *He* (saith *Hilary*) *is the best Reader, who rather expects the understanding of things from the things themselves, than from himself; importeth it upon them; who takes the Exposition from thence, rather than brings it thither; and forceth not the sense upon the words, which before his reading he presumed: Let the Word of God dwell in you in all wisdom:* Now the first part of wisdom is, that you diligently read, and be very cautious in the Exposition of it.

3. The next is, that when you have attained the true knowledge of it, you lay it up in a safe place. *Quæ pretiosa sunt, non uno ostio servantur;* one Door or Lock are too little to keep precious things. *The Law of God is a Jewel; uirgatus, a Ruby,* a precious thing; and therefore let it be kept as a precious jewel; not only under one door the lips, nor under only one guard the eyes; but let it be closed up in the Cabinet and Treasury of a good and an honest heart.

Even Hypocrites bring their hands and lips, and eyes, and ears, and knees, and conform them to Gods Law; he that should see them stand before the Prophet, and hear their Protestations and Covenants, would take them for men very zealous of the Law of God, and the only Saints. Well then it is that *David* sets this Character on a good man, That *Voluntas ejus in lege Domini;* his Will; for the Will is the great Commander of our Actions; it sits as a great Prince in the soul, and directs the mouth, and ears, and eyes, and hands, and understanding, and all; upon obedience given to it, every Action is either good or bad: For nor God nor man looks so much upon what is done, as with what Will it is done. Be it a foule offence, yet done against our Will, we draw a Fig-leaf over it, excuse, and hide it; whereas if it be a lesser matter, but wilfully, and maliciously committed, we cry out, a pestilent Fellow, away with him. Assign your Will over to the observance of the Law of God, and you will be the readier to yield all. The understanding will follow the injunction laid upon it by the Will, the affections will easily encline to prosecute it, every part about you will be obsequious, ready to serve; in serving, fall low to the Earth; and falling down, speak with an humble voyce out of the dust, *Lord, here I am, What wilt thou have me to do?*

And because this man, whose Will is thus subdued to the Law of the Lord, knows that the *opus operatum*, or the doing of the things of the Law, is not enough; therefore he sets his delight in the Law of the Lord; for so we read the fore-cited *verse* of the same, and well we may, since the Hebrew word *Haphete* signifies not only the Will, but *complacentiam, beneplacitum, desiderium;* that content and pleasure which the Will takes in doing that which is commanded. Thus it was to *David,* *Thy testimonies are my delight, and my Counsellors.* There are two great benefits that commonly men desire, pleasure to refresh them, and counsel to govern them; and *David* found both

Tertull. Apol.

Mark 12. 24.

Basil.

Hilar. de Trin. lib. 1.

Gal. 3. 13.

Eras. Hosea 8. 12.

Psal. 40. 8.

Luke 8. 15.

Psal. 1. 2.

Acts 9. 6.

Psal. 119. 14.

in the Law of God, *Delight* in his pressures, *Counsel* in his perplexities.

August.

Make it then your delight to read, to understand, to observe, and keep Gods Law; 'tis to a soul delighted in it but a light burden, but an easie yoke. *Da amanem, & sentiet quod dico*; and then let it be of your counsel; it was written to that end to direct you in *Cultu*, in *Moribus*; if you doubt how to serve God, take counsel from his Law, you shall not erre; if you doubt what to do, take counsel of this Law, you shall not mistake: Others Counsellours may flatter, others deceive; this Book of the Law will tell you the truth, and nothing but the truth; and therefore in all your doubts, both of Religion and Life, advise with it.

Deut. 4. 6, 9.

Ila. 8. 16.

John 5. 39.

Luke 16. 29.

Ezek. 16. 25.
21, 51.

Take heed therefore to keep these statutes, saith Moses: Bind up the Testimonies, seal the Law, saith Isaiah. Search the Scriptures, saith our Saviour: Let Moses and the Prophets be heard, saith Father Abraham to the damned soul; hither Abraham, Moses, Isaiah and our Saviour send us, and hither let us go. The Reason of *Multiplicata Altaria*, was, because Gods Law was not heeded then; and the true Reason of so many Altars, so many several sorts of Worship at this day, is, because there is little or no regard of, little or no counsel taken from, little or no *delight* in this Law of God that came out of Mount Zion.

That I may yet go one step farther, I will suppose for the present, that your Will, that your *Delight* is set in, and that you take your *Counsel* from this Law; but then you must give me leave to ask, whether the *Formalis Ratio*, the prime motive of this your *delight*, is, because it is the Law out of Zion, and the Word of the Lord from Hierusalem. Any man may love and *delight* in the Law, *Thou shalt not kill*, out of a self-respect, because by it his life is secur'd; or he may love the Law, *Thou shalt not steal*, because by it a Hedge is set about his Goods; these are Mercenary ends, and tread too much inward; God exacts another kind of love to his Law from us; *delight* we must in it chiefly because it is his Law, and consequently conformable to that eternal justice and righteousness that is in him. *Idem velle, & idem nolle ea demum firma amicitia*: To will that which God wills, because he wills it; and to nill that which he nills, because he will not have it done, is that which will raise us to that high title of Gods friends, according to that of our Saviour, *Ye are my Friends, if you shall do whatsoever I bid you*.

John 15. 14.

4. And when my eyes look't back upon these words of my Saviour, I found doing in them; *Friends you are, if you do them*; the words it seems we read, must be turned into Works; for 'tis to no purpose that the sound of the Law doth tink in our ears, except the power of the Law be expressed in our lives: For as meat that is chewed, and taken down avails not, except it be concocted and turned into blood; so we ought to know that chirping upon, and chewing of the Law will do us no good, except we digest and convert the wholsome precepts into good manners. *They are not the hearers of the Law, but the doers that shall be blessed*. See then that your life be conformable to the Law of Faith, and let this Law regulate your life: For although you hold fast the Fund Rule of Faith, and neglect the practice of it in your life, will this Faith save you? He that hears my words, and doth them, saith our Master, he shall be likened to a wise man; he layes his foundation on a Rock, and his Building is strong; but he that lends his ear to hear, and sets not his hand to work, is like the fool; his house is built on the sand, the wind blows, and the rain descends, and bears upon his house, and it falls about his ears, and great is the fall thereof.

James 1. 22.

James 2. 14.

Matth. 7. 24.
25, 26.

Cato de Senect.

It was objected to the Athenians, *Scire qua recta, sed nolle facere*; that they knew well what was to be done, but they would not do it; be not of this

this *Athenian* humour; but since you do, or at least may know the Law, be as diligent to perform it: Turn over the Book, till you find a Text fit to practice upon. If covetous, rest not till thou find some such place as this, *Ye cannot serve God and Mammon*: If wanton, rest not till thou meet with this, or the like Text, *He that seeth a woman, and lusts after her, &c.* If prone to anger, then read, *Let not the Sun go down upon your wrath*: Every some-sin would be presented with the Law, upon which a man will be apt to say, This is the Law that convicts me, this is my disease, here I fail, I acknowledge it, and by Gods help, I will take better heed hereafter; apply I will the remedy prescribed, and never doubt of cure. When you take in your hand the Works of some learned Physitian, and read in his Books the nature and danger of many diseases, you neglect all, till you fall upon that place that writes of that disease which you enquire after, and find the remedy proper for that; he that is troubled with the Gout, will not much enquire after a cure of the Dropie; or he that hath weak eyes, what may help his ears; he gives not over, till he be fully informed of the nature of his own disease, and how he may be restored to his desired health. Use the same diligence about this Law that came from *Zion*; there is not an infirmity of the soul that is not here described; nor a symptom which is not here discovered; nor Antidote that can be desired against it, which is not here prescribed; stay not then till you come to that place that is most proper for that vice you seek to cure, or for that virtue you intend to fortifie; read it over and over, meditate upon it, apply it, daily make use of it, and by the help of God you may do well.

There be some so strait-laced, that no nay, consult they will with this Law about Toyes; not a straw forsooth must be taken up, but a Text must be sought out to warrant it. Others, such cunning *Machivillians*, that whatever Oaths they impose, or rebellious Acts they commit, yet they will endeavour to find out some President or Title out of this Law to justify it; but because these are Superstitious or Pharisaical, be not you profane; better it is from thence to take our directions, even in all things, great and small, then to wade through matters of principal weight and moment, without caring ever what the Law of God hath, either for or against our designs.

Men that are civil, saith *Strabo*, live after a common Law appointing them what to do; these they received from gods or men: And of the two these were of most honour which came from heaven; for which cause a consultation with the Oracles was most usual and frequent; and at this day the *Grand Seigneur* undertakes no great matter without the counsel of the *Alcoran*, nor the *Banian* of his Shafter. Did the Heathens then make so much account of their gods, which indeed were no gods? the *Mahometan* and *Banian* of their foppish Law, which compar'd with this Law of *Zion*, is as dung to gold; and shall we neglect the precious benefit of conference with the Oracles of the living God? Shall he write unto us the great things of his Law, and shall we count them a strange thing? whereof yet there is so rich a Treasury left to the Church, and whereunto there is so plain, so easie access?

You are brought to Fountains of living water, which you digged not; do not with the *Philistines*, cast Earth into them, nor prefer broken Pits before them, with the *Jewes*. Others have laboured, you do but enter into their labours. Receive not so precious things in vain, despise not so great salvation: Be not like Swine, to tread under foot so precious a Law; nor like Dogs, to tear and snarle at it. Say not to our Saviour, with the *Gergasites*, Depart out of our Coasts; nor to God with those stubborn *Jewes*, We will not have the knowledge of thy Lawes. Love not your postage more than your blessing; since light is come into the world, love not darkness more than light.

But

Math. 6. 24.

Math. 5. 28.
Ephes. 4. 26.

Carter. lib. 2.

Strabo Geogr.
lib. 16.

Hosea 8. 12.

Jer. 2. 13.

John 4. 38.
2 Cor. 6. 1.
Hebr. 2. 3.
Math. 7. 6.
Math. 3. 34.
Hosea 4. 6.
Gen. 25. 32.
John 3. 19.

1 Thel. 5. 15, 21

1 Pet. 3. 13.

Luke 6. 25.

Deut. 10. 14.

But make use of that Law of Reason which God hath written in your hearts; and where it is too dark and blind, call for his revealed Will; use *this precious gift to his glory that gave it*; seek by it to know *what is perfect and good*, and then endeavour faithfully and truly to do it, and doubtless your reward shall be great in heaven.

Moses is read to us every Sabbath-day, the Prophets are yet amongst us; Christ and his Apostles though dead, yet speak; the sound of their words is yet in our ears, their books in our hands, their writings before our eyes; oh that we wanted not the power thereof in our consciences, the life of these in our lives. The Lord make a happy conjunction, and inseparable of both these, that his Law and our Obedience may meet together; his Will and our Fruits may kiss each other; that we may hear and obey, obey and proceed; be good Students, good Hearers, good Livers, that we may live with him for ever. *Amen.*

The Government of the Catholick Church.

Isaiah 2. 4.

And he shall judge among the Nations, and shall rebuke many people; and they shall beat their Swords into Plow-shares; &c.

Psal. 23. 1.

Acts 20. 28.

Titus 2. 14.

Ephes. 1. 22.

THAT Christ as he was God, had full and absolute power over all things from everlasting, cannot be doubted, because *the Earth is the Lords, and all that is therein.* But as he was man, *He came to purchase a peculiar people unto himself*; I mean, *the Church*; to whom he was to be *the Head*, and over whom to Rule and Govern in a more special manner.

Math. 28. 18.

Ephes. 1. 2 19.

ad finem.

This power no question belonged unto him, even when he was conversant on Earth with men; but he challenged, declared, or exercised it, not before the purchase made of it by his blood: Then being risen, he told his Disciples, *All Power in Heaven and Earth is given unto me.* Given, and then given; given to him as man, (for to God nothing can be given) and then given as a reward of his suffering; that as a *Head*, he should Rule, Guide, and Govern his Church: But after his Glorification and Ascension into Heaven, and Session at the right hand of God, he began more evidently to put this power on Foot, shewing clearly, that he would be *Judge among the Nations*, and that he would *rebuke the people.* This is that which Saint Paul teacheth, *Know we ought the exceeding greatness of his power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand, in the heavenly places, far above all Principality and Power, and Might, and Dominion, and every Name that is named, not only in this World, but that which is to come; and hath put all things under his feet, and gave him to be the Head over all things to his Church, which is his body, the fulness of him who filleth all in all.*

Phil. 2. 10, 11.

By which words it is evident, that upon his Exaltation to his right hand, he hath set his Son above all things, that all powers, will they, will they, are under his feet: But to his Church he is given to be the Head, even in *hoc Seculo*, in this World; A true head, being of the same substance with the body; a perfect head, that gives life, motion, and other influences and operations to the body; a sole head, that the body acknowledge no other; and a perpetual and immortal head, that never ceaseth to impart life, and whatsoever is necessary to the body: They then are deceived, who affirm, that because Christ is absent,

sent, and invisible, therefore there is need of a present external, and visible head to do his Office for him in the Church, to judge under him, to rebuke for him: For he is alwayes present by his Power, by his Word, and by his Spirit; and by this he will judge among the Nations, and rebuke many people, as our Prophet here foretells; in which words I shall consider,

1. The Person exalted to the Bench, *He*, which is the Lord Christ.

2. The Acts to be performed, *He is to rebuke, to judge.*

3. The persons to be judged, and rebuked, *the Nations, the People.*

1. *He, the Lord.*

For the Lord is King, be the people never so impatient; and the Son of man is *apostolus in manu, primum tenet*, bath the preheminance, be the people never so unquiet; so that they are very much mistaken, who do discourse of the Government of the Church, as of the societies of men; partly while they attribute to the Governours thereof an absolute coactive power, whereas *all the glory of the Kings Daughter is from within*; and partly because as in other Kingdoms, the Prince being absent or dead, he must have another set in his place, to execute the Office of the absent or dead King; for Christ is neither absent, nor yet dead: *he is with his Church to the end of the World*; and he lives by the power of God, death having no more dominion over him; it is needless therefore to appoint him a Vicar, or Substitute to govern his Church, since he yet doth this Office by himself. Suppose a King taking a journey into a far Country, yet could at every instant of time by some secret way, be present with his Counsellours and Officers, and give life to all their Acts and Endeavours, no less than if he were present in body; would you say now that such a King had need of a Viceroy? The case is the same. Our King Christ Jesus, though absent in body, yet is able, and doth execute all his Offices, is present at the Counsels of all his Ministers, and gives life to all his own Ordinances by the power of his Spirit; why then should men talk of a Vicar-General, or of a Catholick Substitute, without whose direction and judgment nothing may be Authentical in the Church?

Let the Church be considered in its largest Extent, as it comprehends both the Militant and Triumphant; which with Christ the Head make but one body; and so the Government thereof is absolutely Monarchical, Christ being over it the sole Monarch, Lord, King, Judge, to give Laws, interpret, execute. And the very expressions of this sense is a full answer to all those Arguments drawn from Nature, Reason, and the Providence of God, urged so hotly and frequently by the Jesuites, to prove that the Church is a Monarchy.

But the Church Militant being as large as the World, and spread into many Earthly Kingdoms, it pleased our Saviour, as those Kingdoms have their several Princes and Judges, so also should these several National Churches have their Patriarchs and Bishops to order and judge of all matters within their Dioceses. This is in which *Cyprian* says plainly even to *Cornelius* himself, the then Pope, *To every Bishop is ascribed a portion of the flock for him to govern, and shall not all be committed to One*; which is so clear a truth, that *Belarmin* himself, labouring to prove that Secular Princes are excluded from Church Government, can say no more by all his Arguments, but this Conclusion, *That the Government of the Church was ever in Bishops*; One of which it is apparent that the Government of the Church was not at the first Monarchical, but Aristocratical; that it was ruled and judged by divers and

Plal. 99. 1. 2.
Colos. 1. 19.

Plal. 45. 13.

Math. 28. 20.
1 Cor. 13.
Rom. 6. 9.

Cyp. lib. 1. Ep. 3

Belar. lib. 1. de
Rom. Pont. cap. 7.

Harding in
Jewell.

not by one Vice-Roy: Of which I shall speak at large in its proper place.

By which their Argument fetch't from common sense, falls to the ground: The goodness of God (say they) hath ordained, that every thing should be conserved by that means, which is most fit for its condition and nature: Since then mankind doth depend especially upon sense, therefore necessary it is, that he receive his Instruction and Discipline by external means: This they say is true; but it proves not therefore that there should be one only Instructor and Ruler: I hope men may be taught by a sensible and external way, though there be more than one Ruler and Instructor in the Church.

Yea, but they reply, This must be but One, or else God hath provided worse for the Church, than for the Government of the World. Among all kind of policies, Monarchy is confessed to be the best; as *wisdom* is, Let there be but one to wear a Crown, (said that old Homer) for else the Multitude, which ought to be but One, will never long be kept together.

Plist, we say, that they are mistaken, who judge and form the Government of the Church out of Reasons drawn from Nature, or principles of Art: For he is best of doubt, that Christ both could and would govern his Church by that form which should be best, and most profitable; yet whether this ought to be Monarchical, Aristocratical, or Democratical, or mixt, must not depend upon a speculation of our Brain, but upon the institution of Christ himself: He is to prescribe the best way to us, and not we to prescribe to him. Now it becomes them to show, where, when, and in what place it appears that Christ hath ordained any One man to be the Head of the Church, an Universal Bishop, a sole Monarch, his Vicar, or else their Argument drawn from Monarchy, as the best Form of Government, is of no strength, because it appears not, that that which seems best to us, seemed best to him: That position of Harding is most absurd, it belongs to Christ only to appoint his Vicar; but that he hath appointed the Pope alone, rests upon them to prove, which out of the Scriptures they shall never be able to do, till they can bring clearer Texts than *Tu es Petrus*, or *Eccle duo gladii*, or *Pasce Oves*, or that alledged by Boniface the eleventh, In the beginning God created the Heaven and the Earth: In principle, non in principio; and therefore (O Rare Conclusion) the Pope is the Head of the Church. Away then with that Blasphemous and Ridiculous Assertion of *Rossensis*, cited by Bishop Jewell de primatu, *Ecclia una est, non propter Christum, sed propter Papam, qui eam conservat*. To which you may add if you please, that of *Bernard*, *Non videretur Dominus discretus fuisse, si unum tantum post se videret Vicarium reliquosque*. To what height of Villany will not Pride and Ambition tempt?

But then what is it that they can conclude out of their *wisdom*? Let there be but One King: If it be their purpose, that there be but One Catholic King, as that there be but One Catholic Bishop? One Sun, and One Moon, a Pope and an Emperor of the World over? For the reason for making and heading this multitude makes for One, as well as the other which is needed for neither: For be it that a Monarchy is the best Form of Government in one City or Countrey, as a particular King over the Republic of Beers in every five; yet it follows not, that it is the best in respect of the whole World, where the parts are so remote, and the dispositions of men so various; and therefore *De Lamoignon* himself confessed, that a Monarchy mixt with Aristocracy and Democracy, is more profitable in this life, than an absolute and simple Monarchy. Little advantage then can they have from this Argument fetch't from Monarchy.

But

Math. 16. 18.
Luke 22. 38.
John 21. 16.
Gen. 1. 1.

14. 1. de Rom.
Pontificatus Jett.
1. 1. 1. 1.

But in *Scripture*, our Opponents press us yet further with this gradation. Almighty God hath ordain'd man to felicity, and therefore hath appointed competent means by which it may be obtain'd; this cannot be attain'd without unity in the Church; which will never be, except there be some way to discover and condemn Heresies, to appeale and reduce Shiſmes, and to determine all Controversies in Religion. Hence they conclude, that there must be a living, visible, infallible Judge; and that the Pope must be the man to whom all men must submit; and no man ask, *Domine, quid ita facis?*

Knott. part. 1.
cap. 1. Sect. 7.

First, It shall be easily granted, that Christ hath founded a visible Church with all helps necessary to salvation, particularly with sufficient means to beget and conserve Faith, to maintain Unity, to compose Shiſmes, to discover and condemn Heresies, and to determine all Controversies in Religion, which were necessarily to be determined. And to this end he gave *Apostles, Prophets, Doctors, Evangelists, Pastors*, who by word of mouth taught those with whom they liv'd, and by their Writings taught all posterity what way super-natural felicity was to be obtained. For all *Scripture* is given by divine inspiration, &c. and is able to make the man of God perfect. To settle then Controversies in the Church, that I may use the Arch-Bishop of *Canterbury's* words, There is a Visible Judge and Infallible, but not living, and that is the *Scripture* pronouncing by the Church: And there is a Visible Judge and living, but not infallible, and that is a general Council lawfully called, and proceeding according to this Rule. And this was thought a sufficient Judge, when Christians were as humble as learned.

Eph. 4. 11.

1 Tim. 3. 16, 17.

(a) Read that Conference of

the Arch-Bishop. Sect. 26. Numb. 1, 2, 3, 4, 5, 6. where you may see the judgements of the Fathers produced to that purpose, especially of *Optatus* and *Augustine*, with the Answer to *Baldwin's* *Nuncupative Will*. Numb. 1.

Now in the *Scripture* manifest places there are (which need no dispute, no external Judge) which are able to settle Unity and Certainty of belief in *Necessaries to Salvation*; and in and about things not *Necessary* there ought not to be a contention to Separation; about which the wrangle for the most part is betwixt *Rome* and us. And that for *Necessaries* the *Scripture* is a Rule sufficient, is clear out of *Bellarmino's* own words, disputing against the *Swingfeldian*, where he requires two conditions to a Rule, viz. That it be certain, and made known: For if it be not certain, it is no Rule; and if it be not known, it is no Rule to us. But by his own confession there is nothing more certain, nothing better known than the *Scripture*; therefore it is the Rule of Catholique Faith, both in it self, and to us also; being in things simply necessary to salvation, abundantly known and manifest. In things Necessary, I say: For in those that are not Necessary, a man may abound in his own sense, and do himself no harm; provided, that he be of a meek and a peaceable spirit, diligent to inform his conscience, and constant to follow it. And this is the comfort that *St. Paul* gives such a man, with this Cavear, To take heed how he builds upon the foundation: His desire is, that nothing be laid upon it but gold, silver, precious stones; that is, sound Doctrine; but if it be through ignorance and infirmity, wood, hay, stubble, heterodox stuff, This mans work shall be burnt, he shall suffer loss, but he himself shall be saved.

Bellar. de verbo Dei. lib. 1. cap. 2. Sect. 5.

1 Cor. 3. 2. 10. ad 15.

It is not then Necessary that a Visible Judge be appointed to end all the Controversies that fall out in Religion. And their Argument fetcht from the great necessity of Judges in Civil and Criminal causes is very fallacious, there being a great disparity betwixt these, as is clearly shew'd by *Mr. Chillingworth*

work by nine Arguments in his Answer to the Jesuite. cap. 2. part 1. a Sect. 12. ad 24.

His last Argument is, That for the ending of Civil Controversies, that Judges be appointed and known. So likewise saith he, If our Saviour had intended, that all Controversies in Religion should be by some visible Judge finally determined, who can doubt, but in plain terms he would have expressed himself about this matter? He would have said plainly, The Bishop of Rome I have appointed to decide all emergent Controversies. For that our Saviour should design the Bishop of Rome to this Office, and not cause it to be written by any Evangelist or Apostle, but leave it to be drawn out of uncertain principles by Reins of Elogique and Philosophy, *Credas Judaeus apostolus non ego.*

Besides, suppose there were a living Judge, and the Pope were the man, yet such is the malice of the Devil, and of impious men, that this would not be enough to keep the Church from renting at all times, or foder up the rents which are made in the Doctrines of Faith: For doth not the Apostle inform us, *that there will be Heresies?* and were there not Schismes, even then, when their visible Head, as they call him, St. Peter was yet alive? It seems the Popes power is beyond that of the chief Apostle; and he can do more with one Decree, than Peter or Paul could do by their Commiffion. But if his decision be of such vertue, that all the Beasts of the Forest must tremble at the roaring of the Lyon, I wonder that he should be either so uncharitable or negligent to suffer such heats and contentions among his own at home? Why is the Jesuite lustie to rise against the Dominican? the Seminary against the Jesuite? the Franciscan opposite to either? in a word, all by the cares about matters of Religion? and that too in no mean points, but in the greatest, and such as are this day controverted among Christians. *Jupiter in Trojam, &c.* Methinks it were but for him to interpose his *Tribunium Veto*. Surely twere but for this great Jupiter to throw down his Logg, and the Frogs on a sudden would be all silent. Well, this he hath done in many points, and yet these untoward creatures finding at last his determination to be but a blockish Decree insultant and desultant, they reject it, or mince it, or interpret it as may serve their own turns; or else say that he observed not the conditions requisite, when he passed his Decree. But in other questions he dares not determine, lest a part of those who came to help up the Papacy, when it was at a dead lift, should fall from him. I need not instance, for the thing is apparent to all Learned men.

Vide Dr. Whites
way. dig. 24.
sect. 13.

Vide Dr. Whites
Orthod. c. 3.
Sect. 13.

Billar. Staple-
ton. Canus.
Banner.

Dr. Whites Or-
thod. c. 4. Sect.
2.

Add to this, that the Pope hath been oft an Idiot, or unlearned man; whence then proceeds this ability of judgement in Theological doubts, that this his definitive sentence must end all the Controversie? Surely either he must take his advice in this case from other men, and then they define, and not he; or else he must be governed by an immediate Revelation, which they themselves will not admit: So unable he may be to judge; so ineffectual are his Decrees when he hath judged; so dangerous it is for him in many points for to judge; and therefore in policy he doth wisely to abstain from it: *Canis Leonina pellis non valet, assuit Vulpinam.*

Well then, to resume the question, is there no way left to end and decide Controversies arising in Religion? Yes certainly; and to that end God hath appointed two kind of Judges, as that Learned Bishop hath taught me in his Orthodox. The sum of whose discourse is this:

First, The one Supream and Independent, whose sentence is infallible; this Judge is the Holy Ghost, who delivers an open and visible sentence in the Scripture in all things necessary to salvation. But besides the Holy Ghost, the Lord hath left in his Church subordinate Judges, by whose Wisdom and Au-
thority

shortly Controversies of Religion are to be debated and defined. And these Judges are of two sorts. First, general, for the whole Church, namely the Fathers lawfully Assembled, and proceeding in a general Council. Or else particular, the chief Fathers of each Provincial or National Church: both which are bound in their judgement in all supernatural verity to proceed by the written Word of God, and their definition delivered according to this Rule is Authentical and infallible; and ought to be obey'd principally for the matter so declared, which hath its Authority from the Scripture in which it is contain'd, and to which it is consonant: But then Secondly, because it is declared and published by Pastours and Teachers, by Governours and Rulers, whom God hath made the Stewards of his Family, and to whom he hath committed the Keys of his spiritual Kingdom. And because to these there is made a special promise of assistance of Grace, and a joynt labour used for the discovery of the Truth; and upon that their honest industry and unanimous judgement given; the Truth so declared and publish'd, must needs be of more Authority, than any Truth made known by private persons. But where it is apparent that the Pastours have not proceeded by this Rule, it is nor Schisme, nor Herefie, to dissent, or to affirm, that in this or that point *ampliandum*, and in a peaceable way to produce solid reasons of our dissent.

I know the difficulties to which this determination is subject. But when our Adversaries have said all they can against it, the very self-same will press them, when they shall set up One infallible Judge. Be it that of the private spirit; or obscurity of Scripture, or Interpretation of Fathers, or partiality, or pride, or self-love; which a late Jesuite perceiving, delivers these words, Some peradventure will deny our Churches verity to be evidently credible: If any do it, the matter must be remitted to an equal Tryal between us. But say you, Who must be the Judge? I am no *Socinian*, nor inclining to that sort of mis-believers; yet nevertheless, I say, *Right Reason must be he, and every mans own conscience*. And of these Judges I hope every man will allow; and it is reasonably sure they ought to do so, because Reason is in all questions the last and the Interior Judge; without whose assent and approbation, no exterior is sufficient and compleat. For exterior Judges be as Spectacles to the eyes; and as Spectacles, be they never so good, cannot see without eyes; so cannot Revelation, be it never so manifest, give the last sentence about any Doctrine, nor be sufficient without Reason. What is this I read here? what a higher Judge than he that is infallible? Reason to be set upon the Bench, and to give judgement of the Popes definition? Reason guided aright, made the last Umpire in debates of Religion? This if true, then sure some body had reason to cite those Texts to that purpose, that of St. John, *Dearly beloved, love not every spirit, but try the spirits, whether they be of God or no*: And that of St. Paul, *Try all things, and hold fast that which is good*: That of St. Peter, *Be ye ready to render a reason of the hope that is in you*: And that of our Saviour, *And why of your selves judge ye not that which is right?* for otherwise the blind may lead the blind. For though by passion, prejudice, faction, and precipitate rashness, &c. men may be carried into error, yet by discourse grounded on divine Revelation first, then upon common principles assented to by all, a man cannot be drawn into a mistake. If at any time the consequence deceive him, it is not Reason that hath seduc'd him, but his weakness and disability not to make use of Right Reason.

Now right Reason will dictate all that I have said, That Christ be the Supreme Judge in his Church, that he be heard when he delivers his sentence by his Spirit in the Scriptures, that they then be the Rule for other men to proceed by, that in all points necessary to salvation, this Rule be plain and

Except to the Lord Faulk. discourse, ad 5. Sect. c. 6.

Chilling. preface. Sect. 12. & c. 2. part 1. 2. Sect. 106. ad 121. 1 Joh. 4. 1. 1 Thes. 5. 21. 1 Pet. 3. 15. Luke 12. 57. Luke 6. 39.

evident: That it is such, none so fit to judge as the Primitive Church, who were no way interested in the contentions that since have risen: That in these late differences, the *Pope* of all others can be no competent Judge, because a *Party*: That therefore the debates be referred to a General Council-law, fully called; and that their Decisions be submitted to, from which it is then only lawful to dissent, when there is evident testimony of plain Scripture, expounded according to the General Tenet of godly Pastours of the precedent Church; then only it is lawful to gainsay the present definition of Ecclesiastical Judges.

I am full as the Moon, but if I should empty my self, the Tide would flow so high, that what stiffe soever the Sea of *Rome* hath brought upon the Church, must come to your view; their Supremacy, their Monarchy, their Infallibility, with all the Consequences, and a Volume is too little for it. In this point what I have said, is enough to satisfie and settle a sober mind: If any man love to be contentious, all that hath been, or can be said, will be too little; but we have no such custome, nor the Churches of God. And so I take my leave of this Point; in which having settled the Person, we are next to reflect upon the Acts.

1 Cor. II. 16.

2. He shall judge; he shall reprove.

To judge, is a word of great Extent, and it comprehends all the duties of a good Prince; such a one who will erect a Court of Justice, impartially examine every cause, justly weigh the manners, merits, and demerits of every man, and then without favour or affection render to every man reward or punishment according to the Laws he hath prescribed, without which it is not possible his Subjects should be long *and* *in* amicable society. Then if an enemy arise from abroad, he is to arm his Citizens against them, to conduct them wisely, supply them with Ammunition and Necessaries, valiantly to withstand and defeat all Opponents, till all injuries be righted, and peace restored.

Rev. 4. 2, 3.

Dan. 7. 27.

Isa. II. 3, 4.

Isa. 5. 9.

Now such a Judge is Christ to his people: He sits upon a Throne in Heaven, with a Rainbow about it; and thence he hath published his Laws, and he sits, and continues upon it, being prepared to hear all Causes, which he will examine in an equal scale; for he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the Earth. *Misphab* before him shall not pass for *Misphab*; nor *Tzebacah* for *Tzedacah*; oppression shall not pass for judgment, nor a cry be esteemed righteousness. Then Again, He will deliver His from their Enemies, the Devil, Death, and all the Gates of Hell; He will restore his Image decayed in them; He hath provided them Arms for the day of Battle; He is present with the power of his Spirit with his People; while they are in the conflict, he helps them, at length frees them, brings them to the presence of his Father, and gifts them with Eternal Light, Peace, Justice, and Life.

Calvin. Instit.

John 18. 36.

In a man (saith Calvin) there be two Worlds, the flesh he means, and the spirit; over which, as there may be *Varia Leges*, Divers Laws; so also *Varia Reges*, Divers Governours may be set. And from hence arose that common distinction of a Government Politick and Spiritual: Those who out of their pride and worldly respects defend the external Government of the Church to be Monarchical, will have Christ to be a temporal King, far contrary to his own words, *My Kingdom is not of this World*: This power it pleased him to leave in the hands of Kings, and secular Superiours; divide he would not so much as a poor inheritance, rejecting him that desired it, with this

this Check; Man, who made me a Judge, or Divider over you? The more to blame then they, whether *Pope* or *Presbyters*; that in order *ad spiritum alia*, take upon them to give Checkmate to the Edicts and Commands of law-ful Superiours, that tend to the peace of a Common-wealth, and the beauty of Holiness. For be it that Christ as God is the supreme Judge over all, yet they should prove that he delegated this his Supremacy to man, or else in that respect they ought not to assume it, or meddle with it. They ought to look upon him, as this Government was delivered into his hands, *jure Redemptio-nis*, by right of Redemption, or Acquisition; a Saviour, a Redeemer, a Mediator he is of and for his Church; and then over these his Government will be only spiritual, to no carnal, but a spiritual end, being ordered by the meer power of his Spirit.

All the favour he is pleased to bestow upon his people in this life, or ano-ther, are but effects of his power, his grace, his glory, which three usually have given distinction unto his Kingdom.

In Heaven he hath established his Throne, yet he forgets not his poor servants below; If any be persecuted, he holds it an injury done unto him; and either by his power sends him deliverance, and as a Judge delivers him from the hand of the Oppressor; or else by his mighty hand protects whom he pleaseth so far, that they shall not come into the paw of the Bear, or jaw of the Lyon. The protection, the help, the ease that any under his Govern-ment have found, either under, or out of adversities and troubles, are effects of his power. The Devils malice is great, and his instruments no less against Christs Church; not *Jeh*, not *Phar*, not *Paul*, can escape it; how comes it to pass then, that the poor Lambs are not devoured by these roaring Lyons? The Reason cannot be fetch't from below; for as every natural Agent will act *ad ultimum potentie*, so far as it can; so also will this Murderer of men from the beginning, and all spiritual wickedness in high places, plot and practise *ad ultimum malicie*, to the utmost of their malice, that there be not one godly man left. Look higher then we must, cast our eyes upon him that sits upon the Throne, and behold us may in his hand a drawn Sword ready to re-press and avenge the wrongs of his dearer servants. The right hand of our Lord brings mighty things to pass.

Have you not heard of the death of the great *Pom*? Of the firing of He-roads Temple by *Tiber* Soldiers, that it could not be quenched by the in-dustry of man? And at the same time the Temple of *Apilla* at *Delphi* was utterly destroyed by Earth-quakes, and Thunder-bolts, and neither of them could be since repaired; an end was set at the same time to the Jewish Cere-monies, and Pheathen Idols, that the Jurisdiction of this Judge might be the better established.

Are you yet desirous to see more effects of his power? Sin, that he now labours to destroy by the power of his grace, shall, when he comes to judge-ment, be totally destroyed. Satan shall be fully dispossessed of his Dominion; not restrained, as now, but utterly cast out. Wicked and ungodly men, that would not suffer him to reign over them, shall be broken in pieces with his Rod of Iron; and death it self, that last enemy, shall be destroyed; the Grave it self shall be forced to return its captives, and present them before this Judge.

2. Considered we have how terrible and destructive the power of this Judge will be to his enemies, and how comfortable to his friends; next let us look upon his Jurisdiction as it hath grace annexed to it; For from the riches of his grace proceed all those heavenly gifts, fruits and blessings of his Spirit, wherewith the Church, and every Member thereof, is furnished and adorned.

Luke 12. 14.

Psalm 115, 16.

Plutarch.
Genev. Chron.
lib. 1. Ann. 69.
Theod. 1. 3. c. 11.
Sexton. 1. 5. c.
19. 20, 21.

Luke 19. 14.
Psalm 2. 9.
1 Cor. 15. 26.
54.
Rev. 20. 13.

E. hel. 2. 3.

Mat. 5. 48. &

Ver. 6.

Hab. 1. 16.

James 1. 17.

adorned. He brings all those he means to save, to his judgment-seat, particularly every man, and rebukes, discovers him, shames him, brings him under the Spirit of bondage, and convinceth of sin, and makes it apparent, that for it he is by nature a child of wrath; and yet for all this there is a remedy sufficient for him by the blood of a Mediator, that he may apply this, he enlightens his mind, softens his heart, enables him to get the victory over sin. Is any man grounded in faith, moved in hope, rooted in charity? Doth any man find the love of truth to flame in his heart? Is his obedience cheerful, universal, constant? Is it his desire to be holy and perfect, as his heavenly Father is perfect? In a word, *Doth he hunger and thirst after righteousness? Let him never sacrifice in his own Net; for every good and perfect gift is from above.* The Donor sits at the right hand of God, and he out of meer grace hath sent down his holy Spirit, by which he doth reign in this his Kingdom, to work these effects in the hearts of his dearest servants.

1 Cor. 15. 25.

3. To these he hath made many precious promises, which when they feel assured to their consciences by this Seal, they have peace within, and joy in it, these being but the repairs of their future felicity, which also he will bestow upon them; for he is the Lord of Glory also: For the ultimate end that he gave his grace, was, that he might bestow upon them a Crown, the true end that he sits in the Conscience as a Judge, convinceth, and shames the sinner, is, that he might not be ashamed, when he appears before him, and the world, at that last and high Tribunal; but be justified there, and receive a Crown of Righteousness and Glory. This is the true Kingdom of Christ; and in this effectual, spiritual, and celestial manner, he doth and shall govern his Church here on Earth, and every Member thereof, till all his enemies be put under his feet.

1 Cor. 3. 6, 7.

But yet in the mean time, that what he hath promised by Covenant, may the easilier be effected in, and sealed to the hearts of the sons of men, it hath pleased him to appoint a succession of Ministers to the end of the World, to whom he hath given a power, and made them instrumental to judge and rebuke under him, till his coming again. These moderate the outward actions of men only; they can *plant*, as joint-workmen with God; they may *water*, but nothing will come of this their planting and watering, except God give the increase. They may sow their seed, but it will not root, nor shoot, nor fructify, except the Lord prepare the ground, and bless it in the ear. The Sacraments are but dead Elements in their hands, without the Spirit quickens them; farther than the outward man they cannot act, they have no power over the secret affections of the heart, the secret graces of the Spirit, the steadfast trust of future glory. Christ that hath left to them the supervision, and moderation of external things and actions, hath yet reserved to himself the mighty force, and heavenly grace of his spiritual Kingdom; that is, a preeminence personal, in which he will have neither Partner, nor Helper.

Of the outward Administration of this Kingdom, and the persons to whose hands he hath committed the Keyes of it, I shall speak at large hereafter; I shall therefore now return to the Text, and speak of those whom he is to judge, and rebuke, named here, *the*

3. *Nations, many people,*

In which out of question is foretold, the large Extent, and Power of this Judge, since that Nation and people shall come under his Jurisdiction; that the *Jewes* were at first, that the *Gentiles* are now under his Government, needs

needs not be proved: So that as there is but *one* Pastor, so there is but *one* Shepherd. God indeed sent his Prophets to the *Jews*; but they have been the Doctors and Teachers of us the *Gentiles*; for what they have taught, we have seen fulfilled. *Libanus* is turned into *Carmel*; and the *High-mountain* of *Egypt* into *Assyria*; is made plain; and the *Assyrians* are come into *Egypt*; and the *Egyptians* into *Assyria*; and the *Egyptians* shall serve with the *Assyrians*; in that day shall *Israel* be the third with *Egypt* and *Assyria*; even a blessing in the midst of the Land, whom the Lord of Hosts shall bless, saying, Blessed be *Egypt* my people, and *Assyria* the work of my hands. It were to no end to heap up Prophecies to this purpose, and I have before fully proved this point: We live to see our Saviours word fulfilled, For many from the East and West have come and sat down with *Abraham* and *Isaac* and *Jacob*, in the Kingdom of Heaven. He doth not judge the Nations, he doth not rebuke many people. Some Interpreters, more Critically, by Nations understand the *Gentiles*; by People, the *Jews*, who Peoniaris are often honoured with that name, My People, Gods People. And then *judicabit*, shall belong to the *Gentiles*; and again to the *Jews* in this sense, the *Gentiles* to be judged properly, the *Jews* to be convinced: God would examine the Merits and Demerits of the *Gentiles*, and judge for them; that though Idolaters, and without God and Christ in the World, and had their Consecration in the lusts of the flesh; yet this was not done out of malice, but through ignorance; and this time of ignorance, God (saith the Apostle) winked at, over-looked it, as if he had not seen it, and notwithstanding their disobedience, judged them Vessels of mercy, commanding them by his Apostles, *ever obedient to reign*.

But as for the people the *Jews*, he convicted, he rebuked, he shamed them upon the sending down of the Paraclete: For when he came, *in* *168*, he reprov'd the World, the *Jews* especially of Sin, of Righteousness, of Judgement: Of Sin, of that great crime committed, in rejecting, and not believing Christ to be the Son of God, whom they had seen rais'd, and to have sent down the Holy Ghost as he had promised: Of Righteousness, that he must be a righteous person, who ascended to heaven, and did partake of his Fathers glory: Of judgement, because they lived to see the Prince of the World cast out; His Oracles silenc'd, and his Idols overturn'd. This was, and is such an apparent conviction to the obstinate *Jew*, that it doth, and will shame him for his infidelity.

Use. What hath Christ judged for us sinners of the *Gentiles*? What hath he winked at our disobedience? hath he not regarded this our time of ignorance, but granted unto us repentance unto salvation? Hath he by his Spirit reprov'd and convicted the *Jew*, and yet doth he still remain perverse and obstinate? Oh then never let his stiff neck be objected to us; but as he hath given sentence for us, so let us make use of it to our benefit.

A man that suffers Ship-wreck at Sea, if he can but lay hold of a broken Board, or some piece of a Mast, by which he may hope to be brought safe to the Shoar, he is a glad man. Wracked we are too often by sin in the dangerous Sea of this World, and Repentance is *secunda post Naufragium Tabula*, the sole plank on which we must save our lives; and this Christ hath adjudged even unto us *Gentiles*; at which, though the new Converts of the *Jews* were at first offended, yet upon *Peters* Apology, they rest fully satisfied, *ib* y held their peace, and glorified God, saying, Then hath God also to the *Gentiles* granted repentance unto life. As a gift they reckoned of it, and as a gift let us accept it, and use it.

John 10. 16.

Isa. 29. 17.

Isa. 19. 23.

Ver. 24.

Ver. 25.

Math. 8. 11.

Alvarez in loc.

Ephes. 2. 2, 3.

AGs 17. 30.

Joh. 16. 8, 9, 10

Use.

Ternall.

AGs 21. 8, 9.

A long peace brought forth plenty, plenty made us wanton, wantonness increased to pride, pride hath produced many horrid sins, these sins have raised displeasure, and this displeasure in God being inflamed, hath turned his patience into fury, and his fury hath poured upon us many heavy judgements; How we shall escape the dregs in the bottom of the Cup, I know not, except we help our selves by the portion he hath adjudged us, *Repentance*. Repent then; or if you do it already, do it more earnestly, pray we cannot, except we repent; and perish we must, if we repent not. Those eminent Churches of *Asia* lost their first love, were not faithful to death, maintained the Doctrine of *Balaam*, suffered women to teach, bare a Name only to live, had but a little strength, were neither hot nor cold. These were their sins; but their grand offence, was their impenitence, they repented not as they should have done; therefore they were reprehended by *John*, threatened by *Christ*, and their Candlestick is removed. Read and tremble, tremble and amend; but that this is not done, I have great Reason to suspect, because I see not yet our Prophets words verified; for our Swords are not beaten into Plow-shares, nor our Spears into Pruning-hooks.

Could I pronounce *Repent*, as powerfully as he who was the voice of one crying in the Wilderness, possible it were to see an Army come and ask, *And what shall we do?* Into whose ears I would first softly whisper, that when *Christ* came to be King, his Subjects would turn their Swords into Plow-shares; to this I believe it will be hard to persuade, and therefore to every man with a Sword in his hand, I enjoin, yet not I, but the Baptist, *Do violence to no man, neither accuse any falsely, and be content with your wages*. This is the Lesson I would have taken out for the present, that it be thought on, practised; which if not, I shall desire you to joyn with me in the 43^d Psalm, and with heart and voice to sing,

*Judge and revenge my cause O Lord,
From them that evil be, &c.*

Of the peaceable temper of the Members of the Catholick Church.

Isaiah 2. 4, 5.

And they shall beat their Swords into Plow-shares, and their Spears into Pruning-hooks; Nation shall not lift up a Sword against Nation, neither shall they learn War any more.

O House of Jacob come ye, and let us walk in the light of the Lord.

THAT very blessing which an Army of Angels proclaimed in the Fields near *Bethlehem*, at the Birth of our Saviour, was in these words foretold by our Prophet. And it would please me well, that an Army on Earth would proclaim no other; for death hath but a grim countenance, and a crimson stream of blood is but an unpleasant sight; drawn Swords, and sharp Spears are uncomfortable Objects, and those merciless Engines that out-speak the Thunder terrible: How more welcome would that voice be, that would descend and assure, *Peace on Earth, good will toward men!*

Now this is it which the Prophet fore-tells in this place, That since the

most

most excellent quality of a good Prince consists in his endeavour in making and keeping the Peace. He here beforehand acquaints the World, that when the Messiah entered upon his Kingdom, that not only the Tumult, the Noise, the Preparations for War should cease; but that no occasion should be given for this inhumane sport; all kind of Armour should be removed; Swords should be turned to Shares, and Spears to Hooks; men should be better pleased to cut up and wound the Earth with a Plow, than to hew and pierce the bodies of their Brethren with a Sword; take more delight in pruning of Vines, than in lopping off Heads. In a word, that every man should have an opportunity to till his Grounds, and dress his Gardens with great security, which is the consequent of a well-settled peace.

As then our Prophet before had set down two properties of Christs Kingdom: First, That it should be ample and great; *for all Nations should flow unto it.* Then, that it should be spiritual; *for he was to judge, he was to rebuke;* so also in these words, he puts us in mind of a third, that it must be also a peaceable Government. If the old observation be true, *Qualis Rex, talis Grex;* it cannot be, but where the Prince is *Shar-salom, the Prince of peace;* the People also must be *Pacifici, peaceable Subjects.*

But of what peace our Prophet here speaks, it is not agreed; whether of the spiritual and internal, or of the temporal and external, or else of both; and yet so the difficulty is not easily removed, since all those who live under Christs Kingdom, find by experience *without fightings, within fears.*

1. If the fire of the Holy Ghost, the Spirit of Regeneration be so powerful in any man to make him to renounce sin, and reform his life, he then is like to find little quiet within; *for the flesh will lust against the Spirit, & lex membrorum.* Rom. 7. 22. His lust and concupiscence will rebel and boyle, and provoke him more than before, making him as a man distraught, inasmuch *that what he would, he cannot do; and what he would not, he shall do.* The fallow and gunden ground of the heart will not be torn and broken up by the share of contrition; nor the hardned habits of sin unrooted without much pain and fighting; no nor yet the suckers and luxuriant shoots pruned and pared off, except the Hook be always in the hand: So that the best Christian is still a Souldier, and finds a War and a Tumult in his own breast, while regenerate Reason fights to subdue untuly and passionate flesh, and fleshly persons rebel and struggle to subdue Reason: And where then, you will say, is this tame peace of the Spirit; where this quiet of the soul?

2. And the Bodies, Estates, and Lives of men have had since as little. From *Barbarians and Heathens* we expect it not, they do but that which their Revenge, Rapine, Ambition, Envy, Religion moves them to: But from *Christians*, by the promise of this prediction, a man would think he might look for his *Quies est.* Yet let all Records of Antiquity be consulted, and it must be confessed, that since the Birth of this Prince of peace, Christians have had little rest, yea, and that from Christians; the bloody Issue hath not been dried up, but rather increased; so that a man may invert our Prophets words, and say, *Plow-shares have been beaten into Swords, and Pruning-hooks into Spears.* I take no delight in presenting you with *Josephs Coat dipped in blood*, yet that was but of a *Beast*: This, should I bring forth, would be of a *Crimson dye*, steeped in the blood of Men, of Brethren, of that peculiar people, whose peace this Prince of peace purchased: And yet they cannot be quiet in their possession so dearly paid for, but are for ever and anon oured by them, who should deal with Shares, and not with Swords; with Hooks and Sicks, and not with Spears. The matter is come to that pass in *Christendom*, that we hear of *nothing but Wars, and Rumours of Wars; Nation is risen against Nation, and Kingdom against Kingdom.* What then is become of this

R r r

Prophecie,

Isa. 9. 6.
Mat. 5. 9.

2 Cor. 7. 5.

Gal. 5. 17.

Jer. 19.

Jer. 4. 3.
Hof. 10. 12.

Gen. 37. 31.

Prophesie, *They shall beat their Swords into Plow-shares, and their Spears into Sicks or Pruning-hooks.*

Archer.

This the Millionary taking into his consideration, and finding it by experience true, that a Christian hath not yet possessed an internal, nor yet an external peace, hath fancied for Christ an *Utopian* Kingdom; a thousand years Reign here on Earth; in the time of this Dominion, all the Subjects shall be Freemen; no sinners, but all true Saints; no Hypocrites, but all upright men: There shall be no sorrow, no weeping; there shall be a fulness of all temporal blessings, as peace, safety, riches, health, long life; Original corruption shall be kept in, and not suffered to break forth into any gross way: And these they tell us are the dayes that must verifie this and many other Prophecies.

A plausible and pleasing dream, and I have not now time to confute it. My Task is other, and that is to shew you, how this promise of peace may be made good, though the Chiliaists Brain had never conceived.

For first; for the internal peace, clear it is, that the servants of God do, and may enjoy it under their Prince, notwithstanding all their struggling and wrestlings they have with their untoward flesh and rebellious passions; nay, which is somewhat strange, the more strife and opposition they make with, and against these, their peace is the more secure, and better confirmed: For by this the conscience doth witness, that the man would not yield to do that he does; 'tis not he, but sin that dwells in him, that does the Deed, upon which evidence there is in him a constant and stable tranquillity of mind, because his own heart doth not accuse him, but excuse, as touching the content; so that not death, nor hell, nor condemnation is over-much feared by him: This is of great excellency, for it is the peace of God, and it springs out of our faith, whereby we believe our reconciliation with God through Christ; for being justified by faith, we have peace with God. Yea, as our faith is, such is our peace; lively faith, lively peace, constant faith, constant peace; faith in life, peace in life; faith in death, peace in death; so that we may sing with Simon, Lord, now lettest thy servant depart in peace.

And in the mean time there is great quietness in the soul; for the Sword is really beaten into a Share, and the Spear into a Pruning-hook. Anger is a Sword, and in the hand of an unregenerate man it wounds deep; hence comes that lame bitter envy and zeal, hence that desire of revenge, hence clamors, seditions, murders; but let this be mortified and turned into a Plow-share, and a man with it will plow up the fallow ground of his heart, and unroot all his animosities against other men, and turn the edge upon himself: He will smite his own breast, with the Publican, and fret within, with Esau, finding no occasion to be angry with any other so much as himself; nor to be revenged on any but his own heart, that by displeasing God, brings upon him so much evil. Again, his grief and sorrow, which like a Spear pierceth the soul, will be beaten into a Pruning-hook, and so also will his fear and his love. He fears not them that can kill the body, but stands in awe of him that can kill body and soul, and cast both into hell. The Lord is his fear; and this fear in him is the beginning of wisdom; so that as a Nail or Spear being stricken into the heart, it keeps it stable, that not the tyranny, nor deceit of sin can carry it away; nay, it is rustor innocentia, or semen justitia, it sows a man in righteousness, and keeps him innocent; at least from the great offence, that is, presumptuous, habitual wickedness. And if that this his fear hath not so effectually pruned off his sin, as he desires, but ever and anon it puts forth, then he layes to it the edge of sorrow. I mean not that of the World; for that is a Spear to the soul, and wounds to death; but of that godly sorrow that works repentance to salvation; not to be repented of; he knows there is no sacrifice

Rom. 7. 20.

1 Joh. 3. 21.

Phil. 4. 7.

Rom. 5. 1.

Luk. 2. 19.

Luk. 18. 13.

Hof. 14. 8.

Mat. 10. 28.

Isa. 8. 13.

Psal. 111. 10.

Psal. 19. 13.

2 Cor. 7. 10.

crifice after he hath sinned can appease God, but that of a broken and contrite heart; and therefore now with Peter, he weeps bitterly; and with Mary, labours to wash off the filth of his lewdness with a flood of tears: But what he wants in sorrow, he will make good by love; so long as this was lavisht out upon sensual objects, it was a Sword and a Spear, and the wounds were many and deadly that the soul received by it: But now carnal love is turned into spiritual and the love of our selves; and the world beaten into the love of God, and it becomes both a Share, and a Pruning-hook; a Share, to furrow up the very green swart of that innocent and blameless face of unregenerate morality; and a Pruning-hook, to cut off the twigs and suckers of sin, so fast as they shoot; present this loving soul with a Wedge, an Apple, with all the World, he answers, *Qui possum, How can I do this great wickedness, and sin against God?* He hath made me, redeemed me, sanctified me, and therefore I will love him with my whole heart; which I cannot do, if I give way to this, or the other temptation. *Si deseris illum qui te fecit, & amas illa qua fecit, adulter es.* What other men avoid for fear, that he will flie out of love; so powerful this affection is in his heart, that it will daily be pruning of one excrecence of original corruption or other.

This manuring of the affections, and pruning of the passions, is a work done in secret, and no man can give evidence about it, but the Judge; I mean, the Conscience that sits within; yet upon the verdict there ariseth a strange joy and peace; nor Whips, nor Racks, nor Fire, nor Beasts have disturbed it. The man dare avouch, that he lives not after the flesh, but after the Spirit; and therefore is certain, that there is *nulla condemnatio*, no condemnatory sentence to be past upon him. Be it, that the thorn may not depart, yet *sufficit gratia*, quiets his soul: The effect and power whereof when he finds in subduing, in unrooting, in pruning his unruly and rebellious passions, he hath great hope of pardon and reconciliation with God; and from that reconciliation peace, that peace which passeth all understanding.

2. And thus the first Objection falls to the ground; but for the other, that of external peace, when a man looks upon the drawn Swords that are, that have been in Christians hands, he would conceive there were little truth in this Prediction; that not Peace, but War; that not Concord, but Dissention; not Love, but Hatred, and study of Revenge were to be the consequent of Christs Birth; that his own words were more truly verified, than the Prophets; Suppose you that I came to give peace on the Earth? I tell you, Nay, but rather division.

That War and Dissention, Blood and Revenge, are the consequent of our Saviours appearance in the flesh, I deny not; but that his coming, or his gracious descent is the cause of it, I absolutely deny; these proceed not from him, or the Gospel that he taught and left to us; but from the unruly passions of men, which will not be curbed by him: 'Tis then of the Event our Saviour speaks, and not of the Cause; for of this our Prophets words are verified: For the Doctrine of the Gospel *per se*, is a peaceable Doctrine; *per accidens*, Sedition, Division, and War followed the promulgation of it. Whatsoever therefore is said to the contrary, is but a meer fallacy, and proceeds *à non causa ad causam*, assigning that for a cause, which hath no way an influence into the effect; but in its own nature, if it might be heard and obeyed, would produce the quite contrary.

And this Truth will the better appear, and the Truth of this Prophecie, if you shall reflect upon the Antecedent to this Relative here, *They, They shall be at peace*; not all then that come so fast to this Mountain, but they alone, who admire Christ for their Judge, and are content to be rebuked by him; they whom he shall subdue and conquer, in whose hearts he shall sit as Judge, those who will

Psal. 51. 17.
Mat. 26. 75.
Luk. 7. 44.

Gen. 39. 9.

August.

Rom. 8. 2. 1.

2 Cor. 12. 8. 9.

Phil. 4. 7.

Luk. 12. 51.

tremble at his Rebuke : These Mild, Tame, Evangelical New Creatures, shall be so changed by the Spirit, and Power of his Doctrine, that they shall beat their Swords into Plow-shares, and their Spears really into Pruning-hooks.

Behold, and wonder on a sudden, of Beasts it would make Men ; Men before their Conversion no better than Beasts, in their Manners open enemies of the Church, as bloody and ravenous as Wolves, as crafty as Leopards, as greedy as Bears, as fierce as Lyons, so soon as they shall become united by Christs Spirit to this holy society of his people, a sort of innocent creatures : *For the Wolf shall dwell with the Lamb, the Leopard shall lie down with the Kid, &c. They shall not hurt nor destroy in all my holy Mountain.* All that dwell in this holy Mountain as true Inhabitants of it, shall be so studious of peace, so milde, so tame, that they shall co-habit, lie down together, feed together : the Lyons cruelty, the Wolfs raven, the Bears revenge, the Leopards subtilty, the Aspe and Cockatrices sting and poyson shall be deposed, none shall hurt, none shall destroy, revenge, rapine, pride, contumacy being laid aside ; so obedient these wilde Beasts shall be, that the voyce and hand of a childe, the least Minister of the Gospel shall lead them. O wonderful Change ! O strange Metamorphosis, the violent turned to *pacifici* ! the fierce made kind and loving ! the angry and revengeful full of charity ! the proud become humble ! the contumacious gentle in a moment ! Now that you admire the less at this, the Prophet hath acquainted you with the cause ; *For the Earth shall be full of the knowledge of the Lord, as the waters cover the Sea.* The knowledge of the Lord is the light of the Gospel, which if it swim not in the Brain, but sink down into the heart, for pride will induce humility ; for desire of revenge, meekness ; for choler and anger, patience ; for raving covetousness, contentedness ; and these four Evangelical vertues and graces received and rooted in the heart, will turn any Sword into a Plow-share, any Spear into a Pruning-hook : in a word, of the bloodiest and hurtfulst Beasts make the mildest and most innocent men : And you now shall see all this *de facto*, done : *Saul* a Wolf, breathing out threatening and slaughter, turned into *Paul* trembling as any Lamb. The *Jewes* that before *Pilate* spake as Lyons, for this their murder pricked to the heart, and as tame as a sucking Babe : *Matthew* and *Zacharias* Publicans, ravening as Bears : *Nicodemus* a Pharisee, and *Diogenes* a Philosopher, subtle as Aspes, in a moment rid of their malice and poyson, and great instruments to promote this peace, and to reconcile the World.

Isa. 11. 6, 7, 8, 9

Ver. 9.

Act. 9. 1, 6.
Act. 2. 37.
Luk. 19.
Joh. 3.
Act. 17.

Act. 2. 46.

Psal. 120. 6, 7.

Ver. 5.

And this effect which the Gospel had on them, it had upon many more, especially in the youth of the Church, when there was so great, firm, fixed peace and tranquillity among the faithful, *that they all had but one heart, and one mind* ; and no question many there are at this day, upon whom the Evangelical precepts have so powerful an influence, that they can say with *David*, *My soul hath long dwelt with him that hateth peace ; yet Ego Pacificus, Ego Salom, Ego ipsa pax, I am for peace or a man of peace.* And therefore *was* is me that I sojourn in *Mesech*, and dwell in the Tents of *Kedar*.

Be it therefore, that when we speak thereof they are for War ; yet this shews them to be degenerate, not regenerate Christians. Be it that they retain their Swords whole, and their Spears unbeaten still, yet this hinders not the truth of this Prediction : For our Prophet fore-tells what should be, not shall be ; his meaning is, to express the Duty and Obligation of true Christians, not that which they who mask under that name will perform. The first know well that charity is the only precept, Peace the last Legacy that Christ at his parting bequeathed to his, and then be there never so many drawn Swords among

Christian

Christian Nations, yet it were a greater Argument of an obedient, and Gospel-spirit, if they were all *beaten into Plow-shares*. To this purpose excellently *Lactantius* comparing the manners of the Christians with the customs of the *Gentiles*: *Dicit igitur aliquis, Quæ ergo, aut ubi, aut qualis est pietas?* Some men will ask me, What, or where, or of what quality is Religion and Piety? Among them it is who know not War, who keep peace and concord with all; who are friends even to their enemies; who love all men for Brethren; who know how to bridle and curb their anger, and to mitigate the fury of their soul with a moderate and even tranquillity.

Lactan. lib. 5. cap. 10.

From whence come Wars and Fightings among you? Come they not hence, even from your lusts that war in your members? And in this War the chief Commanders are Covetousness, Pride, Anger, all kind of injustice; but to these the Gospel is a bitter enemy; these unclean spirits it labours to cast out, and doth cast out in as many as will yield to Christs rebuke; let these then be removed, and the matter and cause of War will be removed, and the War with it; for *sublata causa tollitur effectus*. And so our Prophets words will have great truth in them; even the most Barbarous, Warlike people, the *Nimrods* of the Earth will beat their Swords into Plow-shares, and their Spears into Pruning-hooks: And how can it be otherwise, since the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without tumult, and without hypocrisie; and the fruit of righteousness is sown in peace of them that make peace. Our Prophet goes on, and tells us,

Jam. 4. 1.

Jam. 3. 17-18.

Neither shall they learne War any more.

For how, or of whom should they learn it? whatsoever is taught or learned, is taught or learned from some Master, by some Rule and Precept, or else by Example; but in the Gospel we have none of these, no Master to teach, no Rule for it, no Example to follow about it: Hence then it cannot be learned.

1. Thus it is written in the New Testament, and thus we read, *They shall be all taught of God*: Let it then be shew'd in what Book, in what Chapter, in what Verse, he hath taught his people the Art of War. The *Milisia* he hath instituted under the new Covenant, is to fight against sin, never against men. It is worth our Observation, that in the whole New Testament we find not this Title of Honour so often assumed by him in the Old, *The Lord of Hosts*: Here we may often read him stiled, *The God of Peace*, but never the God of Battel, that I remember.

Joh. 6. 45.

*Rom. 15. 33.
& 16. 20.
2. Cor. 13. 11.
Phil. 4. 9.*

Under the Gospel such was his love, that he would have us taught and guided by his Spirit, which is a loving Spirit; a meek, gentle, a charitable, merciful, quiet Spirit, and therefore not like to teach a Lesson, which should disquiet the World, and set all in a light flame. When those sons of thunder made mention of fire, and thought upon revenge, he told them, *They yet knew not of what Spirit they were*; the Guide they were to follow, would teach them no such rough Lesson.

Luk. 9. 55.

2. But indeed the quite contrary, if we shall take a view of his precepts: The chief of which, is, *That we resist not evil*; that is, the injurious person; for so St. Paul expounds it, *Render to no man evil for evil*; and he backs it with a reason, *Vengeance is mine, I will repay*, saith the Lord. It is one of Gods peculiars; we may not take it out of his hands, and put it into our own: Nay, which is more, not desire or thirst after that revenge which the Law of man affords, to satisfy our revengeful humour. This

Mat. 5. 39.

Rom. 12. 17.

Deut. 32. 35.

precept

That I may say much in few words, carry Home with you that good counsel given by the Apostle to the Ephesians; it being hearkned to, may blunt and beat to pieces all swords and speares; *Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christs sake forgave you.* The Apostle here directs us what vices a Christian must put away; which are of the mouth, *bitterness, clamour, evil-speaking*; Of the heart, *wrath, anger, malice*. Then he acquaints us what virtues we must carry about us, affectionate bowels, and a true love, *that we be kind, tender-hearted, apt to forgive one another*; and that this his direction might work the more effectually, he proposeth a motive, which must needs prevail with us if we have any bowels; *Forgive, as God for Christs sake forgave you.* How that was may easily be known, if you will but consider what case we were in when God did gracie us with his pardon. Our Apostle, if you knowe it not, shall inform you, *Weak, Godlesse Sinners, Enemies. Weak, and had no strength to, help our selves; Godlesse, and had no piety to procure a good look or a pardon. Sinners, and had no righteousness to satisfy the wrong done. Enemies, and had no acquaintances to make a friend to intercede or mediate for us, and yet notwithstanding all these impediments and defects, for Christs sake he passed by all, gave a free and a full pardon, and was pleased to be reconcil'd to us.*

These considerations, That's your lesson now. Do by your brethren, what your Father hath done to you. Are your brethren *weak*, weak and impotent; labour to restore them. Are they *enemies*, ungodly; pray for them, that if it be possible, the thoughts of their hearts may be forgiven. Are they *sinners*, sinners against heaven I mean not, but against thee; go and tell everyone his fault, beseech thee and him alike, *winne thy brother.* Are they *odious enemies*; let us by precept, by pattern, to love them. God loved his Enemies, therefore love ye them also; the Sonne of God loved, therefore loves; so he lov'd, that he dyed; he forgave, he prayd for them, *Rebels, forgive, &c.*

And let the same minde be in you, which was in Christ Jesus: For that the Apostle calls; but I remember it was in the Innocent dayes of the Church; in this deegracie Age I despair to find it; however give me leave to make the motion after him; and let you know that God expects as much of you as he did of them. Now, *His love was wonderful, passing the love of women; His love was wonderful, passing the love of all men. Greater love than this hath no man, that one die for his friend; but his love was superlative, for he died for his Enemies; such Enemies, as I now named.* He cryed upon the Crois for the Jews; he was Crucified without the Gate for the Gentiles. In the open sight of God, Men, Angels, not out of weakness, but love; not out of form, but intimate affection then he cryed, *Good Father, forgive them, for they knowe not what they do.*

To this motion if you will not yield, then I make a lower, that at least you be not Lyons and Tygers; that you be not savage beasts; *to him, to rage, to devour one another.* This cruelty cannot be in such as dwell in Gods holy Mountain; such bestiality is incompatible with our Christian profession; either then renounce the name, or be ashamed of your sin.

So far as may be, be not angry; if yet angry, be not bitter; or if bitter, yet revile not, blaspheme not; if that, yet be not clamorously malicious; or if so, yet *have not your shoes into freeds, and your fishes into snares.* Rather for Gods sake forgive, and for Christs sake forget, and so shall you for Christs sake be forgiven, and your wickedness for his sake forgotten. For love will cover a multitude of sins.

This

Ephes. 4. 31, 32

Rom. 5. 6, 8, 10,

Act. 8. 22,

Mat. 18. 25,

Phil. 2. 5,

2 Sam. 1. 26,

Rom. 5. 7,

Gal. 5. 15,

1 Pet. 4. 8,

This Art of forgetfulness is the most profitable Art, and useful for the society of men that can be learned; for it will in a moment disarm all Christendom, which now welters in blood; it will charm all this new invented Artillery, and return the Bears and Basilisks into their old humane shapes again, an universal peace being proclaim'd to our envy, wrath, malice, covetousness, ambition, pride, those accursed Masters from which we have learned to War: To which if you be ready to yield, then I shall bespeak you as the Prophet here doth his people,

O house of Jacob, come ye, and let us walk in the light of the Lord.

Somewhat certainly there is in it, that the Church and people of God is so constantly by the Prophets presented to us under this notion, *The House of Jacob*, Or *The House of Israel*. What was it, trow ye, that *Jacob* was the type of all the Elect? as *Esau* of the Reprobate; whence God saith, *I have loved Jacob, but hated Esau*. Or was it, that *Jacob* first set him up a House calling it *Bethel*, the house of God? where he appropriated God to be his God; vowed, and I doubt not paid his Tithes. Or was it because he wrestled with God by his prayers, and prevailed? whence he had his name chang'd to *Israel*. Or lastly, was it because he was of a peaceable and quiet disposition? His brother *Esau* was the rough Swordman; he comes out to meet him with his four hundred men; but *Jacob* deals first with God by his prayers; then with his brother with his present: He intreats, he fights not; he desires to find Grace in the sight of his Lord *Esau*; he opposeth not: Yea, such an Enemy he was to drawn Swords, that he forgot not the Massacre made by his Sonnes, divers years after; and therefore among the blessing of the rest, he remembers these two Sonnes of blood in this Manner, *Simon and Levi are brethren; instruments of cruelty are in their habitations: O my soul, come not thou into their secret; unto their Assembly mine honor be thou not united; for in their anger they slew a man, and in their self-will they digg'd down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel.*

And admit this last to be the cause, and it will very aptly agree to this place; as if the Prophet had said, What are those fierce and warlike Nations of the Gentiles become so milde, so studious of peace, that upon the reception of the glad-tydings of the Gospel, they have turn'd their Swords into Plough-shares, and their Speeres to sithes, and quite forgot to War? O doe then you my Countrey-men, my Kinsmen in the flesh remember

Qua suis origine nati.

Call to mind that you are descended from the loynes of that peaceable Patriarch *Jacob*, from that old Father *Israel*, who prevail'd with God by his prayers, with his brother by a present and submission; from that dying Prophet that in his last words cursed the anger and instruments of cruelty of his own sons; and then depose these animosities and bloody thoughts, as altogether unbecoming the House of *Jacob*. Give me leave to provoke you to jealousy by them that are no people, and by a foolish people to anger you: Shall they be pacifick, and will not ye? They readily and joyfully lay down Arms, and will ye yet hold them up? Shall they which are Aliens and Strangers to the Common wealth of *Israel*, turn their Swords into Plow-shares; and shall the House of *Jacob* bear their Cultures and Instruments of Husbandry into Swords? Oh for shame let this black Note of Infamy be never fastned upon

Rom. 9. 13.
Gen. 28. 19, 20

cap. 31. 24, 28.

Gen. 32.

13.
33. 8.

cap. 49. 5, 6, 7.

Deut. 32. 21.

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upon Israels posterity. Come rather O House of Jacob, and

Let us walk in the light of the Lord, never

In this world we are but Travellers; our Father Jacob confesse'd himself to Pharaoh to be no other; and the way we go, is dark and dangerous; we had need of a light to guide us, and such our Lord hath provided for us; as for the old House of Jacob, the Prophets, a light that shined in a dark place; so to us that succeed them, both the same, and a clearer light in the Gospel for our direction, can we have only so much grace to take heed to it. In this Family he must bear the sway, who is the Lord of lords, and King of kings. So saith the Angel, He shall reign in the house of Jacob for ever. And therefore Come O house of Jacob, and let us walk in the light of the Lord.

Bernard in that Sermon in which he persuades us to submit our wills to the Will of God, makes a distinction of lights and of walkers. One, saith he, walks in the light of his own countenance, being solicitous to fulfill the lusts of his own heart; and what can come from a mans corrupt heart our Saviour hath informed us: One of the heart come evil thoughts, murders, &c. Another walks in the light of another mans countenance, and is careful what will please men. Their mouth is full of cursing and bitterness, their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known. Walk then by the blaze of either of these two lights, either that of proud, malicious, envious, covetous, and ambitious nature; or that to which the example and ends of others may be a danger, and there is little hope of ever bearing Swords into Plough-shares. Both these as ignes fatui, false and foolish lights being set aside, a third there is; it is *Lumen Domini*, the light of the Lord; that which the Lord carries before us; and which, if we shall be content to follow, then I am certain the House of Jacob will not learn to war any more.

For who should teach it? Not God, for he is the God of peace; let then any of his Family break it; they are not *Israelite*, but *Israelita*, not sons of Jacob, but supplanters; though then they pretend to set forward the cause of God, yet they promote the cause of the Devil; for he is the contriver and fower of all dissension. Ye are from your father the devil, for he was a murderer from the beginning.

Again, this peace of God must *Reign*, as I touch'd before, it must predominate, and bear sway, and exercise a regal power over all the affections in the hearts of those who are of the House of Jacob; for to that end their Lord holds forth to them this light. All tumultuous passions then of the soul, such as are anger, envy, malice, hatred, &c. as Rebels against their Prince, and breakers of the peace, are to be laid hold on, repress'd, quell'd, and as I may say, to be cast into Prison. Then the House of Jacob will be at rest, and not till then. Lastly, call'd they are to this in one body. Call'd to peace, so that if they be disturbers of it, they are wholly unmindful of their calling, and stubborn Contemners of Gods orders. These Make-bates and leaders of Factions, may please themselves, and sing a *requiem* to their own souls, but in Jacobs House God allows no such allows; nay, his soul hates them. 'Tis the seventh person he abominates, the man that saveth discord among his brethren.

In a word, if this consideration of the House cannot work those that are servants under the same Lord to be of one mind, yet much more, that of the body should do it. What, are all now made members of one body, and yet fall out, quarrel, fight, kill, destroy each other? Oh unnatural enmity!

Gen. 48.9.

2 Pet. 1.19.

Rev. 19.16.

Luke 1.33.

Bern.

Mar. 15.19.

Rom. 3.14. 15. 16. 17.

1 Cor. 14.33.

Hof. 1.4.

Joh. 8.44.

Col. 3.15.

Prov. 6.16. 19.

Eph. 5. 29.

No man hates his own flesh, but loves and cherisheth it. Love, tenderness, sympathy, is the indulgence that one part owes to another, not animosities, indignation, revenge. Continue this, and what will befall to the whole, but what hapned to the hands, feet, and eyes, when they quarrel'd with the belly?

Prudent, in Pfycho.

*Scissura domestica turbat
Rex populi; cinbatq; foris, quod dissidet intus.*

Evne then, O House of Jacob, and let us walk in the light of the Lord. For thus much light the Lord hath lent us to promote, to keep the Peace.

But I remember, that be the light never so clear, yet it is the God of peace that must make us walk in this light. And therefore let the House of Jacob joy in earnest prayers to this Lord, that as he hath held forth to us this light, so we may have eyes to see it, and hearts to rejoyce in it, and feet to be guided and walk after it; for then our Swords will be turn'd into Plough-shares, and Speares into pruning hooks. Nation shall not lift up a Sword against Nation, neither shall they learn to warre any more. Not a Beast shall hurt or destroy in Gods Holy Mountain. And to this let the Prince of peace say Amen; and to this let all the House of Jacob say Amen; all that bear any good-will to Zion. Now is God the Father of peace, and to his Sonne the Prince of peace, and to the Holy Ghost the Spirit of unity and peace, three persons and one God, be ascribed all Honor and Glory this day and forevermore.

Of the Beauty of the Church Militant.

The Song of Solomon, cap. 1. ver. 5, 6.

I am black, but comely (O ye daughters of Jerusalem) as the Tents of Kedar, as the Curtains of Solomon.

Look not upon me, because I am black, because the Sunne hath looked upon me; My Mothers children were angry with me, &c.

Bern.

This is the defence which the Church Militant makes for her blackness. And it is directed to the daughters of Jerusalem, whom she might have called the daughters of Babylon, because out of envy they did detract from her beauty, and impute to her disgrace her Ethiopian face. To these she is fore'd to make her Apology, in which she shews her ingenuity, confessing in part what they alledge; black through Original sin; black by the Rebellion of the flesh; black by many a temptation of the foul spirit; black through afflictions and persecutions; *as black as the Tents of Kedar.* But yet she would have them remember, *non omnis quod nigrum est continuo deformat est;* there may befall proportions, as in a black eye, or an Ethiopian face, where the colour is of deepest black, and such was yet in her; deformed she was not; though oft darken'd, black indeed, yet comely, through that beauty her Spouse had put upon her. Her condition then well consider'd, rather call'd upon them for pity than contempt; for comforts rather than detraction and invectives; from which that they might she better forbear, she yet at least

Bern.

Ezek. 16. 14.

least desires them to consider the cause: *Sol decoloravit me, filij Mariae expugnantes me*; I am sun-burnt with afflictions, and with sin the causes of afflictions; and besides, my *Mothers sons*, which should in these have stood by me, are angry with me, and become miserable comforters; and can you then blame me that I am *subnigra*, somewhat swarthy? O daughters of Jerusalem, know you should that there be three sorts of people. One that are Coal black, and have not any beauty at all about them, and such are all those that are destitute of divine grace; that carry about them the face of the Devil; and for this colour they must be brands in Hell. Another there are, who on the quite contrary, are as white, as fair, and beautiful, having not spot, nor wrinkle about them; and these are the Saints in Heaven, who being freed from sin and misery, follow the Lamb, *vestiti stola alba*, cloth'd in long white Robes, *wheresoever he goeth*. A third sort there is, who are in a middle state and condition; Soldiers in the field they are, and then at best they can but lodge in Tents; or Travellers they are, and 'tis well for them, if they be lodged in Curtains; in the field they meet with Enemies, within doors with difficulties; 'tis no wonder then that their beauty is much impair'd.

Rev. 14. 4.

This is the case of the Church Militant, in which she retains an antiabie beauty; which what it is, you shall see hereafter.

The occasion and substance of these words is apparent, and the partition of them is as easie. They thus fall asunder.

1. The ingenuous confession of the Militant Church, *I am black*; which she amplifies by both the *Similes* as some think, certainly by the first, *Black as the Tents of Kedar*.

2. The just Vindication of Her self by way of exception, *Black, but fair*; that also amplified as the best and most Expositors affirm, *Fair, as the Curtains of Solomon*.

3. Her request, motion, or petition to the Daughters of Jerusalem, that for Her blackness she should not be the less set by, *Look not upon me because I am Black*. For of this Blackness she assigns two Reasons; both of which might abate their Morosity.

The one Native and from within; the other without.

1. Within, *the Sun hath looked upon me*.

2. Without, *My Mothers Sons were angry with me, and have fought against me*.

Nigra Sum. I am Black.

It is not denied, but man at first was made after the Image of God; that he had a perfect, pure, white, clean soul; but in this Candour he long continued not, for he wilfully became guilty of disobedience, by which he fouled himself and his posterity; so that ever since there is not a man who is not blacked with Original and Actual sin. The Infant of a span long is as the young Maid dead in her Mothers House; and the longer liver, as the Woman with the bloody issue, of which he is infirm many years: and the faces of them all gather blackness, or is as *Nigredo olla*, as the old Translator reads those words. For as the new Barthen Vessel (when it comes fresh from the hand of the Potter) is white as the Virgin-clay, but being brought to the smoaky Furnace, is presently sullied, smooted, and contracts a black hue: So the Soul of man at first coming from the hand of the Creatour, had nor spot, nor blemish, but was white and beautiful; But when Eve approach'd to the foul spirit, and Adam clove to his Wife, they brought forth an *Ethiopian*

Gen. 1. 26.

Mat. 9. 18, 20.

Nahum 2. 10.

Psa. 51. 5.

posterity, and all their childrens faces gather'd blackness. *Partus sequitur ventrem*; which *David* acknowledg'd, and calls all men to see it, *Behold, I was shapen in iniquity, and in sin my Mother conceiv'd me*. And this Mother was not *Sarah*, for we were not children of the free-woman, but *Hagar* the Hand-maid, the Mother of those who dwell in these Tents of *Kedar*. The Spouse therefore looking back upon these Her Progenitours, and Her old Grand-mother *Eve*, and remembering what deformity she had brought from their loines, ingenuously confesseth that Her self and all Her Children in the day of Her Nativity, were all *Blackmoors*; as black as those Tents of *Kedar*, which signifies *darkness*, in which *Hagar's* children, as pilgrims and strangers, were wont to sojourn.

'Tis a rare thing in a Woman to acknowledge any defect in her beauty; nay, be her face never so swarthy, and her skin never so thick and tann'd, well she will not take it to be told it is so.

Virg.

*Manet alta mente repostum
Judicium Paridis, spretoq; injuria forma.*

But the contrary was in the Spouse of Christ to other Weomen; whereas others would have boasted and set forth their beauty, that they might have gain'd, what she at the first verse desired, *a kisse*; she makes Her self no better than she is, *By Nature Black*. You, O daughters of *Jerusalem*, may brag and vaunt your own beauty (as too many of their Pharisaical off-spring did); I naturally have nothing to win the love of my Beloved but my *Blacknesse*; if this will not move Him, I have no more to plead.

Isa. 1. 18.

And this did it, this deformity, this *blackness*; this *Ethiopian* colour moved him. For tell me, what was it that moved the Son of God to come from Heaven? why did he vaile his glory under the shape and flesh of man? but because the face of his Spouse was covered with *blackness*. It pitied him to see her whom he loved, so foul, so deformed; and therefore not out of any Merit, but mere Mercy, he came down and made her a Laver of his Blood; in which when she washed, she should be white, clean, beautiful. Bathe but in this Bloody Fountain, and *though your sinnes be as scarlet, they shall be as white as snow; though they be red like Crimson, they shall be as Wool*. One deep calls upon another; her depth of misery, his Sea of mercy; and therefore as if she were at confession, she makes not her self better than she is, but professeth her Native *Blackness*; being assured, that he who casts his eyes upon such who are in her case, and acknowledge it, would cast a favourable eye toward her. *He that covereth his sins shall not prosper, but he that confesseth and forsakes them, shall have mercy*.

Prov. 28. 13.

This the Beloved Spouse knew, and therefore though now she knew and professeth her self after to be beautiful, yet she looks to what she was. She forgets not her first estate; she premiseth that, because that preceded this; which sets forth her humility in these respects.

Ezek. 16. 3.

1. That she intimates what she was of her self, and by her corrupt Nature. *As black as the Tents of Kedar*; black within and without: For as she was nothing of her self, and should quickly be reduced to nothing, did not the hand of her Spouse hold her up: So of her self she was *black*, and a sinful creature; and what she was, she should alwayes be, had not her Husband put his beauty upon her: For *her Birth and Nativity was of the Land of Canaan; her Father was an Amorite, and her Mother a Hittite*.

2. Be

2. Be it that she was now washed with water, and cleansed from her blood, by grace beautiful indeed; yet, as an humble Convert, in remembrance of her first condition, she retains her name still, she esteems her self black, because she was once black; which ought to be the estimate that every converted sinner, though now a Saint, ought to have of himself, and not to be overmuch puffed up with the thoughts of his present condition. To be pleased and contented with it, I can allow him, but not to be proud. How far was St. Paul from this, who though call'd, chang'd in name, in nature; of a Persecutor, made a Preacher; yet looking back to what he first was, leaves this Character of himself, *Ego minimus Apostolorum, I am the least of the Apostles; who am not worthy to be called an Apostle, because I persecuted the Church of God!* He saith not, *Non fui dignus, sed non sum, I have not been, but I am not now worthy.* Though now made worthy by the grace of God, yet recollecting even then his former courses, he held himself unworthy of so high an honour. And the Reason of this is, because an humble penitent, always bath before his eyes his former sins, and melts out of those enormities into a River of tears. *My sin (saith David) is alwayes before me;* that which God casts behind his back, he sets before his face; and being alwayes in his eye, *His eyes gush out Rivers of water, because he hath not kept the Law of his God;* even for his fore-past life he thinks himself black still.

3. Or else in an humble manner she bears that reproach which she suspected the Daughters of Jerusalem would put upon her; for such is the nature of malicious men, that whom once they have known to be black, they will alwayes count black; once sinners, ever sinners; see it in the Pharisee, that never looked upon *Maries* repentance, but *Maries* sin; he considered not her tears, that she sate at *Christs* feet, but looked on her former life; and therefore even then fastens upon her, this foule Name, *Hæc Peccatrix, This Sinner,* as his fellow Pharisee did upon the poor Publican, *Hic Publicanus, This Publican.* Whether this proceed out of malice, or incogitancy, I know not, or rather out of an estimate of others by themselves. They hold it not possible the pleasures and profits of sin can so easily be shaken off: Be it as it will, the Spouse fore-seeing the worst they could object, freely confesseth all; *Nigra sum, I am black indeed;* as St. Matthew gives himself the name of Publican long after his Conversion, because he had been a Publican. Better (saith the wise son of Sirach) is the wickedness of a man, than a contentious woman, a woman that brings shame and reproach: Upon which words, Gregory hath this Note, *An infirm, an effeminate, indiscreet man, if he doth any good Deed, is proud of it, and so commits a greater sin; but a discreet and sober Convert, knowing that he hath done evil, is the more humble and wary; he ever thinks what he was, and therefore abhors himself in sack-cloth and ashes.* But yet in this black and mourning vesture, she is not disheartned; for she takes a second view of her self; though one eye be fastned on her first estate, yet the other she fixeth on her second, considering not altogether what she is by Nature, as what she is by Grace, and then hold she is to avouch that she is beautiful.

2. *Nigra sum, sed formosa.*

I am black, but beautiful, comely.

The Kings Daughter is all beautiful within; within then it is that we must look for this beauty, which is indeed the beauty of holiness, and this we are bound to believe; for so we confesse in our Creed, *I believe the Holy Catholick Church.*

For be it she be black, for the Reason before alledged, because all her children

Ver. 9.

1 Cor. 15. 9.

Psal. 51. 3.

Psal. 119. 136.

Luke 7. 39.

Luke 18. 11.

Math. 10. 3.

Ecclef. 42. 14.

Job 41. 6.

Psal. 45. 13.

children are by nature the sons of wrath, being conceived in sin: Or which is another Reason, because the most of her company visibly seen, are for manners profane; yet for all this she doth not cease to be *comely*, because the denomination must alwayes be taken from the nobler and better part, and not from the multitude; now *comely*, *fair*, *beautiful* and *holy* she is, in four respects.

1 Pet. 2. 22.

Jer. 23. 6.

2 Cor. 5. 21.

Rev. 7. 14.

1. In respect of the Husband, to whom she is joyned; so that what beauty is in him, is also imputed to her. 'Tis his Prerogative to be beauty it self; for he did no sin, neither was there any guile found in his mouth; but he is pleased to take away her blackness, and put upon her his own beauty: *Become he is Jehovah our righteousness*; and we again *the righteousness of God in him*. And now tell me, how can she choose but be beautiful, who hath washed her Robes in the blood of the Lamb! It is a certain Rule in Reason, that *quod pars est qua pars, id recte attribuitur toti secundum illam partem*: As for Example, the visual faculty properly belonging to the eye, as a part of the man, is in regard of that part attributed to the whole man; so that we may truly affirm the whole man doth see, though it be the eye properly only which doth see. In like manner, we may truly affirm the whole mystical body of Christ is *fair*, *comely*, *holy*, because the Head thereof, Christ Jesus, is *fair* and *comely*; that which properly belongs to a part, being attributed to the whole.

Cic. Off. 1.

2. And that it might be thus attributed, he hath given to his Spouse his *holy Spirit*, who brings with him a Train of graces, not only to rid her of her blackness, but to adorn and beautifie her. *Virtue* (saith Plato) hath so many excellent Lincaments, and such a strange comeliness in it, that if it could be seen with the eye, it would draw eyes after it, and make men wonderfully in love with it. If he thus judged of his Moral Vertue, What shall we think of these graces of the Holy Spirit? If those would so beautifie the soul; what comeliness then will these adde to it! Those would make a man *ne quid indigne, offaminatius faciat*; that he should do nothing unhandsonly, effeminately; and therefore much more these, whence there must needs arise an excellent comeliness in the soul; the Spouse then being decked with these effusions, must needs be *comely*.

Ezek. 16. 12, 13.

3. And to increase her comeliness, Her Husband decked her with other Ornaments, he put Bracelets on her hands, and a Chain upon her neck, a Jewel in her fore-head, Earrings in her ears, and a beautiful Crown upon her head. What were all these precious, outward Ornaments, but a Religion corrupted with no Errour, a Law stained with no sinful toleration, a holy Canon of Scripture, in which there is no lie nor falshood, nor shadow of untruth! besides, she hath Sacraments which are Conduits of grace, and Keyes committed to her hands to remove from her those who might pollute her. These are all Ornaments of beauty, and they make all those comely that live in her, and wear them; whereas in the Assemblies of *Jews*, *Pagans*, and *Turks*, such comeliness is not to be found: Such? Nor any thing like it; their very sins being masked with their Doctrines, Sects and Heresies; so that they let loose the reins to the lusts, and appetite of the flesh, and encourage sin by teaching it; such countenance wickedness never finds in the Church, whose Law is *undefiled, holy, just and good*. This she carries in a frontlet betwixt her eyes, as a Jewel in her ears; this she wears as a Bracelet on her hands, and as a Chain about her neck; to obey this Law, she holds it her Glory, and her Crown; and then may not she well say she is *comely*? Yes sure, *pulcherrima inter mulieres, she fairest among women*.

Rom. 7. 12.

Deut. 6. 8.

Cant. 1. 8.

4. The last part of her comeliness, consists in her inherent holiness, which is a created quality in the Church, whereby the image of God is lost in

Adem

Adam is again renewed, and restored in every one of those that is one of her true children. These become new creatures, a peculiar people, a Royal Priesthood, Kings and Priests to God, upon whose Fore-heads was to be carried, *Holiness to the Lord*. A good Christian is a true Reformed, his life is innocent, his deeds honest, his actions just, his wayes exemplary: In a word, *His Conversation is in Heaven*. In his understanding he is light, in his will goodness, in his affections love and charity, his indeavours and study perfection. Be it then he be not perfect, & to a pulchra, altogether fair; yet he is comely; as beautiful as his condition in this life can attain to; sure *pulcherema inter mulieres*, fair if compared with others: As Noah, perfect in his Generation; as Job, *Vir simplex*, a plain man without doubling. Of that number he is to whom our Saviour pronounceth *Blessedness*; *Blessed are the pure in heart*. His heart is not defiled with Carnality or Hypocrisie; he consents not to uncleanness, nor unclean desires; he feeds not his eye with unlawful objects, nor his heart with filthy thoughts; strife, faction, sedition, pride, are unknown to him as for sordid and earthy worldliness; so far he is from the acts of injustice and violence, that covetousness, and the plots of oppression never stay upon his soul to defile it. As for hypocritical service, he knows not what it means; for he is severe against himself in any known sin; he doubles not with his God, nor yet divides his heart, allotting this to Mammon, his own lusts, his own interests, and that other part to his God. *Totus totus sincerus*, i. e. *sine dolo*, without any dross or dregs; *simpliciter*, so far from any counterfeit disguises, or artifice of deceit, that he fears not to take his trial in the Sun; with David, he dares to venture himself naked and bare unto Gods eye, saying, *Prove me O Lord*; and cry me, *search out my reins and my heart*.

Which yet I would not have so understood as if I freed him from sin; for if we say we have no sin, we deceive our selves, and there is no truth in us. Even we that have fellowship with the Father, and his Son Jesus Christ; we that have fellowship with all the Saints, we may not say we have no sin; for if we should, we put a fallacy on our selves, and are lyars; for the truth is, so long as we carry this flesh about us, somewhat of Carnality will remain to be purged out, somewhat of doubling, some reliques of hypocrisie and self-love, will interpose in the best actions; which yet because the man is humbled, and a penitent for them; which yet because this humble penitent struggles to Master, and will not suffer them to Tyrannize and Master him; the man, notwithstanding these spots of a son, passeth in Gods eye for a comely creature, and before men walking *decenter*, without complaint, there is no Reason given why any man should impute his humane frailties, or fasten the name of uncomely upon him.

Thus have I seen the picture of some emipent beauty drawn at first rudely, the limbs only and lineaments shaped out with a black Cole, and yet a man may say, the person, whose image it is, is a comely piece, even before the hand of the Painter hath passed upon it, draw'n it in colours to the life, or fill'd it up. Such beauty in her black lines the Spouse here had, a beauty of holiness compassed with infirmities; and therefore she makes use of a diminishing term; absolute beauty she lays no claim to, but only to comeliness, so much she durst assume to her self. The Epithete of fair, she left to her Spouse to bestow on her; that yet *she was comely*, was her Glory and Crown.

Yes, but was not this a tincture of arrogance in her? What though comely, must she boast of it? At first view this seems to have somewhat of a Pharisee in it, who boasted himself in the Temple: But far be it from us to conceive any such affectation, or high thoughts to be in the heart of this humble Spouse of Christ; it was not self-love or pride that caused this; that would have

Gal. 6. 15.

1 Pet. 2. 9.

Rev. 1. 6.

Exod. 28. 36.

Phil. 3. 20.

Gen. 6. 9.

Job 1. 1.

Math. 5. 8.

Ps. 139. 23, 24.

1 John 1. 2.

have moved her to have dilated and amplified, and given us in a particular of her comeliness, as it did the *Pharisee*, *Lord, I thank thee that I am not like other men, an Extortioner, &c.* I fast twice in the week, &c. Whereas she comes over it only, and humbly professeth her blackness with the same breath, not removing the one by asserting the other. *Black, but comely*; for it is a *Paradiastole*, and no *Anastrophe*.

Here then a pattern we have what other servants of God may do in the like case; so that humility be alwayes preserved, lawful it is to make known those Endowments which God hath bestowed upon us, especially by way of Apology, as here it was; because from thence there ariseth a double profit, as *St. Gregory* hath excellently taught us.

The first is, that God by the comeliness in his Saints may be more glorified; for it often falls out, that the words of a good man are little set by, and the speech of him is contemptible, whose life men know not. To stay this ill opinion, Gods Messengers are compelled to acquaint the World with their Conversation, that anothers mans life may by that Example be reformed and changed; at lest, that ill opinion which otherwise might be had of them, be taken off: To this end was that Apology of *Samuel*, *whose Ox have I taken?* To this intent *Job* acquits himself; to this our Saviour, *Which of you can convince me of sin?* After the Apostle had commended his Apostleship, recounted his Revelations, gloried in his sufferings, he addes, *I was a fool in boasting about ye have compelled me*; that is, I may seem foolish in the commendation of myself, but I am not; for I have not done it willingly, but out of a kind of necessity; not for my profit, but yours; tis for the glory of God that thus much be known, and may stir in you the greater veneration and attention to what I teach, and the readier imitation of me; though the person be weak, yet such a perswasion may be powerful.

But when a force is put upon any man to shew his own comeliness, this Caution would not be forgotten, which may be learned from the Spouse here, that first he be humbled for his blackness, before he make report of his comely features. She layes her foundation in humility; thus she begins, *I am black, I will gladly rather glory of my infirmities*; but for these *you Daughters of Jerusalem insult over me*. I would have you therefore to stay your invectives, and withall to consider, that *I am comely* also; of this you had not heard, had you not compelled me to it: For I would have you to know that I am of the same mind with all holy men, who more willingly set forth their own miseries and imperfections, than their glorious gifts; the *blackness* I acknowledge readily, willingly, humbly, the *comeliness* against my will; Gods glory, your good inforces me to it.

2. And yet there is another Reason that the Saints make report sometime of this their comeliness; it is done in the day of their calamity, when Gods hand is heavy upon them; then they hold up their drooping spirits, and preserve their souls from splitting on the Rock of Despair, by the prospect of their inherent comeliness; for *multorum Benefactorum recordatio est iucundissima*. Thus it was with *Hezekiah*, sick and dying as he thought, in that extremity he presents to God his former life, and prays in this form, *Remember O Lord how I have walked before thee with a perfect heart*: That perfect heart was now his comfort, and to that end only he makes mention of it, and yet even then he forgets not his blackness; for for very shame he turned his face to the Wall. This was also the comfort of *Job*, when his Friends insulted over him, and laid to his charge hypocrisie, that he seem not to despair, he calls to memory his former good deeds, lists them in order, and presents them to these his miserable comforters: What is it that this good man upon his dunghill, and among his ulcers produceth his vertues? *Let another mans mouth praise*

Luke 18. 11.

Job 31.

Greg. 19. Mor.

cap. 14. & hom.

9. & 19. 7.

Ezek. 1. 1.

8. 1.

1 Sam. 12. 3.

Job 31.

John 8. 48.

2 Cor. 12. 11.

1 Cor. 13. 11.

1 Cor. 13. 11.

Cic. de senect.

Isa. 38. 3.

Job 31.

praise thee, faith, *Solomon* why is it then, that he commends his own work, with his own lips? In this it may be thought there was either vanity or vainglory. But in this evil day, he remembers his good things, that he might not be swallowed up of despair by rubbing up the memory of these, he remained as a Wall of Brass in his Adversity. *Non timoristi in die irae tuae, Domine, quia salda est virtus tua, et non timoristi in die irae tuae, Domine, quia salda est virtus tua.*

Prov. 27. 2.

The Spouse was here for upon by the envious Daughters of Jerusalem, and therefore as another *Job*, she raiseth her self into a lively hope by the conscience of her own comeliness, upon which she desires them all to cast an eye, and not to despise her because she is black. *Look not upon me because I am black, because I am black, because I am black, because I am black.* *Non respicias ad me, quia niger sum, quia niger sum, quia niger sum, quia niger sum.* *Look not over your shoulder as it were, with a frowning, envious, and supercilious eye. Noli considerare me, consider me not to condemn, deride, despise me, because I am black, till you are acquainted how this dark face hath happened to me: And there is great Reason for this her request, this request, this motion to be made to them, They were Daughters of Jerusalem, children of the same Mother, they then the unfittest of all other to object her discoloured visage unto her.*

Verse 6.

Gen.

Vulg.

Even Morality hath taught us thus much, to look upon those faults which black the countenance of others, with the affection of a Friend, or a Father; Love in a Friend covers a multitude of sins, in excuseth, it extenuates what is amiss; nay, so blind it is, that *ignis in ore ardere videtur*; A Wart in *Venus's* face, may be a beauty, and the cast of *Rosamond's* squint-eye, a Sun-beam. What should I say, that a Father will not see the imperfection of the Eye, the Leg, the Face of his son; *Non balbutit scelerum*, slips them into such extenuating syllables as may hide their deformities. Oh that our Mother the Church could find so much love from her own children; whom she hath conceived in her own womb, with whom she hath travelled in pain, nursed at her own breasts, and carried in her bosom. So much were but a just return for all her care and indulgence: But if this may not be had, yet candor at least and humanity ought to be expected. This she finds not, but instead thereof scorn, derision, contempt, and that not from the sons of *Edam*, but from the daughters of Jerusalem; this she here deprecates; *look not upon me, scorn me not, deride me not, because I am fulsa, or subingra, blackish, and of a dusky colour.*

Theoc.
Tull. De natura
Deorum.

Hor. Sat.

For with so envious and malignant an eye her own bowels look upon her, that *si quid internum est capere incensurum*, they call that black which is not, her Rites and Ceremonies with them are unbecoming; the Government of her House is wholly Antichristian, her Forms of Service are superstitious, the Order she hath prescribed carnal, beggarly, dung, dross. Not a child of hers, though but of the Age of four or five and twenty, if you anger him, but will swear, if he were, that he hath more wit than his Mother, or all the Reverent Attendants that have been hitherto in her Family: Be it that she is able to produce as Ancient, and as good Records as any can be required for martyr of *Pach*, that these objected spots were esteemed for the perfections of her beauty, when she was in her prime and youth, yet this will not satisfy; black foolishness she must be, because these sons of pride and envy will black her.

Tet

Ant

And if for that which is her beauty she must be thus looked upon, what think you then shall be done in those things in which she is *black*; indeed? For from such a colour, observe it, she excels not her self; for she never was, nor never shall be absolutely *fair*: Not any Church of any one denomination there hath been, nor shall be, which hath not had her spots. Those that pretend to it, must with *Petilian*, provide a Ladder to climb to Heaven; for on Earth they shall not meet with any company of such Saints, except among those who say, *Quod volumus sanctum est*: Every thing and man is holy, that they please to call so: For either in Doctrine or Discipline, or Manners, there will be somewhat or other exorbitant; and in these none are more commonly out of the way, than those who most find fault. I name none, lest I should stir a *Dust of Horns*; and make the Daughters of Jerusalem more angry than they are. This only bintear, that since the supposed blemishes of our Mother are but few, and her perfections many; that for these excellencies they would grant her an indulgence, and not look upon her with such an envious, scouling, bitter eye, for that blackness which they conceive to be in her, but shall never be able to prove. In her constitutions I know none; in the practice if any be found, I desire a suspension of investigations and bitterness, till it be inquired, how her face became thus *black*: and if it appear that it is not wholly through her default, but out of an avoidable necessity, the condition of her Pilgrimage being considered, I hope she may the easier obtain a candid censure for her defects of perfect beauty. Now two causes I here find of it; the first from *the Sun*; the other from *her sons*; both she puts in to stay their anger and envy, alledging both to be the causes of her blackness; and first *the Sun*; *Look not upon me because I am black*.

Because the Sun hath looked upon me.

Though the guilt and punishment of Original sin be remitted in Baptism, yet the Root actually remains; and as the stump of a wild Fig in an old Wall will continue after the body is cut off, which ever and anon will be putting forth; so this old *Adam* even after our Labor of Regeneration, still will root and live in us, and be ready to shoot forth; nor is it possible to unroot that wild Tree, but by taking afunder the stones; nor to destroy this luxuriant flesh, till death dissolve the man. This is the Incentive and Nurse of sin; this is that which works us to evil, and brings upon us a difficulty to good. As the Sun blacks the faces of those upon whom it shines with its scorching beams; so this heat of concupiscence within us, scorcheth and blacks all our actions, and causeth them all to fall short of the glory of God. Thus much the Spouse here hath elegantly expressed under a Metaphor of *the Sun* discolouring her: *O Daughters of Hierusalem, look not contemptibly upon me, for that I am black*; and be not scandalized for this, or troubled; despise me not, condemn me not; for this my blackness is not voluntarily contracted, I have not chosen it, but I suffer it full sore against my will; for the *Sun* hath discoloured me, and blacked me; *Combussit me Sol, Torrefecit me Sol*, *Torve me infrexit Sol*: The *Sun* hath scorched and roasted me; the *Sun* hath looked sternly upon me; that is, that fiery lust of concupiscence in my bones, which being transfused from the joyes of *Adam*, yet burns within me, hath done this; and yet know, that this swarthy colour is only in my outside; that is, my flesh; for in the inward man, which is renewed by the Spirit, I am yet comely; so that I am not *sola nigra*, but *subnigra*; not wholly black, though blackish.

What

Epiphan.

Rom. 3. 23.

Aquila.
Theod. Symm.

What one of my Sons affirms of himself, is as true of all. See, he joyne
them together, *Beauty and Blackness*. *Black* he professeth himself by the
importunity of his rebellious flesh, but yet very comely by the ornament of
Grace: *I delight*, saith he, (tis St. Paul) *in the Law of God accord-*
ing to the inner-man; behold him comely in the Spirit; *but I see another*
Law in my members rebelling against the Law of my minde, and leading
me captive to the Law of sinne. See how black he is become by the flesh!
And while the flesh lusts against the Spirit, we cannot choose but remem-
ber we are in the Tents of Kedar. But when the spirit lusts against the flesh,
we may be pleased to call to minde we are inclosed within the rich and beau-
tiful Curtains of Solomon. But however since in this fight we receive many a
Foile, it must not be denied, that we contract black and blew wounds
by it.

Rom. 7. 21.

Gal. 5. 19.

2. But I said too little of it; would they were but foiles; they prove far
fall's. For in the fight we too often yield; and Act not what the Spirit, but
what the flesh commands; either out of ignorance, or infirmity, or impor-
tunity, or daily surreption, would I could not say malice and presumption,
we take part with the flesh. And the fire of the temptation is so scorching,
that I read not any one of my Mothers Sons (except he who did no sinne)
but have been black'd with it. If we say we have no sinne, we deceive our-
selves, and there is no truth in us, saith St. John; and he means not only
Original, but Actual sinne; for the just man falls seven times aday. For
this innate corruption of our Nature is stirring, *temptet*, *seductet*, *seducit*,
seductum, *temptet*, it tempts, it inciteth, it draws, it conceives, it brings
forth sinne. This more or less blacks the face of Her sons; and for their sakes
the also is said to have a dark countenance.

1 Joh. 1. 8.
Prov. 24. 16.
Jam. 1. 14.

3. This colour, 'tis true, no sooner her good sonnes discern, but they
are ready to wash their smutch'd faces. They take the teares of Repentance,
and of them make a Bath to scoure off all their filth. But even then do they
not appeare to the eye of the world *Black*. Their garments are those of
Mourners, their faces are sad, their eyes are dejected, their cheeks are be-
blubber'd, their gate is soft, their voice of the Publican; not a look they
dare cast to Heaven. *Pecravi*, *Pater, peccavi*, the sole words you can get
from them. You may behold them, if you please, abhorring themselves in
sack-cloth and ashes; renting their garments, and beating their breasts. And
could you at the same time look within, you might behold a dark cloud upon
the soul, so that the poor penitent is even *swallowed up with sorrow*, that he hath
offended so good, so gracious a God.

2 Cor. 2. 7.

Now whence proceeds this down-look of the Soul, this face of sadness
and bemoaning himself in the Body? whence these Doves eyes, these mour-
ning Robes, these sad and amazing thoughts? The Sponse in this place
shall tell you; *Sol decoloravit*, *The Sun hath done it*. *Sol iustitiz*, *The*
day-spring from on high; that is, God is pleased thus to discolour me. For
when he could by Baptisme, if he would, have taken away this Rebellious flesh
with which I am scorch'd and black'd, yet he was pleased that it should dwell
with me still, that I should not be over enamour'd of my beauty, but for the
defect of it; and the defects that flow from it, appear in this mourning weed
before him.

Mal. 4. 2.
Luk. 1. 78.

Rom. 7. 17.

And it is his grace and favour, that I do so appear. For it is the Sunne
from above that hath put these sad thoughts in my heart, and these peniten-
tial Ornaments upon my back. For when he enlightened me to know him,
and inflamed me to love him, at the same instant he pierced my heart with
a radiant beam, that I might know my own wickedness, and acknowledge my
sin, mourn for it, and hate it; at which time though in his eye I may be

Psa. 51. 3.

seize, yet to all that look upon me I am but black.

Act. 11. 17, 18.

1st Cor. 7. 23.

Mat. 4. 18.

Luk. 19. 5.

1st Cor. 7. 23.

Luk. 12. 61.

And it is his eye that blacks me; for Repentance is his gift: Now we see clearly, saith the Church, that God hath given Repentance to the Gentiles, also unto life. Observe it, and you shall find these go together, his offer, and godly sorrow. He calls Zebedei's Sons, Matthew, Zachau, others, but still the Evangelists inform us, he saw them first. *Udis illi*, He look'd upon them before they were Converts. But this is in none more evident, than in the conversion of St. Peter; The Lord, said the Sacred Text, *turn'd about and look'd upon Peter*, and then he went out and wept bitterly. The burning flame of repentation had black'd Peter, brought him to deep and forswear the Lord of glory. Could there be likely a blacker soul? But the Sun of righteousness yet is pleased to behold him; the beams whereof toucht, and shin'd, and struck upon his heart, inflam'd and burnt him with a vehement grief and contrition proceeding from the love of his Master; and as I may so say, discolour'd him within, while it made him sad at Heart, heavy in his Countenance, and disill'd a River of salt teares from his eyes, with which he might steep and rene off his contracted swarthy hue, and recover the beauty of Grace which he lost. This Sun suffer'd him to be discolour'd, that it might colour him afresh; it black'd him to make him whiter; it burnt him to make him brighter: For a while it was, as I may say, eclipsed to him, that it might shine upon him with the more comfortable Beames.

Augst. lib. 4. E.
vang. in Mat. c.
11.

To give you farther light about this matter; It will be worth observation, that sinners are put in a threefold difference, the men being compared to tares, or chaff; to tares, which have a root in Nature quite different from the wheat; or to chaff, which with the wheat springs from the same graine and root. The first we call Infidels; the last are yet in the number of the faithful.

1. These, if truly of that number, are not Coal-black, but *fusci*, blackish; and that face is said to be such, which hath more of blackness in it: So the faithful though they be black'd with sin, and discolour'd, having lost much of their first love, the violence of concupiscence drawing them to consent to sin, yet still they retain much of their Faith and Hope, they hold still to the true Religion, and so cannot be properly said to be *Nigri*, but *Subnigri*; discoloured they are, but they are no *Moor*s; Tawny, but not pure *Aethiops*.

Mic. 7. 4.

2. And hence may proceed another difference betwixt the faithful and the Infidels: That the profession blacks the one; but the sin, that dwells in him and cannot be shaken off, blacks the other. For the cause of this discolouring in the Sons of the Church, is not to be imputed to their Mother, nor to the Law, nor to the Doctrine or Rule of life, in which they are brought up: For all these are Holy, and would keep, if observ'd, her Children in perfect beauty; the fault must be laid upon the heate of concupiscence, for by this they become sun-burnt: Whereas it is not this flame only of inbred lust that doth bring this colour of night upon the souls of Jews, *Mahometans*, Heretiques, and Sectaries, but their very profession, that teacheth lyes, and corrupts good manners; because they worship an Idol, an imagination, a false Christ; so that the more Religious, the more black: *The best of them being as a brier; and the most upright sharper than a thorne hedge.*

Psa. 7. 14.

3. And yet there is a third difference betwixt sinners among Christians. Some mask only under the name, and others are true believers. Those sin without any remorse of conscience; they plot mischief, and rejoyce to do evil. The Sun, I mean the Son of God, seldom looks upon these; and therefore

fore they are not discoloured, and appear not in the mourning garments of Repentance. The other sin often; but they are led Captives by the tyranny of concupiscence, and their heart murmurs, and riseth against what they do; their *Maid*, that is, their affections lead them as with the voice of Doves, tabring upon their breasts. Whence it comes to pass, that the Sun of Righteousness looks upon, discolours them with mourning, lamentation, and tears of Repentance, that they may recover their first and true colour, and be restored to the image in which they were created. Of these the Prophet *Zachary* speaks. *The feeble among them at that day shall be as David.* In that day of their godly sorrow as *David* these feeble ones shall be, not like *Saul*. For *Saul* repented not, amended not, but daily grew worse and worse; and consequently, blacker and blacker. But *David* had alwayes his iniquity before him, he acknowledged his wickedness, and so bath'd away his spots: So do the true Sons of the Church, sin as *David*, but cry *peccavi* as *David*; and so notwithstanding their blackness, or rather a seeming staine and unclure of it, acquire so much beauty that they are Comely in Gods Eye.

The Apostle reckons up seven effects of godly sorrow; among which *zeal* and *revenge* are the last; to which when any penitent comes, you shall find him black enough, whether his zeal moves him to take revenge either upon himself, or else to vindicate Gods Honor.

Let St. *Paul* be for an example; *I run*, saith he, *but not uncertainly; I fight, but not as one that beats the air; and therefore I chastise, and bring my body into subjection.* Afraid he was of some Rebellion and resistance or other from this proud Beast his flesh, that might retard and hinder him in his course; and therefore wisely *domit de bordas*, he fasts, and abates of his allowance, and ever and anon gives it a penitential blow to keep it in order. And to what other end were that blow which the *Publican* gave himself on his breast? and that other stroke which *Ephraim* fix'd upon his thigh? was it not out of heat and zeal to be reveng'd on that body which drew them to that sinne? whence no man can call *Paul* beautiful, for *ὡς ὁ ἄνθρωπος*, he gave his flesh, as it were, a black eye: As for the *Publican*, so much shame was in his face, that he durst not lift up his eyes to Heaven. And I see *Ephraim* at that time bemoaning himself. The countenance then could be no other than that of the night, which no man will call faire and amiable. But the truth of this appears not in any man more than in *Job*; He was *totum pro corpore vulnus*, a Botch rather than a man; nothing but boyles, from the crown of his head, to the sole of his foot, and yet he took a posherd to scrape himself wishal. Upon which words *Origen* hath this Note, He took not any soft thing, no fine lint, or gentle foment, to wipe and cleanse his wounds, but he catch'd up the rough sherd of some broken pot, to raze away the scurfe, and to vex his sores. O blessed *Job*, say, why do'st thou this? why art thou thus so severe to thy self? why dost thou adde to thy pain? when thou ought'st to have taken Towels of the softest lint to have clens'd, water to have wash'd, oyles and balsome to have anointed and suppled, lenitives to have mitigated those boyles and ulcers, why is it that thou dost thus anger them with the rough edge of a sharp pot? This just man may be supposed to Answer, I nor yield to the Devils rage, nor yet fall under these his blows. Sore I am, but I am not wearied; sick, but I faint not: For these dolours do not exceed my valiant soul; nor are these torments harder than my heart; and therefore I take this Tile and Rake in these sores, and search them with it to the quick, that by provoking the pain, I might shew my enemy, how little I regarded his malice; that since liberty was given him to make me thus foule, I was content even with a test to open and

Nahum 2.7.

Zach. 12.8.

2 Cor. 7. 11.

1 Cor. 9. 26.

Luk. 18. 11.

Jer. 31. 19.

Job 2. 7. 8.

Origen. lib. 2. in Job.

wit-

witness my foulness, the sight whereof I knew would vex him, even as a thing that is raw. No beauty then at all may be found in any of our Mothers Sonnes, when out of zeal, and harred of their own wayes, they have put upon themselves some severities and sharp penance for their finnes.

4. No nor yet any beauty, when they are carried away with the zeale of their Masters Honor: Then they have been transported even beyond themselves, and done such things, which did not much become them. *Moses* a meek man, yet being provoked first by *Aaron* Calf, after by the *Rebellious Rout*, breaks the two Tables written by Gods own finger, and smites the Rock. What was it that caused *David* to dance before the Ark in a linen Ephod, except his zeal? which was so uncomely an habit for a King, that he was derided for it by his Wife *Michal*, to which he only return'd this Answer, *I will be yet more vile, yet more uncomely*. What should I mention *St. Peter* arm'd with a Sword? that became not an Apostle, or the two Disciples, that would by their good-wills have fire from Heaven to consume, which became not the Spirit of the Gospel! But to omit others, be pleased to behold the example of examples, *Christ* himself, of whom *David* had fore-told, and he made his words good, *The zeal of thy House hath eaten me up*. Whence, forgetting his mildness, being set as it were, on fire with zeale, he makes a whip of small Cords, and drives the Buyers and Sellers out of the Temple. A whip in the hand of a Lamb was no comely sight; and yet his zeal made him far yet more uncomely when he was scourged, spit on, mocked, crucified; at what time his beauty was so far marr'd, that there was no form nor comeliness in him that we should desire him. If you will know the cause, the Prophet shall resolve you, *The zeal of the Lord of Hosts hath done this*.

And happy is that soul that is thus discolour'd, who is content, for Gods glory, to seem in the eyes of men uncomely. *It is good*, saith the Apostle, *to be zealous in a good matter*. The matter must be good, or else the zeal is stark raught; and good it will never be, if we seek our own, not *Christ*. We live among briars and thornes, this may discolour us, but yet let us even for these deform our countenance a little further: To appear in Sack-cloth and Ashes for them, to weep Rivers of teares for their enormities, to send up in prayers the voice of a Dove for their conversion, to be constant in tribulation and persecution, so we may gaine them, may be to the eye of flesh and blood an uncomely sight, but in the eye of God our face will then appear most beautiful. Let then this fiery zeal of Charity, burn, black, taste, discolour you, so that with a good conscience you can take up those words after *St. Paul*, *Quotidie morior fratres propter gloriam vestram*, as the old Translator renders it.

As if he had said, for your salvation, and your conversion which is my glory as well as yours, I suffer within, without many things; I am discoloured, black, and without beauty; *quotidie morior*, I carry the face of death. This, saith *Bernard*, is to be burnt and discolour'd by the Sun, to be inflam'd with brotherly charity, to weep with those that weep, to be weak with those who are weak, and to burn with those who are offended, and to do all he can, that the scandals may be removed.

But that word *Morior*, I die, hath an Emphasis in it; for no man dies with this Zeal, but he that dies to himself, to his own profits and honours, and all worldly glory and beauty. Not seeking these things which are his own, but which are *Jesus Christ*, and his Neighbours, and would be content to spend his wealth, his wit, his blood, his life, for that end. This is the man that may truly say, *Decoloravit me Sol*: For who is so much discolour'd

and

Deut. 9. 17.
Num. 10. 10.
2 Sam. 6. 14.

Joh. 18. 10.
Luk. 9. 55.

Psa. 69. 9.
Joh. 2. 15.

Isa. 53. 2.
Isa. 9. 7.

Gal. 4. 18.
Phil. 2. 21.
Ezek. 2. 6.

1 Cor. 15. 31.

Serm. 28 in
Cant.
2 Cor. 11. 29.

1 Cor. 10. 24.

and pale, as a man so dead? Now such a death proceeds from Love and Zeal: Love being as strong as death, killing the Lover, to give life to the Beloved; but yet while he thus dyes to himself, he lives happily; for he lives to his God, and shall live with him for ever and ever. *Amen.*

Cant. 8. 6.

The Quarrel of the Sons of the Church.

The Song of Solomon, cap. 1. ver. 6.

My Mothers children were angry with me.

THE Spouse of Christ is most like, most unlike a Woman: Unlike in the confession of her deformity, *Black I am*: But yet like again in the setting forth her beauty, *Yet comely*. Unlike again in the manner of the discovery of her imperfections; for she begins with it, and doth it willingly: As for her beauty, she speaks sparingly of it, and modestly, intimating it to be only such which might vindicate her from scorn, since it could not allure the eyes of the Daughters of Jerusalem. *A fool I was in glorying, but ye have compelled me*; foolish perhaps this vindication of her beauty might seem, but she was forced unto it.

2 Cor. 12. 11.

For upon the view of her face discolour'd by infirmity, sorrow, and sorrow'd with affliction, she was (and a greater trouble cannot befall a woman) in danger of contempt: And therefore averruncat, intreats all her Lovers not to look so disdainfully upon her, at least not to swell every Mole into a wenne, and every Moat into a Beam. For this blackness, besides those causes before recited, had one meerely external brought upon her from her ungracious Children. *Nigredinem fervor persecutionis, non conversationis pudor innoxius*; her afflictions and persecutions, her wrongs, disgraces, and discourtesies received from her own, were like the direct beams of that fountain of light bearing on the head of fainting Jonah, that scorch'd her, and made her Moorish. They were not Aliens, but Sons that set this *syux*; and because they have dealt so roundly with my Mother, and yours, I desire your Christian patience, while I deale roundly with them. A fathers danger made a dumb Child speak; and a Mothers infamy hath unloosed the tongue of an obedient Sonne. 'Tis a Sword to my Soule, that my Mother should justly complaine, *My Mothers Sonnes were angry with Me.*

Bern. in Cant. Serm. 28.

Jon. 4. 8.

In which Complaint we have to consider

1. The Mother.
2. The Children.
3. Their Frowardness.
4. The object of it, The Mother.

1. The Mother is the Catholick Church: *Hierusalem from above, which is the Mather of us all.*

Gal. 4. 26.

2. Her children are those sons and daughters which were born to her in Baptism, foster'd by the Ministry, nursed up by the sincere milk of the Word, strengthened by the body and blood of Christ, and to be corrected to, when they do amiss, by her Discipline, a Rod sometimes being as fit for a Child as bread.

3. Their

Gen. 49. 7.
Vulgar.
Transl.

3. Their ill condition is, *That they grew angry*, nay, incensed with anger, *irā accensī*, nay, so cholerick and hot, that *pugnauerunt*, they fought, 'twas but a word and a blow with them; anger was the the Root, but quarrelling the fruit: *But caused be their anger, for it was fierce; and their wrath, for it was cruel.*

4. And so much the more cruel, if you reflect upon the Object, *Me*, their own Mother, to whom pity and compassion, not anger, was due,

Every word to me seems an aggravation of their fault; Children they were, and therefore ought love and obedience; sons of one womb, and therefore by nature bound to agree; or if not so kind as they ought, yet not to be enraged to quarrel and fight; especially since all their anger and blowes are interpreted, what fair pretences soever may be made for it, to be against her; they sons in the plural, many false Brethren combin'd, she but one silly woman, yet a Mother.

Vigil. Ex. 2.

Egrēgiā vērō laudem, & spolia amplā; a very worthy act, and manlike exploit no question!

Una dolo virūm si fāmīna vīcta, that they many and ungracious children should set upon, and abuse their poor Mother: First then I will speak of her, then of her ungracious sons.

Cant. 8. 1.

Hof. 2. 19, 20.

1. The Church of God in his Book hath many specious Titles, some in respect to him, others in respect to us. *To him she is a Spouse*, ever since her elder brother became her Kinsman in the flesh; ever since he betrothed her in righteousness and judgement, and loving-kindness, and mercies unto himself for ever. But to all us she is a common Mother, doing all the Offices of a kind parent to us; as then we are beholding to our parents for our natural life and well-being, so are we bound to this good Mother for our spiritual life and well-being; from the one we are meer men, by the means of the other Christian men: And it had been better for us never to have been born, had we not been by her Ministry re-born: For as men we had been miserable, *dāmonis prius quam nati*; the disobedience of our Grandfire Adam had involved every Mothers son of us in the guilt of sin and punishment. With Job, we should have had good Reason to have *curst* that day in which it was said a Man-child was born into the world, and wished that a cloud might perpetually dwell upon it, since our Nativity was of the Land of Canaan; our father at best but an Amorite, and our mother a Hittite; father and mother, and children accursed for eating the forbidden fruit.

Job 3. 3, 4, 5.

Ezek. 16. 3.

Ephes. 2. 4.

Ezek. 16. 4.

But the day of our New Birth it pleased our heavenly Father to make the time of love, proceeding from the riches of his ineffable mercy. Then he purposed *callere filium*, not to expose, as those cruel Fathers among the Heathens, the New-born Babe, but to take from the Earth the Infant, and put them into the Lap of his dear Wife, the Church; *that their Navel might be cut, that they might be washed with water, suppled, salted, swaddled*; that however through their own default they could not be his children by Nature, yet through Grace they should be his Adopted sons, and so once again, as I may so say, naturalized and enabled to receive that inheritance which they had lost.

Rom. 8. 16, 17.

Eph. 1. 2, 23.

Ephes. 4. 4, 5.

Despise then your Birth-day in comparison of this Nativity, and rejoyce on that day in which you were made a son of this Mother; then it was, and not before you were made sons of your Father in heaven; and if sons, then heirs, heirs annexed with Christ. Then it was, and not before you were made one body, by reason of that one spirit, by which you are conjoined together in this one body, and so the head. Our Baptism was the door by which you entered; the profession of one faith, the Note and Cognizance of distinction, and the

the sincere Homage you do this one Lord, the assurance of your Filiation; the Spirit effectually quickned, Baptism admitted, your profession and faith manifests your obedience, gives assurance that you are her sons.

Which that you may be better enabled to perform, consider how indulgent ever since you were washed, this kind Mother hath been unto you. She hath swaddled you her self, born with much sluttury in you: she hath drawn forth unto you *ὑπομαστές*, the two Bottles of her Breasts, the two Testaments, stoop'd, though a Queen, yet to be a Nursing-mother, fed you with Milk while ye were children, and stronger meat since you came to be men; at no time she can be said to have forgotten her child. Love calls for love, affection requires mutual affection, her Motherly care, Reverence and Obedience: peevishness and frowardness, stomach and anger toward a Mother, are Arguments of little grace and piety; and yet even to these, such is her charity, she shews her affection, renounce them utterly she will not, nor quite and clean cast them off, and cast them out of her Family; still she acknowledgeth them for her children, and here calls them sons, Her Mothers sons.

Triphiodorus.
Psal. 45.
1 Pet. 2. 2.
Heb. 5. 14.

2. My Mothers sons.

You know now who the Mother is, and what she hath done for you, next take notice of her children; some of these are graceless, others, gracious sons; some of these are angry, cholerick, hasty Zelots, others are of a calm, meek, cool, sober spirit: Among the first kind, some profess the same faith with her, but not wholly, not entirely, and these are Hereticks: Others adde to her Faith, their own Inventions, Imaginations, Fancies, Doctrines, and these are Will-worshippers, Sectaries: Others profess the whole saving-faith, but not in Unity, and such are Scismaticks: Others profess the whole faith in conformity, perhaps, but not in sincerity, and sanctity of life, and such are Hypocrites, and practical Atheists, to whom, yet while they are Professors, she vouchsafes the name of sons.

Her gracious sons are those only, that profess the whole saving Truth in Unity, in Sincerity, and conscientious Obedience, whose life is an honour to their Faith, and whose Faith hath a strong and effectual influence upon their life. Now of these true believers she complains not, 'tis of the outward Professors, whether Hereticks, Schismaticks, or profane persons, these are those angry, waspish Zelots, yet these in charity she holds for sons: Whether they be obedient sons or no, is not the question; for that is confessed they are not, and wished they were; the sole doubt is, whether they may be said to be of the Family.

Dissenters there are on both hands; Rome ejects all those for sons, who are not born in her womb; and the Brethren of separation will acknowledge none for children, who are not nursed up at their breasts, and dandled upon their knees: Zeal hath transported them both beyond the truth, in the midst it lies, and this it is.

The Husband of this our Mother, is Christ, the Household is the Church, to whose Family men belong either visibly or mystically, these are commonly called either the visible or mystical Members of this Society: The mystical Society is that company whom Christ doth animate, and formalize with his own Spirit, being truly united to him; and of this Corporation, not Hypocrites, nor Hereticks, nor profane persons are parts and members; the Reasons for it are evident.

1. They are but as ill humours in the body, which though in the body, yet are not any true parts of the body, no more are these.

U u u

2. Nothing

2. Nothing is truly and formally that whose name it bears, *quando dici-
tur cum terminis diminutive*; when a term of limitation, restriction, or dimi-
nution is added to it; as a dead man, is not truly a man; a painted City, is
not truly a City. Thus it is here, members these are, but dead members; Chri-
stians they are, but painted Christians; not therefore living members of
Christ's body, not truly Christians; in name they are, and not
farther.

3. There is no true and mystical member of Christ's body which receives
not a vital influx from the head; but Infidels and wicked men receive not this
vital influence, and therefore they cannot be parts of that body which Christ
doth quicken with his Spirit.

Joh. 8. 44.

4. At the same time the same man cannot be a member of Christ and the
Devil; but profane and heretical persons *quasi tales*, are by Saint John,
reckon'd to be *servants and sons of that evil spirit*; and therefore truly
they belong not to Christ, nor are really the Sonnes of our Mother.

1 Cor. 13. 7.

1 Cor. 4. 5.

5. But besides this Mystical, there be other Visible parts of this Society,
that communicate in the outward profession of these Heavenly verities, who
in regard of the close and inward disposition of their minds, and outward
conversation, I adde, in regard of some parts of their very profession, are
most worthily hateful in the eyes of Almighty God, and the eyes of the found-
er part of the Visible Church execrable; and yet Truth and Charity bids us
call these our *Mother's sons*: Call them, so I say, equivocally, as we call a
wooden Leg, or a glass Eye, a part of the body, which in truth are not such. And
could we as easily and certainly discern that they are but asceticious and coun-
terfeits, as we can that Leg to be of wood, and that Eye of glass, we would not
call them so neither. But that Charity *tho' bids us hope all things, and
believe all things*, commands us not to eject and damn any before the time:
The Hypocrite we can never discern; the profane man is an object of our hope
and compassion; the Heretic may come to the knowledge of the truth; and
therefore we are bound to esteem them Brethren, whom our Mother
calls sons.

1 Cor. 5. 1.

Ver. 12.

A man hath a rotten Leg, a gangred and corrupted Arm, Is it not for all
that a part of his body? an unsound part I confess, but a part though. I would
ask, Whether the *infectious Corinthian*, before he was cast out, were of that
Church or not? If not, then they had no power to cast him out. *For what
have we to do*, (saith the Apostle) *to judge those who are without*? If he
were in the Church, as he was, for within he must be, before he could be cast
out; then possible it is for a profane person to be a member of a Visible Church;
or which is all one, a son of our Mother; not by Merit, not by Election, but
by Tale, and outward profession.

Matth. 13. 47.

Matth. 3. 12.

Mat. 13. 24. &

Ver. 23. 8.

Chap. 25. 2.

And what can our Saviour mean else, *When he likens the Kingdom of God
to a Net cast into the Sea, into which all that comes, neither is, nor seems to
be Fish*: To a Floor, in which there is Wheat and Chaffe: To a Field, where-
in are Tares and Wheat: To the ground, that received and rejected the seed:
To the Virgins, of which, five were wise, and five were foolish. Of different
kinds they were, yet both in the same Net, in the same Floor, in the same Field,
and Ground, in the same Kingdom. All which, it cannot be denied, are Resem-
blances of the Church, and therefore may, as they did, receive good and bad.

The good principally, fully, intrinsically, absolutely are acknowledged to
be our Mother's sons, her first-born, that shall go away with the blessing: To
the other she is but *Mother putative*, a supposed Mother; and they, as the
Lawyers, speak *Mulier*, or Supposititious; Children, and with her legitimate
sons, they shall not inherit: Both which *Bezzar* hath well expressed;
Ecclesia precipua, & ex intentione sua fidelis salutem colligit, &c. Cum au-
tem

sem aliqui admiscuntur filii, qui verè non credunt, id accidit prater intentionem Ecclesie; si enim eos nosse possit, nunquam admitteret, aut casu admissos continuo excluderet.

Bull. de Eccle-
sia Milit. lib. 3.
cap. 10.

Down then with those high thoughts with which many a Pharisee is transported, who out of a contemplation of his own purity, stands apart, and disdains a poor Publican, rejects utterly his company and society, as if he were pitch that may not be touch't; or an infirm sheep, which the sound may not approach without danger. This was the furious zeal of the Pelagians of old, and the off-spring of Donatus and Luciferius in our dayes, who have dis-
famed this our Mother for a Strumpet, and Bastardiz'd her Children.

Luke 18. 11.

Parent sibi scalas, & ascendant in Calum sals; for we may not be admitted to their company: Well then, after we will come, and upon the sight of our defects call for a Psalm of mercy, upon the hearty recital of which, we have great hope our good Father will forget our imperfections, and our kind Mother will bestow upon us her absolution and blessing. Foolish men, to suppose unholy children could not be found in so holy an Assembly, nothing remembring that Cham was in the Ark as well as Sem, unclean Beasts as well as clean; and that a venomous Toad may lie under the consecrated stones of the Temple.

Aug.

Psal. 51. 1.

Gen. 7. 8.

It had been therefore their Charity not to have renounced us, till we had renounced Christ; and their duty not to have made a Nullity in their Mothers Marriage, for the disobedience of her sons; yea, and wisdom also, lest at unawares they make themselves no Christians; because in her womb it was, that most of them were first conceived, and nursed up at her breasts, and esteemed children of God; either then they must acknowledge her Christendom, or deny their Sonship, which many of them do not, nor will not.

Say she were weak, poor, ragged, black in their eye in her personal defects, blackish in her Ecclesiastical Ornaments; yet she was their Mother, we their Brethren; pity had been better than stomach; prayers, than separation; as putative sons of our common mother they might safely have taken us, and so eat and drunk without sin in our company, could not their Charity have been inflamed to that degree to have accounted us zealous Brethren.

And because I am fallen upon this point of Separation, I shall freely impart a little more largely my thoughts about it. That which can give a jutt cause to separate, is reducible to these two Heads; Errors in Life, or else Errors in Doctrine.

1. As touching Errors of Life, the Apostle gives us this command, Have not any fellowship with the unfruitful works of darkness; for what communion hath light with darkness? Christ with Belial? God with Mammon? But observe here, the Apostle names the works of darkness, not the Men: To withdraw from the persons when they walk inordinately, is sober wisdom; but to say to such, Stand apart, for I am holier than thou, Pharisaisme; for the works, they are absolutely to be avoided: To do the same which a wicked man does, to give counsel, assistance, approbation, commendation to a leud act; not to restrain when it lies in our power another mans malice or wickedness, is no question to communicate with the works of darkness. And he who will walk honestly, will neither have such a heart, nor such a hand, nor such a tongue; not such a heart to consent; not such a hand to commend; not such a hand to co-operate with an evil doer.

Ephes. 5. 10.

Isa. 65. 5.

But for the persons, it is not so easie to avoid, nor indeed so necessary in that sense as many strait-laced men conceive; for wicked men are to be con-

considered as Members of a civil society, or of that society which is called the Church.

Gen. 20.
Gen. 19.
Gen. 31.
1 Cor. 7. 13.
1 Cor. 5. 10.
Isa. 52. 5.

As Members of the society of mankind, a common fellowship may, and must sometimes be retained with them for Commerce, for civil peace, for the performance of all outward Courtesies of love, *usque ad Aras*. Abraham made a Covenant with Abimelech, Jacob with Laban, Lot conversed with the Sodomites; the believing Wife was not to depart from the unbelieving husband. Simply the society of wicked men is not to be avoided; for then we must go out of the World, as saith the Apostle; only care must be taken that we be not the worse for their company, that the Name of God be not thereby blasphemed.

But let men be considered as our Mothers sons, that is, as Members of some particular Church; and then before we refuse to communicate with them, these three Directions would be diligently observed and remembered.

Perk. in Jude.
Mat. 23. 1.

1. Whether the faults imputed to the Mother lie not in the wicked lives of the Priests and People; if that appear, to separate is not lawful; for the Scribes and Pharisees sat in Moses seat, and yet Christ commanded that they be heard. Many evil Priests there were in Israel, yet the people for their sakes refrained not from the Sacrifice of the Lord.

2. Whether the Church erre in matter of Religion; then we must consider whether the Errour lie in a more weighty, substantial Doctrine, or else in some lighter or circumstantial matter.

1 Cor. 3. 15.

First, If it be a matter of less importance, such as St. Paul calls *Hay, Wood and Stubble*, then we may not separate; for there may salvation be had in such a Church.

Secondly, Yea, but what if this Error lie in the foundation or substance of Doctrine; then it is easily to be considered,

3. Whether this Errour proceed of frailty, and is defended only with a peaceable and docible mind, or else be pertinaciously and obstinately maintained.

Gal. 1. 6.

1 Cor. 15. 12.

1. If upon frailty only, it may be suffered with hope that God in his good time will reveal the truth: The Church of Galatia was through frailty quickly turned to another Gospel, and erred in the foundation, expelling justification by the works of the Law. The Church of Corinth denied an Article, the Resurrection; yet Saint Paul writes to both, as unto Churches of Christ.

1 Cor. 6. 17.

1 Tim. 4. 5.

2. But if the Errour lie in the foundation, and is defended with a pertinacy and obstinacy, then a separation may be made with a good conscience; then we need not esteem them our Mothers sons: Then that place of the Corinthians out of the Prophet is aptly urged, *Come out from among them, and be you separate*, and that counsel which Saint Paul gives Timothy, *If any man teach otherwise, and consent not to the wholesome Doctrine, from such separate thy self*: Yea, his own Example comes home to the purpose, *Acts 19. 19*. Yet before we may pass this harsh censure of obstinacy and pertinacy upon any Church, it is necessary that there be not a proud and rash, but an humble and prudent Examination of the Doctrine; not a heady, factious and tumultuous, but a discreet, legal and peaceable conviction: Lastly, not the Vote of private men, but a grave Censure of a lawful assembled Synod.

This being the naked truth, doth easily discover the weakness and rashness of those Zelots who have departed from our Mother, and separated from her children; for who can with a good conscience fasten this upon the Church of England?

For

For let the worst be admitted that can be said; be it that the lives of the Professors were not comely, nor such as becomes the Gospel; (though it becomes him that throws a stone, to take heed lest it fall not on his own Noddle) yet our dislike and disclaiming such works of darkness, shews our separation from them sufficiently: And that there were those who mourned in Zion for what was amiss in execution, and prayed for, and wished, and endeavoured a Reformation, and yet never separated as much as they who in an undiscerning zeal have removed farthest; this may justify us in the first case.

As for the quarrel that is pretended to the Service, Ceremonies, and Discipline, it is but the Structure and Edifice; nay scarce that, rather about the Hangings, Furniture and Government of the House; for which no wise man ought to contend to a separation, so long as all things are done decently, and in order. 1 Cor. 14. 40.

In the foundation no Error can be shewed; a false Heretick may asperse her as an *Arian*, an *Arrian*, a *Socinian*, or some such Monster; but the bare Sectary hath not impeached her; she never yet was for her affirmative Articles, no not by the *Papist* convicted, much less in a lawful Synod censured; and therefore there is no just cause given of separation, nor yet that her Mothers sons should be so angry with her, which yet is the unkindness she here complains of:

3. My Mothers sons were angry with me.

Man is like a Ship at Sea; Reason is the Pilot, the Passions the Oars and Sails, or rather the Winds that drive it; so long as these be useful, and blow fair and gently, on the Vessel passes merrily, and at last arrives safely at the Port: But if these Winds begin to be boisterous and rough, then nor Oar, nor Sail is of any great use; nor the Pilots hand shall be so far able to steer the Ship, that it fall not upon some Rock, that it split not, that it sink not. Now among these windy passions, there is none so tempestuous, none so furious, as that of anger; for what is anger else for the time, but a short madness? for it doth ἀνδραγιστὴν τὸν ἀνθρώπον, turn a man for the time into a Beast, ousting him of the use of Reason. The people were angry with St. Paul, they rent their cloaks, and cast dirt into the Air; what could mad Bulls have done more in their Rage? Yea, so far it puts him from his Reason, that he violates the Law of justice; for what Judge being blinded with it, ever gave a just sentence? The wrath of man works not the righteousness of God; because the mind of man that is troubled with it, discerns every fault presented to it, as through a Mist, which transmits the Object not in its just proportion, but far bigger than it is: It did so here, presented the Mothers spots to the sons eyes as blains; and therefore she had Reason to complain that they were angry.

Of angry people all are not alike; Aristotle hath set them in three Ranks; there be saith he, ὀξύχολοι, πικροὶ, χολαῖοι. Acuti, amari, difficiles, sharp, bitter, implacable people: The first of these sting as Bees, the second as Wasps, the third as Hornets: The first burns as fire in stubble, the second glows as fire in Iron, the third lives long as fire raked up in Embers.

1. The first are a sort of Choleric men, who have a great bag of gall, and yellow choler, into which an occasion of anger falling by chance, is as a spark that lights in powder, that presently rises in your face. The ground of sudden heat is commonly envy, emulation, grudging, which hath for its object the prosperous and flourishing estate of another. This fills

Clem. Alex.

Act. 22. 22, 23.

Jam. 1. 20.

Arist. Ethic.
lib. 4. cap. 5.

Luk. 15. 28.

fills men to the eyes, and in the eyes it sits, and by those windows it looks forth, and wheresoever it sees a blessing, displeas'd it is, if God do not curse. The Elder Brother in the Gospel, when he heard *melody and dancing in his Fathers house*, and heard of the *Ring, and Robe, and fat Calf killed by the Father to welcome home his lost son*, he was angry at the matter, and would not go in. Thus far go the *Acari*, even good-natur'd men.

2. But the second sort are far worse, those *μικροί*, or *Amari*, who have an equal share of black and yellow choler; Men that are not very soon angry, nor yet very soon pleased: As their heat is longer kindling, so it is longer ere it go out; much like Old Rotten Wood, which once on fire, will burn Day and Night. This commonly ends in malice and bitterness.

Thom. 2. 2. c. 9.
158. Art. 7.

3. But yet these bitter men, are not half so bad as those who are *χαλκωοί*, or *δυσκολοί*, who have more spleen than gall; that once angry, will never be pacified. In them the cold *Saturnine* humour is not apt to be heated; yet as cold water it may be made to boyle, and then scald as much as fire. This by *Nyssen* is call'd *fury*; by *Gregory*, *The tumour of the heart*; which is not properly pride, but the endeavor and attempt of a man to be revenged.

Of which kinde of these angry people the Spouse here speaks, it is not easie to determine, since Translators differ, and the effects differ also: For some read *inflammati*, some *incensi*; the vulgar goes farther, *pugnauerunt*. It puts me to think, that the Church might have many ungracious discontented Sons, all Opponents to their Mother, yet upon different occasions; some who upon envy, some who on malice, some who on pride, were inflam'd against her.

Her Prosperity and Dowry was the object of their envy; Her Discipline and Order, of their malice and bitterness; Her Officers or Prelates, of their tumour and pride. Their pride was such, that it suggested a Parity; their malice so great, that it call'd for an Anarchy; their envy so blinded, that it dream'd of a Community. Against which whatsoever they saw in practice, made them angry, inflam'd them, incens'd them, brought them to be implacable, *they fought*.

How little reason there was for her Children to be angry for her Discipline, Orders, or Constitutions, with her Officers and Prelates, I shall shew at large in a discourse by it self. At this time I shall only justify her Dowry and Maintenance.

Act. 5. 4.

This was conferr'd upon her, either by the bounty of Princes and Benefactors; or else by the indulgence of Heaven. The first was a free gift, and voluntary; she layes no claim to it, till it was given; for *while it was their own, was it not in their own power?* They might have kept it without sinne at pleasure. But being once given, *Justinian* tells us, that God was the proprietary, the Goods were his; *Quia in Dei sunt bonis, over that which is Gods, man can have no power*; and therefore can nor alienate them, nor take them away.

Mal. 3. 8.

The Dowry which God made over unto her, was Tithes: In that he had right. Right indeed he hath to all; but he is content we enjoy the Nine parts; conditionally, we pay the Tenth to him. In the Prophet *Malachi* he layes his claim, *All Tithes are mine*; and upon it he calls for payment, *Bring in all Tithes into my store-house*; where he assigns the Priest to be his Receiver; and is very angry when they are with-held; *Will a man spoile his God?*

Men are very much mistaken, when they conceive a Tenth to be paid as a meere stipend to the Priest: They should look further; and remember it is

is Gods Tribute, his due debt, an offering of Thanksgiving and gratitude, for blessing the whole Harvest. And is the Priests no other way than by Gods Assignment, he Ordaining that he should receive it in his Name, and take it for his wages, for doing his work.

This Dowry was not denyed our Mother in the Law of Nature; *Abraham* paid it; *Jacob* vow'd it; and 'tis very likely that *Abel* before both gave it; for the *Septuagints* Translation favours a division, which is more apt for the Quantity, than Quality. *ἡ δὲ ἑσθία ἀνέστηντος; ἡ δὲ δὲ αὐτὸς δίδωκε;* If thou bring thy offering aright, and dividest not aright, be quiet. Under the Law for payment there can be no question; and by what Law soever payable, I am sure, not by the Ceremonial; for Tithes were no Types. And in the beginning of the Gospel a Command there is, *Hac oportet*

Gen. 14. 20.

Gen. 28. 22.

Gen. 4. 7.

Mat. 23. 23.

Over and above I shall adde thus much; that even the light of Nature taught the Heathens to pay this part; and no other to their Gods, who yet were no Gods: *Festus* shall speak for the *Romans*, *Decima quæq; veteres dist. sic offerebant*: *Didymus* in *Hierocration* for the *Greeks*, *ἵδου ἡ τὰ θεῶν τὴν δαπάνην; ἡ ἀνέστηντος τοῦ δαῖτος ἡ δαπάνη*. 'Twas not then to some Deities; by some people, and sometimes only, and of some things only, as the Author of the History of Tithes would make us believe. But it was to those Deities indefinitely, by all people in *Rome*, in *Greece*, among the *Romans* *Veteres* the Ancients did it; and among the *Greeks* it was; not a custom in some parts, but *ἡ δὲ ἑσθία ἀνέστηντος*, a Greek custom; yea, and of all things *ἡ ἀνέστηντος*, *Quæq;* and that which is punctually to the purpose; for the *Quota pars*, the oblation or payment was the *Decima*; the *Argentum*, The Tithe. These two Testimonies were so evident, that the Divine *Scaliger* with his Pupil, knew not what to Answer, till boldly and enviously they mended or rather mair'd the Record; the one, for *Dijs*, reading *Uni Herculi*; the other, blotted out the Note of Universality, *Quæq;* Which coulde let it be granted to any Lawyer, when an Evidence or Record is produc'd, let it but lie in his power to put out or put in what words he pleases, and he may shape any case to his own turn. That which I intend to inferre out of these or the like Testimonies, for they are many, is this, That in the judgement of the Heathen the Tenth was Gods part; that Reason taught them to pay it, and they did pay it to their Gods; that their Priests received it, employed it to Divine uses, and were maintained by it. So that it is not a portion due by a positive Law only, but by a Dictate of Natural Reason.

Cic. ab ipso
Seld. cap. 3. de
Dec.

I have reserv'd Saint *Pauls* Argument to the last, as that in which there is the greatest force, *Heb. 7. 3. 6.* The Apostle is to prove *Melchizedeck* to be a Priest, and a greater Priest than *Levi*. His *Medimus* to induce those conclusions are two; *Melchizedecks* Benediction and Decimation of *Abraham*; He blessed him; ergo, *ἡ δὲ δαπάνη*; not took what he would give, but out of his power Tith'd *Abraham*, therefore the greater Priest.

Ver. 6:7.

Whether it were the Spoyles, or all the Spoyles, or the Spoyles alone, or of all his goods (though it is most likely to be of this last) for *vers. 2.* The Apostle saith, He gave a tenth part of all; and after addes, *vers. 4.* That he gave even the tenth of the Spoyles; that over and above, I dispute not; for it is enough to my purpose, that *Abraham* tith'd that out of right he tith'd *Abraham*, be they tenth of Spoyles or other Goods.

For out of this Apostolical Logique it seems to me, that to Tithe and receive Tithes, belongs to the Priesthood *καὶ δὲ πῶτον* reciprocally; as if he, that by right receives Tithes, must be a Priest, and none but a Priest must receive

receive Tithes. The consequent of which will be, That since *Melchizelecks* Priesthood remains for ever, those also which externally execute that function, shall also continue to the end of the world, and have right to *Melchizelecks* portion, the tenth.

1 Cor. 9. 14.

Add to this Saint Pauls position, viz. *Even so hath God Ordained, that those which preach the Gospel should live of the Gospel.* The whole Scope of the precedent words, is, that the Minister have a sufficient maintenance. Which lest any man should interpret an arbitrary stipend or Contribution, in this verse he closes all his instances with *ὁὗτος ὁ ἀνταξίς*, *Even so God hath ordained*, an Ordinance then, a positive Law there is for it, not only a deduction out of the principle and equity of Reason; for no man ever yet call'd that *ἀνταξίς*, an Order: But such a one is not evidently extant in the New Testament for the *Quota pars*; and therefore that Order and Constitution that God once gave to the Jew for Tithes, must be that Order, to continue for ever; since the claim upon which it is demanded; and the end for which it is to be paid, is to continue for ever.

This plea here put in for my Mothers Dowry, would I know, have been censur'd at another time as treading too much inward; but since he that puts it in, hath no benefit by it, nor is like to have, I hope it will receive the more candid interpretation, as proceeding, which it doth, from a love to Truth, and not to any Interest. And I hope, that they who were wont to cry so loud against our Mothers Dowry, will not take this plea in ill part; since now they live and thrive upon it, and grow thereby as faire and fat, and well liking as any of her former Children. Now I hope they will be no longer angry with her Dowry. The out-cry is still'd, the noyse is over, ever since it came to their hands.

CONCLUSION.

Jer. 10. 23.

God the searcher of all hearts knows that I take no delight in Recriminations; and therefore have but only touch'd this sore with a Ladies hand, O Lord I know that the way of man is not in himself, it is not in man that walks to direct his steps. The raging flame about our Mothers Dowry, and other privileges will not be quenched, so long as man consults with his own corrupt Heart. God therefore is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of these forward and angry brethren in my prayers; that God would give unto them the Spirit of Wisdom and Revelation in the knowledge of him, and that the eyes of their understanding may be enlightened.

Rom. 1. 9.
Col. 1. 9.

In Cant. Serm.
29.

Mat. 5. 22.

Suet.

Mat. 26. 49.

Psal. 55. 12, 13,
14.

That they may lay to heart Bernards Note, viz. That it is *The Son by the Mothers side*, not the Fathers who are angry; I forbear to press it in his words. Next, that their anger is *inū*, Causeless, in this, or other respects, as the Learned of our Church have abundantly proved. Lastly, that this unkindness had been better taken, had it come from another. Cruelty and hard measure though ever grievous, yet it alwayes receives an aggravation from the quality of the person that offers it; *ὁ οὐ τίσυτο*. A stab from *Brutus* went deeper to *Cæsars* heart, than all the blows of the other Senators; and one traytious kiss from the lips of *Judas*, was more unkindly taken, than all the blows and stripes of the Jews; at those, as a Lamb, Christ he was silent; at this he expostulates; *Judas, betrayest thou?* How passionately doth David complain! *It was not an enemy that reproached me, then I could have borne it; neither was it he that hated me, that did magnifie himself against me, then I would have hid my self from him; But it was thou, a man, my equal, my guide, and mine acquaintance: we*

took

took sweet Coun'el together, and walked in the House of G O D as Friends.

Our Mother may in the same pathetical words melt upon her Children, and melt them if possible into compassion. It was not an enemy from Rome or Tiber, that hath loaded her with reproaches, for then she could have borne it; neither was it a Cain that imbrued his hands in her Abels blood; no Esau that hated his brother, or struggled with him before he was born: that rose up against me; for then with the Woman in the Revelation, I might have took my self to the wilderness, till the anger had been overpassed: But they my Children, equally born in my womb, with equal care Nurst up at my breasts, companions of the same faith, and the same Table, those who took sweet counsel, and walked in the House of God as friends, these are the men who in anger have lift up their heele against me. My Masters words I see are verified, *Tradet frater fratrem: And a mans enemies shall be those of his own house*: which is that which most grieves the Mother, because

ἔδεν μὴ ζῶν ἕλκος ἢ φίλος ἀδικοῦν.

Gen. 4. & 32.

Rev. 12. 6.

Mat. 20. 21, 23.

Sophoc.

No wound so deep, as is that of an injurious friend.

I know the Spirit of the Gospel is a coole, calme, milde, charitable Spirit; and therefore far different from that of *Elijah*, being both Legal and Prophetique, whence I willingly pass by the following verse. The effects which their anger hath wrought upon the true sons of this our mother, are Noble and Christian.

1. Their anger hath sadly set us to think upon a greater and higher, without which their wrath and Rage could never have hurt us. Our Father in heaven was justly angry with us, we acknowledge and confess it. There were amongst us some that were more busied with the flesh-hook, than careful for the Sacrifice. The Key was too easily turn'd to let in unworthy persons; and not turn'd, as it ought to be, upon scandalous and unworthy sinners. The Sacred Laws of our Mother were slighted, neglected, scorned. The *Sat* we were of the earth; but *evaninus*, we became light persons and unfavoury; and therefore Gods anger hath justly taken hold of us; *devised he hath a device against us; hath watched upon the evil, and brought it to pass*: The punishment answers the sinne, as the Wax the Seale. *Habetis jam confitentem reum*; and while you sit down and smile, and make your advantage of it, we will sit down in the dust, and mourn, and petition our Father in Heaven for pardon and mercy, nothing doubting but he will at last remove his anger, and our reproach.

1 Sam. 2. 14.

Mat. 5. 13.

Zach. 1. 5.

2. But then there must be a Reformation also; for our Humiliation without a Reformation, will never avert our Fathers jealousy. And this, I perswade my self, all the pious and devout sonnes of my Mother have vowed, and intend to performe. They resolve to be more careful in their respective Callings, more exemplary in their lives, more studious of their mothers peace; in a word, to pass their time, that the very anger of their enemies shall be turn'd into love.

3. Till this come to pass, we will submit to the wrath of God, and anger of men with patience. In these troubles we have lost our Wealth, our Dignities, our temporal Goods, but we have not lost our patience; and so long as we retain that, we are sure to possess our souls, a possession more precious than any that the world can give. And to perswade us to retain this, there be divers Reasons, but these especially.

Luk. 21. 19.

1. Because that *συμφορὴ* are *ἁμαρτίαι* that which our impatience hath mis-named a cross or loss, is from God. The wisdom of God sen is it, hi

A a a

power

power over-rules it, his providence dispenseth it in what measure, and to what person he pleaseth. Fortune, want of good take heed, malice of enemies, Revenge, Ambition, or Covetousness, are but empty words; it is Ignorance that hath set them in the Rank of prime causes: For *there is no evil in the City* (be it by War, Oppression, or Depopulation) *but God in justice hath done it.* To that hand Job looks, when he was smitten and Robb'd; Men did it, but God so order'd: *God, saith he, hath given, and God hath taken.* To that providence David, when Shimei cursed; *God hath sent Shimei to curse David.* To this eye Joseph, when his Brethren out of malice sold him; *God sent me into Egypt.* And this consideration may exceedingly abate the edge of all that we call evil, that thy sufferings are from God, from thy God. From God; and therefore must be, whatsoever thou thinkest of them, good; for *el dei nostra dispo, in boni dei.* From thy God, and therefore must be for thy good; for *all things work together for good to those which love God, even sinners, and all.*

2. The Wine is indeed red; but the Cup is in his hand, and he measures it out by Cups, that every one of his Family may have his portion. The potion may seem very unpleasant in the taking, and troublesome in the operation, but being temper'd by so skilful a hand, it must be wholesome and healthful.

That you may know we drink it with the greater patience, assured we are that it is administred for that end that other Physical potions are, viz. to remove some ill humour, that did affect, or rather disaffect the soul. Man is a diseased Creature, sick of an infirmity in his understanding, in his Will, in his affections; and affliction is *Medicina anime*, a Sovereign medicine for all these, upon which experience hath set *Probatum est.*

The first infirmity is in the understanding; in prosperity so weak-eyed man is, that he sees not clearly his way to heaven: *Give me not Riches, saith Solomon, lest I forget God.* Now *Schola crucis, schola lucis*; the Rod gives wisdom, and affliction gives understanding. By experience we finde, that the wits of men are in necessity sharpest; and no man, I hope, will take it ill to be made *wiser* day by day.

The next defect is in the Will, by which men are not only prone to, but wilfully set on mischief. Now in hard times this Obstinacy is very much mended: For as the dew falls most in the night, so the sweet dews of grace descend most frequently in the nights of sadness. Stories assure us, That the lives of Gods Servants have been then most holy, then their words more milde and chaste, their behaviour more modest, their prayers more frequent and fervent, their peace within most comfortable, when God hath given them this drink of deadly Wine. And I dare say, these have been the effects which our late sufferings have wrought in every pious soul. They may be then the more patiently endured, which have carried away so much perverseness and wilfulness.

Our afflictions have their sickness also; a softness there is in us, whereby we yield to all difficulties; and wantonness, whereby we thirst after pleasing sensualities; so that our courage for God is cooled, and our love to God abated. But afflictions bring both to the Test, and make a perfect Trial both of our Valour and of our Love. In them when nor threats, nor preferments can conquer us, we shew our Magnanimity: In them, when nor the specious baits of pleasure nor gain can allure us, we shew our Love: Both which, as Oare in the Mine, lie hid, till the fiery Trial hath passed upon it. This flame melts it, purifieth it, sets it in the open view, as it is to be seen in this Furnace; there remaining yet a few berries in the top of the Olive, whom nor tribulations have been able to beat down; nor yet anger, nor profits,

Amos 3.6.

Job 1.21.

2 Sam. 16. 10.
Gen. 45. 4. 5.

Ewip.

Rom. 8. 28.

Psa. 75. 8.

Prov. 30 8. 9.

Prov. 29. 15.

Naz. 5. 1. 2.

1 Pet. 4. 12.

Isa. 17. 6.

fits, nor delicacies, have been of power to effeminate and soften; *Chosen* they have rather to suffer affliction with the people of God, than to enjoy the pleasures of sinne for a season. Thanks then to this Sovereign Antidote, that hath freed us from ignorance, hardness of heart, cowardize, and wantonness, and hath enriched our souls with light, with renderness, with love, with fortitude, and a patient submission to the Will and Wayes of God, which are the true vertues of the Saints.

3. I know, were it not for your Patience, I had tired you; but presuming on that, I shall adde one word more. Men may wonder, why when some are so angry, we can be thus Patient. Be it known to you, this is no work of flesh and blood, it proceeds from that Spirit who hath taught us, that to suffer for Righteousness, is a Seal of our Adoption, and a haniel of our promised Reward. To come in no misfortune like other men, is but an ill sign; to feel no changes, but an uncomfortable happiness, because God scourgeth every Son that he receives. Now to bear this chastisement patiently in relation to Gods hand, is the property of a childe. This is a seal of our love to God, that as he suffer'd for us, so again we are content to suffer for Him.

Lastly, this is an earnest of our future happiness. For if we suffer with him, we shall also reign with him. Upon which promise when the Apostle cast his eye, He endured the Cross, and despised the shame. The *shynaxa*, the marks that he bore in his body, were not considerable; the afflictions which he had or should undergo, but light and momentary. The Crown he expected, was weighty; an everlasting weight of Glory: And as the earth to the Tenth Heaven is but as a point: so the troubles of this life to that joy bears no proportion.

The Husbandman ploughs, sows, plants, waters, for hope of fruits: The Merchant at Sea endures many a storm to gain a Pearle of price. All labour is sweetned by the end. This joy then that God hath set before us, doth comfort our sorrows here; and the Glory that he hath promised, weigh down our dishonours now. This is the Handkerchief with which we wipe all Tears from our Eyes, all sweat from our face, all the gore blood from our backs.

*Per varios casus, per tot discrimina rerum
Tendimus in caelum, sedes ubi lata quietas
Ostendunt.*

Vicibus disposita hac res est. The world doth now rejoyce, and here Gods best Servants weep; but then the world is to weep, and the other to rejoyce. 'Twas so with *Dives*; and Father *Abraham* puts him in minde of it, Remember, Sonne, remember that thou in thy life-time receivedst thy pleasure, and *Lazarus* his pain; therefore is he now comforted, and thou art tormented. That's the time of Retribution and Vengeance: Of Reward for the good, of Vengeance for the bad: Of Anger for those who have been angry with their Brethren without a cause; of joy for such who for Christs sake have sustain'd their anger with meekness and patience.

These are the resolutions of our souls, these the exercises of the remainder of our dayes; these the Arts we intend to use, with these arms and no other we threaten to fight against *Amalek*; and if we prevail not to avert their anger and fury, yet we hope so far to pacifie the wrath of our heavenly Father, that he return and have mercy upon us. I shall close up all all I

Heb. 11. 25.

Mat. 5. 10.
Phil. 1. 29.
Psa. 73. 5.
Psa. 55. 19.
Heb. 12. 6.

Rom. 8. 17, 18.

Gal. 6. 17.

Virgil. Aen. 1.

Joh. 16. 20.

Luk. 16. 25.

have to say at this time, with an apt and devout Prayer of the Great Basil.

O Long Suffering and Eternal King, who for the condemnation that came by the Tree, wert lifted up on the Tree, and hast shewed forth thy self to all that chose to follow thy Steps, a pattern and copy of long-sufferance and patience: Thou who hast offered up thy intercession to thy Co-eternal Father, for those very Fighters against God, who crucified thee: Do Thou O Lord, Thou the same Lover of Mankind, indolge thy mercy and pardon to all that are Enemies to us, which either by Treachery, or Reproach, by Fraud, Contumely, or Envy, or by any other means, through the laying in wait, or deceit of the Wicked, that lover of debate, have expressed their malice or malignity against us. Change their Counsels and Resolutions from a mischievous design, to the sweet Christian temper of gentleness. Infuse into their Hearts sincere Love and Charity, such as is single, and removed from deceit. Bind them fast to us in the inviolable Bands of spiritual Good-will; and by what means thou knowest most fit, make them Partakers of thy Divine, Pure, and Holy Way of Life.

As for those that love us, or for thy Holy Names sake do administer to our bodily Necessities, repay them with the Riches and Abundance of thy Gifts, and purchase them the Lot and Portion of faithful and Wise Stewards: And for those, who out of good affection have remembered our Infirmities, or have made Intercession for us, Reward them with the Plentiful Riches of thy Grace.

To those that have commanded us miserable unworthy Creatures to pray for them, gratifie them with those things that are profitable; and grant them those Requests which tend to their Salvation, and send them from thy Holy Place thy Rich Mercies, and Bowels of Compassion.

And O Thou Father of Compassion and Tender Mercy, Pity all those who rely upon Thee, and Trust to Thee; Draw all to the Divine Love of Thee, Be Thou President in all Things, Be assistant and help all; Work together with us thy Angel and unprofitable Servants, and make us Heirs of thy Kingdom: For to Thee it belongs to shew Mercy, and to save us, O our God; for Thine is the Power for ever. Amen.

A Vindication of the Episcopal Power.

Hebr. 13. 17.

Πείθετε τοῖς ἡγουμένοις, καὶ ὑπακούετε αὐτοῖς ὡς ἡγεμονίαις τοῦ κυρίου ἡμῶν,
οἱ ὧν λόγον ἀποδοῦναι, ἵνα μὴ ᾖ ἡμῶν ὁ θυμὸς ὡς ἡμῶν τῶν.
καὶ μὴ ᾖ ἡμῶν ὁ θυμὸς ὡς ἡμῶν τῶν.

*Obey them that have the Rule over you, [or guide] you, and submit [your
selves] for they must give an account, that they may do it with joy, and not with grief; for that is unprofitable for you.*

THE Apostle had often in this Epistle made mention of Legal Sacrifices, and that *ὡς ἀδελφοί καὶ ἀγαπῶντες*, they were out of date: Well might the blood of a Bull or a Goat poured forth at the Altar, foretell and represent the precious blood of the Son of God to be shed upon the Cross, *ὡς πατήρ*, to make a bath for sin; but formally to produce such an effect it was too weak: This was not the end such a Sacrifice was ordained for.

Chap. 7. 18.

What then? must Christians be *ἀδελφοί καὶ ἀγαπῶντες*; Must they offer no Sacrifice at all? have nothing to bestow upon God? Yes verily, they have their Sacrifices also, something to offer. First, *The Sacrifice of praise*, Ver. 15. Then *the Sacrifice of almes*, Ver. 16. And lastly, *The Sacrifice of Obedience*, in the Verse now read unto you. These three being offered upon the Altar of a pure heart, by and through his Son will delight and pacify him; for with such Sacrifices God is well pleased.

Porphyry.

1. *Εὐαρεσκόντες*. It pleases him well that we spend some part of our lives in Devotion, and set our lips a-work to tell of his bounty and graces all the day long. It is the Tribute and Rent we are to pay him, and he is well-pleased when we come to tender it before his Foot-stool.

2. It pleases him well, when we spend some part of our means in contribution to his poor Members, and set our hands to work to make bread for the hungry, draw drink for the thirsty; to cut out cloth for the naked, and make salves and doses for the sick: These poor people are parts of that body of which Christ is the Head; and the Head is pleased, when the Foot is eased.

3. Lastly, It pleases him well, when the Elders that are in place Rule well, and they which are under obey, and submit to their Rules; when they that go before guide aright, and they that follow are well content to be led and guided: The diligent care of the one, and the ready submission of the other, give him great content. For the two first of these Sacrifices Saint Paul had given direction; but now for that of *Thanks*, and that other of *Almes*; and now he gives an order for the last, *Obedience*, τοῖς ἡγουμένοις. To those there be that will more easily yield; for every man will grant that he is not worthy to live, who will not say so much as the Pharisee, *God I thank thee*; and that he hath not the bowels of a man in him, whom the misery of a man, a man like himself will not affect: But to the third the sullen nature of man is not easily drawn; so obey and submit are hard Lessons; *Erubescite sicut Dei*; the Name of a God, and Place of a God is meat to be desired; and if that cannot be had, yet the right and left hand will be sought for; and when there is no hope of these, yet much shoving, and pushing on, and shouldering there will be for the uppermost rooms, and chief seats. Few men can be content to submit

Gen. 3. 5.
Mat. 20. 21.
Mat. 23. 6.

Luke 11. 43.

Χειρ. Συρο. 1.

παύ π. Leg.
Lewclan.

mit and come under, and take the lowest Room. It was the observation of the Attique Muse, *Χειροβον*, that no great Monarchs, Potentates, and Despots, but even private Masters, who had but a servant or two, ἐδὲ τοῖς ἐλπίσι τέτοις δυναμείους πάντι χρεῖσι προδομένοις τὸς δειπότες; and that Shepherds and Herdsmen were in better case than Prefates; for their Cattel go whether they were driven, and feed where they are put, and willingly yield the profit of their Wool and Milk to such as take pains about them: whereas man is of a more rebellious disposition; for ἐὰν ἐδὲνα μᾶλλον συνίσταται ἢ ἐπὶ τέτοις, ὅς ἂν αἰδῶται ἀρχὴν αὐτῷ ἐπιχειρῶντας. A precept then for the restraint of such an untoward humour was necessary, and a precept we have from the Spirit of God, *Obedite Præpositis*.

The Subject of this Verse is ἡγούμενοι, *Præpositi*, those that Rule or Guide; and in it we are directed, 1. What is to be done unto them. 2. What is to be done by them.

1. To them two things are due. 1. Obedience. 2. Subjection; *πειθαρχεῖτε & ὑπακούετε*; the Verbals of Saint Paul's Verbs, we must be perswaded by them, we must yield unto them.

2. By them likewise two things are to be done. 1. The one to men. 2. The other to God.

First, Over men they beset to keep Centinel, ἀγρυπνεῖν, they are to be upon the Wall, and watch, when others are in their Beds; and wake, when ordinary men are asleep; for

Οὐκ ἔστι παννύχιον ἔυδειν βυλημύθεω ἀνδρα.

Ibid. β.

Ὁ ἄδελφός ἐπιτεταράσσεται καὶ τόσῳ μύθῳ.

And their watch is so much more to be attended, because it is for the defence and safety of that which being lost, all's lost, the soul; ἀγρυπνεῖτε ὑμεῖς ὑπὲρ ψυχῶν, *they watch for your souls*.

Secondly, To God likewise they owe a duty; Watchmen they are, but it is *sub summo imperatore*, under the Lord of Hosts, to him must they be accountable what passed in their watch; if ought were stolen by day, or slip't away by night, of their hands will he require it. Hence it is that at the great day of account two several passions may befall them, Joy and Grief, χαρὰ & πένθος, and both depend upon you.

1. If none of you be taken for disorderly persons in their watch, *Their account will be with joy*, and that is their end and aim; ἵνα μετὰ χαρᾶς ὦτε παύσῃ: A comfort it will be to them to say at that day to their Lord, *Of those that thou hast given me have I not lost one*.

2. But if you be found in dissolute company, at unseasonable times, quarrelling and rioting, and drinking with the Drunken; if you be taken ever now and then stealing away to the Enemy, then we must bring you before our Lord, and though we do it *σευάζοντες*, yet done it must be, and afraid we are, lest at the account-day your blood be laid to our charge, that by our default our Master hath been at loss.

3. Then whatsoever become of us, you shall be but in an ill case; at loss we may be, have fewer Rayes in our Crowns, but you will be the greatest losers. God will hear our just Apology, that we watched our our time, and took the best way we could to Reform your disorders, but Reformed you would not be: With sighs and groans such a Bill as this must be put up by us, and God when he finds it true, will take revenge on you; τὸτο ὑμῖν ἀνασπίλας, and *such an account will be altogether unprofitable for you*.

The points then of this Text are evident.

First, the Supposition or Subject, ἡγούμενοι, those who are to Rule, those who are to Guide.

Secondly,

Secondly, A Mandate or Precept for Obedience, for Submission, *οὐκ ἀντιστάτω*.

Thirdly, Two things to be done by them.

1. One in this World, *Vigilare*, to stand upon their watch, and look to such as God hath entrusted them with.

2. The other in the next, *ἀλόν ἀποδοῦναι*, to give an account of their charge.

Fourthly, The Reasons to perswade men to yield to them; and in this place the Apostle hath twisted a four-fold Cord to tie men in obedience and subjection unto Prelates.

1. Because they have *Curam animarum*, They watch for souls.
2. Because they must *ἀλόν ἀποδοῦναι*, account for souls.
3. Because it is their desire to pass their account with joy, with joy if you obey.
4. Because it is possible it may be otherwise a grievous account upon your disobedience; and if it come to that, it will be unprofitable for you. In all these Respects *Obedite Præpositis*, Those that are over you; and first of them.

[*Ἡγούμενοι*.] A word three times used in this Chapter, Verse 7, 17, 24. By the Latine Fathers rendred *Præpositi*; by *Galenus* out of the Syriack, *Antistites*; by the *Rhemists*, *Prelates*; by our Translatours, *Those that Rule, or Guide*. Neither have I read any Expositioner either Ancient or Modern, who have not understood it of Church-Governours. Take *Chrysostom's* judgment for all; As (saith he) a Civil Obedience to a Temporal Magistratus is commanded, and due by verum of omnis anima; Rom. 13. So also is there an Obedience Spiritual enjoyed, and so to be performed by the express letter of these words, *πείθεσθαι τῷ ἡγούμενῳ τοῖς ἑκκλησιαστικαῖς*. And to say truth, it cannot be conceived that Saint Paul intends any other; for it is of those he speaks, that *invigilant animis*, have *curam animarum*, and must account for them; it is of those, Ver. 7. *That have spoken to us the Word of God*; neither of which can directly agree to a Civil Power. It shall be then my *postulatum*, that Saint Paul's *ἡγούμενος*, is no other than *ἐπισκοπος*, a Priest: not the Civil or Temporal, but the Spiritual Ecclesiastical Guide & Ruler. A Ruler and a Guide; for the word carries it self indifferently unto both; and because both could not be well set in the Text [to guide] is by our Translatours placed in the Margent; And I will consider this *Suppositum* in both Notions; either as *Guides*, or *Rulers*; and first as *Rulers*.

*Chrysost. in
2 Cor. Epist.
15.*

Those that Rule over you. There cannot then either be an Anarchy or Parity in Gods Church; *Rulers* will exclude both.

1. The Church of God is a Society or Corporation made up of as many Limbs as Christians; and can any Society hold out long, when there is none to command in chief? Very nature hath taught Birds, Beasts, and Bees to let a Master over them; yet, and those who will not admit our Masters, will have a Master of their own; whence in the Lords Discipline as they use to grace it, executed by their Linie Woolfie Vestry-Elders, a Lord they will have, a Superintendent, Pastors, Doctors, Elders; and whether the Deacon may set his foot upon the holy ground, is not yet agreed on; without Government then they acknowledge they cannot stand.

2. And if there be Government, then there must be Governours; and where these, some to Rule, and some to be Ruled; for Superiority and Subjection are *ἄντα ἓν*, one cannot be conceived without the other; no Equality or Parity then; *Præpositi* will exclude that too, and the avoidance of confusion will require it; for if there be none to Rule, then there can be

none

1 Cor. 14. 40.

1 Cor. 15. 41.

Ephef. 1. 21.

Colof. 1. 16.

Gassend. exc.
in Fludd. Phi.
cap. 16.

Gen. 1. 28.

1 Cor. 12. 14.
15. 16.Beza in resp.
ad Tract. de
minist. grad. Pet.
Moulin. Epist. 1.Calv. loc. cit.
scilicet. 42.

John 6. 66.

Luke 10. 1.

Marth. 9. 37.

Marth. 10. 2.

Tertull. de Pres.
cap. 20.Hieron. ad
Fabiol. de 42.
Mansion.

none to Obey; if none *Positi pra*, set above others, then there can be none to be under; and then there will be a mixt multitude confusedly packed together, without any Order, which God dislikes, who is the God of Order; and his Apostle contradicts, who gives it out for a Rule, *Let all things be done decently, and in order.*

In Heaven you shall find *Stars of different magnitudes, and different lustre, Stella à Stella gloriâ differt.* Disparity there is among those Lamps; in the Hierarchy of Heaven, *Angels in nature equal, in Office unequal; Angels and Archangels, Cherubims and Seraphims, Thrones and Powers, &c.* A sweet order and obedience among them; if not *ex praecepto*, yet *ex consilio*; some to command, others to execute: Disparity among those blessed spirits; nay, Hell it self cannot admit a Parity; those damned Ghosts must have their Prince of darkness, and he his Angels under him, or else his Kingdom would come to ruine. Our *Fratres Rosa Crucis*, as if they had lately raked Hell, tell us of nine Classes of evil spirits: Disparity there is among Devils.

I come yet nearer: In the state of innocency, *Man was not only set over all Creatures, Dominaberis, &c.* but over his Wife too; he even then must Rule, and she must Obey; when the World consisted but of two single persons, a Parity might not be admitted. I need not go farther than our own bodies; *Quam impar sibi*, of what different parts is a man made! the head is plac'd in chief, the eyes keep watch, the hands execute, the feet lacky; that I name not our uncomely parts, nor yet how the *τὸ ἡγούμενον*, should Rule within, and command the *τὸ ὑποτακτικόν*. And it hath pleased the Holy Ghost to make choice of this last Resemblance of our own bodies, to teach us, that as in the Natural, so also in the Ecclesiastical body there must be a disparity; *the foot must not step into the place of the hand, nor the ear quarrel with the eye*, nor all these mutinie against the head, but remain in an equal concord, though with unequal dignity.

And thus much is confess'd by our advocates for the vestry, who write overseas unto us, that it is an Essential and perpetual part of Gods Ordinance for each Presbytery to have a cheif among them. So Beza. So a learned man since, *Constitutum est, ut in una Urbe, unus inter ceteros Presbyteros Episcopus vocaretur qui in suos collegas haberet praeminentiam, ad vitandam confusionem quae ex aequalitate nascitur*, which he took out of Calvin. cap. 8. de fide, p. 52. Preheminence and priority they are content to grant; the question only is about the Person, and the Power: For we say that these *Præpositi*, who are to Rule, must be Bishops; they a *Synedrion*, or Consistory of Presbyters, Pastors and Lay-Elders; these they would have to be the Subject of Ecclesiastical Power, whereas we confine it to the Clergy. It will not then be amiss to enquire what these *Præpositi* were in the primitive Church, and how they Rul'd; for by it we shall vindicate our Church from the slanders of *Martinism*, and from the Razors of ignorant Innovators.

Our Saviour in his life-time had many followers, and out of them he made choice of seventy persons, whom he sent with a Commission two by two to preach where he was to come. These he added over and above, because the Harvest was great, and the Labourers few; having made his first Election of twelve others, who being *ἀντιρρῶν*, eye-witnesses of his Life, Death, and Resurrection, might be *Legati à latere*, instructed with gifts from him, and sent by him to plant and govern the Church. A distinction and imparity here is among our *Præpositi*, ordained by our Saviour himself, some higher, some lower; these by a general name called *Discipuli*, those other honoured with the high name of Apostles. Suppose that I now have brought you to *Elim*, *Exod. 15.* where you meet with twelve Wells of water, and seventy Palme Trees, with whose streams you may be refreshed, under whose shadows you may rest

rest safely; or if you had rather, *Moses* twelve *Princes*, and his seventy *Elvers*, design'd to be Rulers of the people. Upon those it pleas'd God to bestow a part of *Moses* spirit, that they might bear the burthen with Him; and upon these our Lord took some part of his power, and put it upon them, that so they might come in *partem sollicitudinis*, share with him in his loving labour.

The Disciples Commission was not at any time renew'd or enlarg'd for ought we know, but the Apostles was; when they receiv'd a new Ordination, *John* 20. Their first Commission had a limitation in it, nay, a flat prohibition, *Matth.* 10. 5. *Ne eatis in viam gentium*, they must then have larger power, and ampler instructions, before they could be Apostles: Such they had granted them from their Masters own mouth, *sicut me misit Pater*, *scio mitto vos*; he sent to be the great Bishop of our souls, so they sent to be in that place, under him; he Bishop, they Bishops. This was their mission, after that they received their Ordination; he breath'd on them saying, *Receive the Holy Ghost with a faculty to bind and loose*; and lastly, an ample Jurisdiction, *Euntes docete omnes gentes*; the inhibition was cancell'd, *Ne eatis in viam gentium*, quite struck out; the world was their Diocesis, every one of them was now made an Oecumenical Bishop.

Bishops I say they were, even as the other seventy were Presbyters; and I blush not to call them so, for I know I speak the language of Antiquity. *Clemens* was near the time, and he knew what he said, *Episcopos vicem Apostolorum gerere, Dominum locuisse, & reliquarum discipulorum vicem tenere Presbyteros debere*; and he makes *Peter* the Authour of his words; and *Damasus* affirms the same, *Epist.* xi. & *Leo* Ep. 92. says it over again. Did I need a Cloud of Witnesses, I could produce a faithful, consentient Testimony of Orthodox Fathers, who with one mouth should affirm, That Bishops were the Apostles Successours, and a man cannot succeed in that Office of which his Predecessour was not seiz'd. Bishops then the Apostles must be.

But why do I produce humane Testimony, when the Holy Ghost calls the Office to which they were set apart, *Act.* 1. Judas filled the Room, and upon the Vacancy a better man was Elected *scilicet* *Matthias*; so is the Apostleship call'd there, as if an Apostle and a Bishop in some sense, were convertible termes. And by the way I pray observe that the Elected Bishop *Matthias* was one of the seventy Disciples; a Presbyter then before; which Order had it been equal with the Bishopship, there had not needed a Lot from heaven to promote him to that place.

And the truth is, that the Dignity and Office of an Apostle and a Bishop hath no real and essential difference. Some personal preheminences there were, *Simul & in solidum*, so annexed to the Apostolical body, that they might not be communicated to their Successours: such were immediate vocation, infallibility of judgement, an ability to speak all tongues, and lastly, a generality of Commission; which last though in *actu primo*, every Bishop hath; yet in *actu secundo* he hath not, being by a Church-law tyed to a particular See; But in the ordinary Episcopal power they were and are the same, *quod potest, quod ordinatur*, every Bishop; even be at *Eugenium*, being the same with the chief Apostle.

2. This shall suffice for the Person; Next come unto the Power; for *ut vocarentur Episcopus*, *Matth.* Ep. 1. Of such a one, *Cicero* *Specialiter dant ritulum Episcopi*; *Calvus* *locus* *Scilicet* *habet* *to whom* they gave the Name of Bishop will be granted; upon which, is the doubt; and how can there be a better *Constat* that the Bishop so call'd, was the same with ours

B b b

now,

Cyrl. in Jo. lib. 1. c. 55.

Mat. 28. 19.

Clem. Ep. 1. ad Corinth.

Sixt. 1. Ep. 2. Cyp. lib. 2. Ep. 10.

Aug. Euthy. Hic. in. in Pfa. 44. Chrys. Serm. de anathemate. Ag. 1. 10.

Euseb. lib. 1. 12. & lib. 2. c. 1. Dorotheus & Epiphanius. b. 2. c. 2.

now, than by examining in what manner he was set apart to this Dignity, and how he us'd it. For if it shall appear, that they were in a Solemn manner ordained to this Office, as ours are, and that being in the place they did discharge those Episcopal Acts which ours do, I know no reason, why any Innovatour should make ours only titular and nominal, and not real Bishops.

Heb. 5. 4.
Exod. 29. 35.

Can. 1.

That *Χειροτονία* was *Χειροτομία*. Vid. Bils-son. c. 7. §. 2. p. 8. 69. ad 72. Calv. de fide. Sect. 49. 1 Tim. 4. 14.

Winch. opus. pag. 168.

First, No man takes this Honour upon him, but he who is call'd as was *Aaron*, by a Solemn Ceremony set apart to God; after his Election, an Ordination he must have by a Solemn Imposition of hands; such the Old Bishops had; the Apostolical Canon enjoines that *ordinetur à duobus, aut tribus Episcopis*, and the 4. Can. of Nice, if it may be, that it be done *ab omnibus Episcopis in Provincia*. Had the Bishop receiv'd no more than *negotiorum*, or *preeminentiam*, above other Presbyters, what needed here any new imposition of hands? In the conferring of other eminent dignities this is not done: Not to an Arch-Deacon, not to an Arch-Priest, not to an Arch-Bishop, all which are higher *status*, or steps in their several Orders. Evident therefore it is, that since he who was in Orders afore, at the receipt of his Episcopal Function needs a new *χειροτονία*, or rather *χειροτομία* (which better avoids the Geneva Criticism) a new imposition of hands, that with it he receives an Order in which he was not before, and *τελεον*, to performe some special Act, with which before he might not intermeddle.

Hence it is, as our profound *Andrews* hath well observ'd, whose steps in this point I tread in, like little *Julus*, *Hand passibus aquis*: The word Consecration in the Creation of a Bishop, was fetch'd à *pontificali*, out of a New Mint; the Old Church spake more to the point, when they wrote *Chrysostomus à Petro ordinatus*, *Jacobus Episcopus ordinatus*, *Cretz ordinatus*, which answers unto the Greek *χειροτονήσθαι*, which lest any Critique should Cavil at, is by St. *Peter*, Acts 10. 41. us'd for Ordination, *Yesu*, saith he, appear'd not to all the people, *sed ad quosvis vultus* *χειροτονήσους*; and those were not elected by hoking up of hands.

To collect all, an Ordination they had then, an Ordination we have now; by Bishops only then, by Bishops only now; imposition of hands us'd then, imposition of hands us'd now, by which there was a power given to execute some special Acts, which now only our Bishops can execute; and therefore why are not our Prelates in Office and Nature the same with theirs?

Two peculiars were especially reserv'd to them; power to Ordain, and power to Rule; which our Prelates justly vindicate as their own.

Joh. 20. 21.

1. The authority of Ordination was in them. The words of the Grant are plain enough, *Sicut misit me Pater, &c. Tu i send; and now I send you; you therefore may send others, and none but you*; for he never can confer a power, that hath none in himself; *de jure* then to give Orders was in them.

Act. 8. 14, 15.

And will you see *de facto* how they made use of this power? At *Samaritania* upon the conversion by *Philip*, there wanted a Presbytery; and *Peter* and *John*, men that had the Commission, were sent from *Hierusalem* to do that which *Philip*, though a Presbyter, and one of the Seventy, could not. Those two Bishops being arriv'd by prayer, and a Solemn Imposition of hands conferr'd upon them the Holy Ghost, i. e. bequeath'd to some power and authority to be Ministers in the Church of such holy things of which the Holy Ghost is *Auctor*: And he who shall consider how ambitious *Simon Magus* was of this power, may less doubt of it, *Act. 8. 18. 19. 22.* Compare with this

Dorotheus.
Act. 8. 17.

No

No question St. Paul upon the conversion of the Ephesian Church ordain'd many Presbyters; for it cannot be conceiv'd, that he would leave so great a flock without their Shepherds; and yet had any of these, or all these jointly power of Ordination, what need was there to appoint Timothy to be their Bishop, to separate him to that Office purposely, though not only; to impose hands? The like may be said of Titus in Crete, 1 Tim. 5. 22.

This evidence there is out of Scripture; but in Antiquity a whole Cloud of Witnesses, that the Apostles ordain'd not only Presbyters, but Bishops in every Church. Clement at Rome, Polycarpe at Smyrna, Timothy at Ephesus, Titus at Crete, James at Hierusalem, Mark at Alexandria, Eudodius and Ignatius at Antioch, &c. Neither did the Apostles live only to see this done, but they did it, they approv'd it. Vid. Winch. opusc. pag. 170. & E. liens. preface to the Sabbath.

And that you need not doubt but what they did was well done, the Holy Ghost design'd, consecrated, and set apart these Apostolique men to this Office. *Posuit vos Spiritus Sanctus Episcopos*, are Saint Paul's words to the Bishops of Miletum; out of which words Anthony Crosse at the Trent Assembly, aptly collects two things. 1. That Bishops were *de jure divino*; the Commission to execute their Office, was not from men; for so they should be hirelings only, that mans servants that set them awork; and so care were taken that he might be satisfied and contented, of any accompt to be made to God, the matter were not great. 2. Next, that the Bishops at Miletum were not of that number which were ordain'd by Christ, but either by St. Paul, or some other of the Apostles, and yet the Ordination is attributed to the Holy Ghost; what the prime Ordainers did, that the Holy Ghost approv'd; whom they made Bishops, he made Bishops; the Act is Attributed to him, and own'd by him, though executed by the Apostles hands.

2. This was the prime power granted to, and reserv'd in the Old Bishops; but another power they had, and that was *ἡγεῖναι*, to Rule the Church. The distinction in Nazianzen is obvious of *ἀρχόντων & ἀρχιερέων*. He calls the Priesthood *τῶν κρείσσονα τῶν ἡ ἀρχόντων τῶν, βιβλίων, βίβλα, and the people τῶν ἀρχιερέων*. Should a Bishop speak so in these dayes, he would be held for a proud Prelate: Yet Joan. Euchair. joyns the King and the Patriarch, saying, *ἄμφοι καλῶς ἀρχοῦν τῶν ὑποκόων*.

Ἀρχεῖν then, and *ὑποκῶν* Subjects they had, over whom they did Rule, but not they alone. For this must be granted, that the Bishops in divers Churches had their Colledge of Presbyters who did assist them in their Ecclesiastical Government.

These by Ignatius are call'd *σύνδοκος ἀποστόλων*; by Hieron. *Senatus Ecclesia*, in Tertul. *Seniores*, who *συνεδρινοῦνται ὡς ἐπισκόποις*, and by their common Advice and Counsel the Church was governed; and I doubt not but the *Presbyterium* of which S. Paul makes mention 1 Tim. 4. 14. is to be understood of this Sacred Senate.

The Bishop was the *Propositus*, set to Rule by God; the Co-Presbyters chosen by him to that purpose; what power they had they receiv'd from him, and therefore together with him they might sit and determine; but without him, or his authority, they might do nothing. Now this power was either preceptive, or corrective; Rule they might either *praecepto* or *virgâ*. These by Clem. are call'd *μαθηματα* by Cyprian, *Magisteria*.

First, A precept or mandate; he alone, or else with them, might send out for what was to be done. *Præcipe hac & doce, præcipe tanquam Episcopus docendj & præcipiendj potestatem habens*; but it must not be what he

Bbbb 2

please,

Act. 20. 28.

Hist. Trent. lib. 7. p. 548.

511. a.

Calvin need not reject the word *ἐπισκοπία*. Inst. lib. ult. Sect. 54.

Amb. in 1 ad Tim. 5. Hier. in Isa. 3.

Ad Tral. Apol. 39.

1 Tim. 4. 11.

Tert. de vel. vir-
gin. cap. 1.

Trent Council.

1 Cor. 14 ult.

Platform of
new-Engl. c. 1.

As the Confi-
storians urge
it.

Rev. 2. 2.

Hefych. Lys. in
Andor.

please; *hac* it must be, those things only which St. Paul taught him. To make Rules for obedience, or new Articles of Faith, is more than any Bishop can warrant: In the essential points of Faith there is *una & irreformabilis regula*; nor a virtual, nor a representative Head hath any power to command in these; the *Præcipe* of those that Rule, must not over-rule in this case. The more to blame then those *præpositi*, who have given out a *præceptum* for twelve Articles more, and clap'd them to the body, requiring obedience and submission to these, as well as to the unalterable Rule formerly deliver'd.

But parts there are that are accessory, or rather appurtenances of Gods Worship, and in these we give power *vis iurisdictionis*, to our Reverend Prelates to enjoin holy Ceremonies for *Decorum* and edification only, or for the beauty of holiness. Yea, but you will say, *quo warranto*? whence comes this power for this *præcipe*? shew for this *Hæc Dixit Dominus*, and we will obey, we will submit. An unjust demand is this, to require that of us, which they themselves are not able to shew for their Magisterial Affirmative and Negative positions. It may suffice therefore reasonable men, that though in *iurisdiction*, actually and particularly *dixit Dominus* for gesture, habit, place, and time, cannot be produced; yet in *scien*, or a general position, a warrant there is for these; and the general Rule or Principle of Scripture in which thus much is virtually and potentially contain'd, is, *Let all be done decently and in order*.

1. *Euphuismus*, with that *Decorum*, gravity, and modesty, that becomes actions of that Nature, and with such Rites and Ceremonies as may stir up devotion.

2. And then *in iurisdiction*, in such order, that there be times appointed, and places consecrated for publick service, when and where the Priest must pray and preach, and administer the Sacraments, and the people hear with a silent devotion, pray with him, and reverently approach Gods Table. And for the external guiding of this whole action, those that are to Rule in Gods Church, may and must send forth a precept and Command; and in case their precept be disobeyed, then they have a *Reg* or *Corrective* power to Reform what is amiss; which by St. Paul to *Timus*, cap. 1. vers. 5. is called *ἐπιτιμῶν*, or a setting things to right; For this cause *ἔτι ἡ thee in Crete, ἵνα ἐπιτιμῶσιν τα' ἀσώτα*, that thou shouldst set in order what are left undone or wanting. Now, a man cannot set things in order that hath no Power, and his Power must extend to divers particulars.

First, He must have power to hear Complaints, and such a Bishop hath; what else did *Dic Ecclesia* stand for? what, shall men go tell a Tale to them that have no eares to hear?

Secondly, Next he must have authority to convent offenders, and examine, and determine the cause; otherwise it were but in vain to receive petitions, and give audience; and such power had the Angel of the Church of *Ephesus*, who was in a special manner entrusted with the Government of that Church, and commended for his Tryal of the false Apostles; and finding them *liars*. Those that had the light of Nature only to guide them, have discern'd this truth; and therefore even they had in matters of Religion their Priests for Judges, that I say nothing of the *Rex Sacrorum*, or *collegium Pontificum*, who in Religious Ceremonies ordered all among the *Romans*. In Greece there was over their *Eleusinian* mysteries, a *βασιλεύς*, or *ἀρχὴν τῶν ἑσπερίων ἑσπερίων*, whose Office was *ἵνατι δὲ τῶν ἀσώτων* and if any man were found profane and negligent that way, he the next day after the great Feast, was to call a Court consisting

sitting perchance of the four ἐπισκοποι, and the ten ἱερωδοι, who were to act their parts in this Solemnity, and to punish the Offenders. *Andacides orat. περι μυστηριων. Pollux. Lib. 8. Cap. 8. S. Et. 3. & Sect. 26.*

Look into the 19th. of the Acts, and you shall find some such order to be easily gathered from the Town-clerks Apology. If (saith he) Demetrius and the Craftsmen had any matter of lay-cognizance against any man, the Law was open, ἀδυνατοὶ ἦσαν, they were with a proconsular power, before whom they might implead one another: But if the action lay for other matters, as it here did, about Diana's Μεγαλειότης, Diety and Worship, whether she were θεοπετής, or χειροτονητός, a plain Church-case, then a lawful Assembly there was, in which the matter was to be decided; and this ἐκκλησία, was the Ephesian Consistory, who had at that time the honour to be Νεμώτης & ὑπάρχων διὰς τὸ Ἀρχιεπισκοπικόν, to be the superintendent for the whole service of this Goddess.

Acts 19. 38.

Vide Selden. Marm. Arund.

Shall men out of the strength of Reason hold it necessary to establish a Court, and appoint Judges to decide all matters incident to the external worship of their gods? And shall we then hold such an order more than needs, or such Officers superfluous in Gods Church? But I return from Ephesus to Corinth, and from their Pontifices to an Apostle; power this way he had, and reserved to himself; he would not have the Presbyters of Corinth proceed against the incestuous person, but in his spirit; 1. in his Authority, the matter he had first heard, and upon hearing, he had decreed to deliver him to Satan.

1 Cor. 5. 3. 4.

Thirdly, For after a Trial and a Sentence, then the punishment must follow, in regard of which the other two acts do precede; and this punishment respects either the whole Flock in General, or else the Clergy in particular.

1. Ἐλεγχέσθαι, A Reproof doth well, 2 Tim. 4. 2. But if that may not be heard, then a Bishop must go further, Take the Rod, and whip an obstinate impudent sinner out of the Church; this to the whole: But if the Offender be a Clergy-man, then the punishment must be proportioned to his offence.

1 Cor. 4. ult.

2. If he be ἐπεσθιδύσκειν, one that did not build Hey and Stubble upon the Foundation, but alter the Ground-work quite, an absolute prohibition must be served upon him, παύειν, charge him that he do it nor.

1 Tim. 1. 3.

3. If he be ματαιολόγος, such an one who ἀσχεζέτω, steps up into a Pulpit, & magno conamine pugnat, though he quotes Chapter and Verse for every word he sayes, yet he is far wide of the Mark; for 'tis to as much purpose, as the Devil alledged Scripture, O Timothy, Thou Man of God, τίς σε ισχυαίται, be about him, and put him to a Strait.

1 Tim. 1. 6.

2 Tim. 2. 16.

4. If he be ἀντιδιδύσκων, or ἀντιλέγων, a filthy Dreeamer, that will despise Dominion, and speak evil of dignities, Jude, ver. 8. A Leader of that company who separate themselves, Ver. 19. and subvert whole Families, Titus 1. 11. Then δι' ἐκτομίζων, it is Timothies duty, an oportet is laid upon him to put him to silence. And when neither a fair admonition, nor yet a prohibition, nor an inhibition will serve the turn, then either suspension, or deprivation, or degradation, which is an utter deposition from the Ministerial Function cannot be unseasonable.

Titus 1. 9.

True it is that the Character of the Priesthood is undelible, and therefore Saint Paul adviseth Timothy, Not to have χεῖρας ἐυχεῖν, not to be too light finger'd in imposing hands upon every head; for what grace was once confer'd, could

not

Gal. 5. 12.

not be revok'd: Nevertheless the execution of this power may be stop't by him that gave it; so that the Orders being taken away, the degraded person hath no license *in foro exteriori*; to execute his Function: Neither is this course so harsh as it is conceived; for first, Thereby the unity of the Church is best preserved, which must be preferred before any mans interest. Secondly, Their offence is greater than it is taken to be; for it amounts to *Nolle obedire*; nay, to teach *Nolle obedire* to the Superiours command in adiaphorous points; upon which there follows a Schisme and Dissention, and a Rent in the Church: Why may not I therefore wish with Saint Paul, and the Prelates put to their helping hands to perfect this wish, *Utinam abscedantur*, *Would they were rent off*, which do thus rend asunder Gods people; for *Non opus est Ecclesie ad Ministros qui parere nescit*.

I have been I confess too tedious upon this point, but it is no more than needs; for it removes the exceptions, which may be put in to dissuade obedience to those that now Rule; for they carry the same names that they did, they are ordained in the same manner that they were, they assume to themselves no greater power than those Ancient Bishops had, either in Ordinations of Priests or Deacons, or for giving precepts for comeliness, and order in Gods worship; or else in hearing, conventing, sentencing, and correcting Offenders; and therefore Saint Paul's Mandate for obedience, must now be of force as well as when he gave it.

'Tis a saucy speech then of any mutinous *Corah* to come and tell his *Aaron* he takes too much upon him, when he assumes neither other Name or Power than the Scripture warrants, and the practice of the Church confirms, and yet there be who hold it a point of conscience to resist. By a scurrile kind of *Martinism* with them our Church is *Babel*, our Prelacy an Antichristian Corporation, and the whole state of our Clergy unspined Towers of the City of Confusion; upon these speculations they grow contumacious, and separate, and cast in our Mothers teeth a Name which it grieves her good sons to hear. And would to God this Rebellion had stop't in *Corah* the son of *Levi*; like a gangrene it is farther spread; *Dathan* and *Abiram*, and *On* of the Tribe of *Reuben* are joyned with them; three of the people for one Priest refuse to come up.

I would advise such to hearken to the counsel of old *Clemens*, the Apostle (saith he) of our Lord foresaw that a contention there would be, *ἐνὶ τῷ ὀνόματι τοῦ ἐπισκοπῆς* and therefore *ἐπινομήσας*, or as Mr. Young reads it, *ἐπινομήσας ἑαδὲν*, they assigned out the Bishops, Priests and Deacons places; yea, and designed to them Successors. Thus it was when *Clemens* wrote, and this is with us now the order for Church-government; never go about now after so long possession to thrust these out of their Right, to get you a new Brood of Rulers; for *ὁ λαϊκὸς ἀνδρῶν τῶν λαϊκῶν ἀρχιερέων ἵδεται*. The Laique is bound to obey, and let those Bonds hold him; and so I will shake hands with this point, and come to consider *ἡγούμενοι* in the other Notion as they may be taken for *Guides*.

Secondly, *Obey those that guide you.* The way to heaven is a hard way, and not easily hit; there may be many by-ways and paths, and cross-ways in it, and it may well be mist; had not a wise man therefore need to take a *Guide* along with him? And who is so fit to be a *Guide* as the Priest, whose lips ought to preserve knowledge? at his mouth thou oughtest to ask the way, whose duty it is to stand in the head of the way, and answer every Traveller that asks, *Hæc est via*, *ambulate in ea*: But before we walk any farther, let us sit down and pause a little, and take notice of a direction or two, very useful for the *Passengers and Guides*.

Epist. x. ad Corinth. p. 57. 58.

* Mr. Young in his Notes upon Clem. out of an Author which Master Petty brought out of Greece, saith that Peter was in Britany, that *ἐκκλησία* *αὐτοῦ* *ἐπὶ* *ὁδῶν* *τῆ* *ἐκ* *προσβυτέρων*, *καὶ* *διακόνων* *ἐπιστολῶν*.

Distinctly three orders.

Not. ad pag. 8.

pag. 53.

Matth. 2. 7.

lfa. 30. 21.

1. The Passengers that would be led, ought to hearken to *Joseph's* counsel, See that they fall not out by the way; and especially about the way, when they are not to point it out, but those that guide them: The way they go in, is the way of peace; first pure, then peaceable; and it behoves them to carry themselves peaceably in it. Rubs and doubts if they found any in the way, so that they lie not in the plain beaten path that every man must go, (as God be thanked there lies but few in that; for in the mid't of all disputes that lies fair enough) they need not turn aside to enquire about them; about other matters that lie aside of the way, soberly they may enquire, and fairly discuss, so that they go not out of the way of peace, and submit themselves to those that have Authority to be Guides in the way.

2. To submit I say, *νῦν ὑποτασσέσθαι*, to those who are to guide them, which is the second direction for a Traveller, and very necessary: A Lesson often taught, but soon forgot; for the World is come to that pass, so old, that it needs no Guide, of age it is to go alone; or if any Guide at all, one of its own choosing; not *νῦν ὑποτασσέσθαι*, not that hath *Ducatum*, as Cyprian speaks. Let but a young man a Levite, who goes to sojourn where he can find a place, hired for ten shekels, meat and cloaths, (a goodly prize to value a guide to heaven at) start up in an odde corner of the way, and cry, *Lo here is Christ*, or one of *Jeroboam's* Priests cross him on the other hand, and say, No, he is there, the Guide set over them by God is forsaken presently; after those they go.

I can think no less than that the time of which Saint Paul foretold, is come, That men will not endure sound doctrine, but after their own lusts shall they heap to themselves Teachers, having itching ears; and that they shall turn away their ears from the Truth, and shall be turned to Fables. An *ἐκείνῳ χρόνῳ* of our times, when as if men were all ears, they would convert their Guides into nothing but Tongues; always they must be licking the itch that stirs there, and rub they must, and scratch, to allay their curiosity, not according to truth; for from that *ἀνταρξάν*, they turn away; but preach they must *ad sua desideria*, as the Poet made his playes, *Populo ut placerent quas fecisset Fabulas*; Fables to please, not Truths to guide Gods people.

And this is the true Reason that *ἐκείνῳ χρόνῳ* *τὸς διδασκάλους*, they heap Preacher upon Preacher, and Lecturer upon Lecturer, and Guide upon Guide: 'Tis not to be satisfied of the way, but to oppose and thwart those that should keep them in the way; to pull back, and resist, rather than to yield and follow; the Guides appointed by God will not serve the turn: And why not these I pray as well as the other? what infallibility of judgement is there in a private Priest more than in a Bishop? Or which way went the Spirit of God from the Guide, to speak to him that must be guided? (for the best of them all who holds himself to be *νῦν ὑποτασσέσθαι*, some goodly Master in Israel, and is consulted with as the only Guide, is under yet, and ought so to be guided.) They then take too much upon them, and the people attribute too much to them, when they enquire of them only, and neglect *νῦν ὑποτασσέσθαι*, *Ααρὼν*, that under God, is to lead and guide his people.

And these two Directions shall serve for the Passengers.

First, That they behave themselves quietly in the way.

Secondly, That they set not over them their own Guides, but content themselves with such *quos proposuit Deus*.

Now for the *ὑποτασσέσθαι*; those who are to be guides, a Rule or two will not do amiss; and I will propose two.

1. That he be well acquainted with the way; for he is never like to lead aright, that knows not which way to go; 'tis not for a blind man to take upon him to lead the dark; for *ἡ εὐνοία*, *εὐνοία*, ease it is to know where to find both.

Judg. 17. 9. 10.

Mat. 24. 23.

2 Tim. 4. 3. 4.

good words
said.

Terentius.

2 Tim. 4. 3.

Acts 8. 10.

Matth. 23. 14.

- both: Ignorance in a Traveller may be borne with; but in a Guide it is unexcusable, whence Saint Paul adviseth Timothy to be attentive to reading; *ἵνα κερύσῃς, quod alios doceat*, that he learn before he teach; and continual reading was the way to make him skilful about the way. And if Timothy had learn'd the way from his youth, was yet to learn; then certainly other Guides far inferiour to Timothy, must ply their Book better, and read more; by this means they come to know the way: But to know it is to little purpose, except he will be *ἡγούμενος*, a Guide also in it; and a better way there cannot be to guide aright, than to lead the way in words and works. Saint Paul requires in a Guide both; *Ἦναι ὡς ἡμεῖς, ὡς ἡμεῖς, ὡς ἡμεῖς*, in Word and Conversation.
- Go before in Word; the Word of God must be a Guide to him, otherwise he never will be a good Guide to them; he must be sure that what he delivereth be sound and solid meat, pure and sincere truth, not ferous and watery stuffe, in which there is no spirit. The Apostle requires in a good Guide ability to divide the Word of God so right, that every one have his portion; that the Babes have their milk, the strong men their solid meat; that it be *Lucerna pedibus*, a Lanthorn to the wandering foot; and a light to the blind man's eye: So it should be, and so a good Guide will use it. But there be that turn it to another use; from Rome we hear of *ἡγεμόνες*, at home *ἡγεμόνες*, Oratores Novi, Stulti, *ἡγεμόνες*, everywhere *ἡγεμόνες*, that make it their practice to seduce: Those false Guides, if they make the Word any thing besides a Nose of wax, make a dark Lanthorn of it; these new and vain Guides while they labour among the people to divide the Word, make the Word a means to divide the people; all three of *ἡγεμόνες*, become *ἡγεμόνες*, or *ἡγεμόνες*. Of *Dilectores*, *Seductores*; they neither walk aright themselves, nor any man that walks after them; whereas he who hath a care to be a true Leader of Gods people, *ἡγεμόνης* in the Word and Doctrine, let his feet by that rule, *ἡγεμόνης* *ἡγεμόνης* *ἡγεμόνης*, Gal. 2. 14. Fetch his Notes and Observations thence, and not bring them thither; what he fancies must not be the way, but what God the chief Guide hath taught him; for then he shall be sure to go before his people in truth.
- But to go before Gods people *ἡγεμόνης* is not enough; a Guide must adde *ἡγεμόνης*, his Conversation; and good example to; for otherwise he does but bid others go, he is no Guide, *ἡγεμόνης*, he leads not. The counsel (then which Saint Paul gave at *Mileum*, cannot be ill taken; *Ὁ Τίμω, Ὁ Τίμω, Ὁ Τίμω*; Take heed to your own feet first, and to the steps of your Flock after; for I cannot be perswaded that he will have a conscientious care to lead his Flock without Error, that never eases how often, how foully, how far he steps out of the way himself. It was observed by Tertullian, *Tunc aliquis auditur Philosophus cum videtur*; not so much the position, as the disposition of the Preacher is hearkned to, the life being the strongest leading Reason. Your words and doctrine will prevail with the judicious only, and *strepere sicut in Bery* or two in the top of an Olive; but your *ἡγεμόνης* or *ἡγεμόνης*, Phil. 2. will draw the many after you; Confessor Rapa, Confessor Populus; and therefore you that are Guides, look you tread not awry; for the least deviation in a Guide, is like the Error in a principle; *Mille sequuntur*; the absurdity is scarce visible at first, but after it appears so vast, that no Ass can cure it. Behold thou art confident, that thou art *ἡγεμόνης*, a light to them that are in darkness, an instructor of the foolish, a teacher of babes; glorious titles; and special prerogatives *ἡγεμόνης*, than what *ἡγεμόνης* is, &c. Forbear the rest, desiring to conceal it for very shame: Pray yet I will, that *Ovisque Eucharistia* may be your Crown of Glory; who as he lived, so he taught, and

1 Tim. 4. 13.

2 Tim. 3. 15.

1 Tim. 4. 12.

2 Tim. 1. 15.

1 Cor. 3. 2.

Psal. 119. 105.

1 Tim. 5. 17.

Acts 20. 28.

De Pallio. cap. ult.

Ila. 17. 6. Cyprian.

Rom. 2. 19, 20.

Euseb. Hist. lib. 6. cap. 2.

and as he taught, so he liv'd; for we know as the Clergy of *Antioch* wrote to *Rome*, that the whole Order of Priesthood ought to be a pattern of good works unto the common people, that so they might *de occurſu ſuo vitia ſuſfundere*, as that *African* Maſter ſpeaks, their very life might put ſin out of countenance. Now could we find theſe duties performed by the Guides, it were no hard matter to perſwade men to *obedience* and *ſubmiſſion*, which are the two duties the Apoſtle calls for.

Πείθεσθαι, ὑπακούετε.] I never yet could encline to think there were *Tautologies* in Scripture; the Spirit by which thoſe Sacred Oracles were inſpired; was too wiſe *πεισολογῆν*, to ſpeak ſuperfluouſly; hence it is that I diſtinguiſh theſe duties, and make them two, obedience, and ſubmiſſion, in reſpect of the objects to which they are referr'd. If thoſe that are to Rule, give out precepts and directions for the policy of the Church, or the *Decorum*, or Order of Divine ſervice, *obedite* then; in this caſe obedience is due. And if they do either *περιγυλῶν*, *ἐλέγχειν*, *πειθαδικαί*, *παρατίθενται* τὰς ἀντιλήψεις, or *ὑποτάττειν*, then yield to them; here ſubmiſſion is neceſſary; in a word, obedience active or paſſive, is there due.

1. But firſt *Obedite*, be obedient to their commands; for if you yield that, you ſhall not need to ſubmit to their Cenſures. That ſeverity takes no place, but upon ſuppoſal of your ſtubborn diſobedience: Neither do the Act only, but do it from the heart, willingly do it; the very word of the Apoſtle will enforce that; it is not *ὑποτάττεισθε*, or *ὑπακούετε*, the ordinary words for obedience, but *πειθεσθαι*, a choice word, and full weight, be perſwaded men to obey; not by a neceſſary compulſion, but out of a voluntary ſubmiſſion; let Reaſon and Religion perſwade you to it, not the Rod, not the power, not the fear of the Superiour. God loves not that any duty be drawn from us as *Verjuice* from a *Crab*; with much pounding and ſqueezing. *Non propter iram*, ſaith he; *ira* is the ſervants and hirelings Argument. In the conſcience God ſits as Judge, and conſiders what is done, and with what heart it is done; whether *und oculum*, or *ex corde*; and if it come freely and chearfully from us, then he is pleas'd with it, and he will reward it; but if otherwiſe, it is *βδελύγμα*, away with it, it ſinks in his noſtrils.

And I pray conſider how neceſſary it is, that it be *πειθεσθαι*, when to be perform'd to Prelates. Withdraw your ſubmiſſion to your Sovereign, or any of his Subſtitutes, and ſome Law or penal Statute ſhall bring you to it again; either loſs of Liberty, Limb, or Life, or Eſtate, &c. will force you to ſubmit. But with the Prelacy it is not ſo; Co-active power they have none, they claim none; compulſion they can uſe none; their authority is not *regalis*, but *purè Miniſterialis*; perſwade they muſt, and exhort they may; and chide they ought, and uſe the Church Rod, when any thing is amiſs. *In foro cæli*, they can go no further. *In foro ſoli*, what you are forc'd more than this to endure, is done by virtue of the Civil Sword, put into their hands by the indulgence and favor of the Prince.

Now when the Eccleſiaſtical Arme will not reach home, if they make uſe of the ſecular, and give a blow with that, as afore with the other, yet you are bound to ſuffer and ſubmit to both. To the ſecular, by virtue of *omnis anima*, now put into their hands; to the ſpiritual, by the Apoſtles *ὑπακούετε* here, to yield to their Rod, as well as their words; *πειθαδικαί* requires this laſt, *ὑπακούετε* exacts the firſt. To ſubmit, is within the Apoſtolic charge alſo.

2. ὑποτάττεισθε.] *Subjacetæ*, *vulg. lat.* Even put your hands under their feet to do them good; *Concedite*, *Erasm.* give way to their Cenſures; if they require your helping hand, *Ne detrahite*, pull it not aſide. *Oecum.*

C c c c

Idem. lib. 7.
Cap. 30.De pallio cap.
ult.

Rom. 13. 5.

Rom. 13. 1.

& Theophil. require the most exact obedience that can be expected by virtue of this word, for it signifies *cedere*, *locum dare*, *se submittere*, & *obsequentem præbere*.

The Master, (whose seal we have set upon our foreheads, and whose Name I hope is in our hearts) appears before an unjust Judge, was accus'd maliciously, condemn'd unjustly, crucified most ignominiously; and yet, what one ill word fell from his mouth? He revil'd nor, but pray'd; pray'd for them that despitefully used him; and in a most pathetic manner, at the very last gaspe, *Pater ignosce*. His servant Saint Paul being convicted, sayes in his haste, *Paries dealbate*; but how suddenly, how coolly doth he recant? Brethren, believe me, *Non novi*, I knew it not that he was the High Priest; for this, saith he, ought not to be done; flat Scripture there is against it; *Non maledices*, Thou shalt not speak evil of the Ruler of thy people. Both good examples to be well weighed by our furious spirits; for both these did nothing amiss, and yet were content to suffer under malicious, hypocritical Prelates: Whereas these men resist and do harm, and suffer too too seldom under a just Judge, and yet yield not. Michael the Arch-Angel who strove with the Devil about Moses body, shall rise up in Judgement against them, and condemn them; for he durst not bring any railing accusation against him, no not against the Devil, that unclean spirit: The sharpest word he spake, was, *The Lord rebuke thee*; he referred the matter to God, *ὃς τὸ ἐκείνου διακρίσει*, and to his Tribunal; *ὁμοῦς δὲ πᾶσι διακρινέμεθα ἐν δίκῃ αὐτῇ, ὃς πᾶσι οὐρανίσται* because he could not repay the whole, he remitted the whole Vengeance.

But these men do ill, and yet will not submit to suffer for it; and are highly guilty of the gainsaying of Corah, and yet for all that, are murmurers and complainers, walking in their own lusts, and their mouths speak proud swelling words, having mens persons in admiration, because of advantage: The Apostles direction then would be laid to heart by such, that since they cannot frame themselves to obey, they would be content to yield, to yield, and submit, and frame themselves to undergo that punishment which is due to gainsayers. This were the way, could they justify their cause, to come in the List of Martyrs; whereas by their out-cries, and murmurs, their libels, and opprobrious words (let their cause be what it will) they come in the compass of Revilers, and must lose the Crown of Patience.

Would to God the Anthours of these scandalous Pamphlets and Rebellious distraction, in the Church, would lay to heart our Saviours words, *Ubi per quem scandala fiunt*: Zeale they would seem to have, and fired it is, but not about that which concerns their salvation; they are *ἀλλοτρίων νοσῶν*, too busie in the Bishops Diocess, where they have not to do; and hence proceed tongues that are set on fire by hell. Before they vent such scurrilous and scandalous Books, they should do well to weigh *Molam asinariam*, the weight of the Mill-stone that were better about the neck than the offence given to Christs little ones.

For this their scurrilous and separation hath given occasion to many a wanton Wit, to turn things serious into mockery; and by their hot pursuit of lesser Controversies, to contradict the chiefest and settled principles of Religion, *πολλὰς διδασκαλίας, πολλὰς οὐς ἀδούλιαν ἔβαλαν, πολλὰς ἰνὸς διαμάχας, τὸς πάντας ἡμᾶς ἐν αὐτῇ*, to use Clemens words, God grant that thou sin be not laid to their charge; and that it appear not upon the Bill, that these men who would appear so little in the eyes of the World, would fain be *τίς μὲν ἄλλος* and that because they are in despair of a Rulers place, therefore they have taught others to disobey, and not to submit to Rulers.

But

Luk. 23. 34.

Act. 23. 3.

Exod. 22. 27.

Jude Epist. 9.

Naz. 571. a.

Jude Ep. 16.

Mat. 18. 7.

1 Pet. 4. 13.

Jam. 3. 6.

Mat. 18. 6.

Clem. rom. 1. Ep.
ad. Corinch. p.

61.

2 Tim. 4. 16.

But, they will say, Is there not a cause? Pretences they have, and specious Arguments, why they may be *back-sliding heifers*. Were the Yoke, say they, of Gods making, then God forbid that we should strive against God; the words of many are steep'd in such *smooth oyle*. But when man in Gods stead will be a Yoke-maker, then he is liable to many exceptions; either his Yoke is too heavy; *nec nos nec patres*; or else it is too strait; it wrings too much, or else it is superfluous; more than needs; it may be laid by, or else those that Rule have no power to put it on. So unwillingly do men obey, and submit to their Superiors. To speak a little more plainly, exceptions they have against 1. The person of the Prelate. 2. Against their injunctions. 3. Against the manner of imposition of them. First, say they, these Prelates are wicked men. Secondly, Then their injunctions are the Doctrines of men. Thirdly, And yet are impos'd upon necessity, and to bind the Conscience; and therefore in these cases we need neither obey nor submit.

1. It is a Note from Geneva upon this Text, *Jubet Apostolus primum Episcoporum doctrinam obedienter amplecti*. But who taught any man to adde *pij* to *Episcopi*? I am sure there is no such word in the Original. Saint Paul speaks indefinitely, *obedite prepositis*, good or bad; and for any man to tie obedience to *piis*, is more than can be warranted. True it is, that the Holy Ghost describes here the Office of good Bishops, that they should watch over mens souls; that they should alwayes be casting up their Reckonings, and think what accompt they should make: But he saith not that if they sleep when others watch, or be careless of their *Andis*, that then presently every Rebellious *Dathan*, or *Abiram*, shall step up and say, *We will not come up*; or factiously revolt, and say, *What portion have we in Aaron, or what to do with the Son of Levi*? By this Rule a Servant need not obey a froward Master, nor a Childe a naughty Father; which is contrary to St. Pauls Order, and St. Peters too, 1 Pet. 2. 3. *Servants, be subject to your Masters*; not only to the good, and gentle, but also to the froward; *vis exilis, pravis, morosis*, Masters of as an untoward nature as may be.

Let *prepositi* therefore stand alone, as St. Paul set them; *Pij* is more than needs; *vitiosa est glossa & corrumpit sextum*; not that the command of a good Prelate is not to be obeyed, but not so, as if his only, and none but his. For to tie obedience to his manners only, is more than ever the Apostle meant, or our Saviour either, who commanded thus much to those hypocrites which sate in Moses chaire. It was not our Saviours purpose in that place, to command the people to obey the Pharisees in all points of Doctrine, or to teach that they could not erre *à cathedra*, but that they should not, for the evil life of those Hypocrites, be offended at that which they might teach well: In *Moses Chaire* they were, and that was enough for obedience.

Every Prelate were in an ill case, if this exception were of force against him. Take the words in the literal fence, *Prelatus in mortali peccato desinit esse Prelatus*, and farewell all obedience. The good man that first spake them, meant them not; as they were interpreted at Constance. His meaning only was, that a Prelate was no Prelate, that is, he had no power to be a Prelate, or command any mortal sinne; or if he did, he was not to be obey'd; not that any man who was under him, upon his Commission of any mortal sinne, may lawfully withdraw his obedience. For if this were true, what sonne of *Belial*, that were dispos'd to draw his shoulder from the burden, or his neck from the Yoke, would not step up and cry, *Thou painted Wall, Deus te percutiet*, and so slide back. The first exception then to the

Hof. 4. 16.

Psa. 55. 21.
Ag. 15. 10.

Num. 16. 12, 3.

Eph. 6. 5.
Col. 3. 22.

Mar. 23. 2.

Wickliffe.

River in Hof. c.
2. pag. 61.

Joh. 4. 24.

Joh. 4. 24.

Joh. 4. 24.

New Englands
platform. c. 1.Thom. 1. 2. q. 95.
Art. 3.Can. in 1 Cor.
14. 40.

Preservunt Ti-
motheus & Titus
tantum ut bonis
& salutaribus
consiliis populo
praevalent. Calv.
de fide. c. 8.
Sect. 49.
Hook. pref. pag.
7. 8.

Person of the Prelate, is very ill taken.

2. And the next is of no more force, viz. That their injunctions and Doctrines are from men; merely humane Traditions, and constitutions; and therefore cannot binde those men who mean to worship God in Spirit, and in Truth.

For first, it is an error in them to call these injunctions merely humane constitutions; for howsoever, they are not fram'd by an immediate inspiration from heaven, as are those precepts found written in the Law and Gospel, yet grounds they have out of the Scripture which make them Divine and Venerable. Those that make them, are Authoriz'd thereto; such *quos praeparavit Spiritus Sanctus*, Act. 20. In the framing of them they follow those Rules which the Apostle requires, *Rom. 14. 19. 1 Cor. 14. 26, 40.* Being made, there is nothing in the general Laws of Nature, or any positive Law of Scripture to contradict them; and the end for which they are made, is not to adde to the Rule of Faith, or to cast a new frame of obedience; but only that the Church be well govern'd, and God decently and reverently served; and therefore whether you look upon the Authours giving out these Laws, or the end for which, or the Rules by which they are made, they cannot well be call'd *Humane Constitutions*; and this Calvin acknowledgeth, *Unde colligere promptum est has posteriores [leges Ecclesiasticas] non esse habendas pro humanis traditionibus, quandoquidem fundatae sunt in generali lege Omnia decenter & in ordine.*

It will not be sufficient then to separate, and cry out *Superstition*, *Will-worship*, or *Doctrine* of men. The Ancient Christians did not so, who were obedient, and did submit to those Constitutions of their Prelates; a List whereof we find in *Tertul. cap. 3. de coron. militis*; and for which they had no other ground than Tradition and the *Mandate* of Superiours: For till such time that they prove these precepts to come within the compass of *idola hominum*, and make them merely humane additions, this very Text will bind them to obedience, and a conformable observation of them.

3. Yea, but say some of that side, so long as so much is done by counsel only, we are content to obey. These injunctions are not grievous, so long as they leave what they enjoyn, *adiaphorons*. But if you command the observation of any Rite or Ceremony under this peremptory form of *Hoc fac*, then we must refuse. For then our *praepositi* set a bar upon our Christian liberty, and bind the conscience by a bond of necessary obedience, which no humane Constitution can do.

First, It behoves him that shoots a bolt, to take heed that it be not return'd in his own face. For how comes it to pass that the Humane Constitutions of our Church, as they call them, do more debar their Christian liberty, than those of their own? Why must theirs be necessary, and ours left loose and at Randome? *Sana consilia*, good counsel only, and for every man to embrace or cast off at his pleasure. Is it, that there is more authority to prove theirs than ours? I suppose that when all's done, *Omnia decenter, & in ordine*, must bear the burden of both sides.

Those that have wrested the Scripture that way, could never yet finde what they aim'd to collect from thence, farther than by poor and marvelous slight conjectures. The Father of the Consistory could never conclude in *modum*, in every particular circumstance from Scripture what he desired; potentially he confesseth the Platforme he drew, might be there contain'd, but actually he knew it was not. And therefore all he desired of the *Helvetian* Churches, was no more than a Declaration that his Discipline was consonant unto the Word of God, without any qualifications, cautions, ifs, or ands. And their answer was as modest, that it was a Godly Ordinance draw-

drawing toward the prescript of Gods Word; that it was there contained, nor he desired, nor they determined.

Was it not strange then that he at his first admission should bind the whole City with a Solemn Oath to live in obedience to such Solemn and Ecclesiastical Constitutions as the Consistory should ordain; and a second time after his Revocation from Banishment renew this Oath again? We are accused to lay a snare upon mens consciences, and to confine into narrow bounds Christian liberty, when we say that these Rites and Ceremonies are to be observed in Gods Worship, and settle such a Form of Aristocracy in the Church, which may be easily proved by the perpetual practice of the Church in all Ages, enjoying inferiority to obey the Constitutions of those whom God hath set over them; and yet he which laid his burden upon their necks with the strictest Bond that man can be bound in, with the Bond of a double Oath, was never yet impeached for encroaching upon Christian liberty; it seems he might do what we may not, and yet with the person the case is quite and clean altered.

Idem. pag. 3.

Idem. pag. 5.

2. But the truth is, nor we, nor he can violate any mans Christian liberty, nor take from that liberty with which Christ hath made us free, a place by that side pressed very much to this purpose; but will it thence follow, that we may not be commanded to obey an Ecclesiastical Constitution consonant to Gods Word? Or if we be commanded, that then our Christian liberty is trampled upon?

Gal. 5. 2.

Never any sound Expositour that wrote upon that Text yet thought so; the liberty of which Saint Paul there speaks, was from the observation of the Mosaical Law, out of a Jewish opinion of Justification to arise from thence: Those Ceremonies then by Christ antiquated, were not to be pressed upon any mans conscience, as observations necessary to salvation; for in that sense they were mortifiers; Circumcision, or any other Rite used to that end, made a man a Debtor to the whole Law, and evacuated the virtue of Christs blood. Should any Jewish Profelyte urge the Observation of a Mosaical Rite unto that end, here a new Convert might plead his Christian liberty, stand upon it; and he that should go about to bow his neck to Moses yoke, was to be accounted an enemy to his freedom which he had in Christ. Now what makes all this to withdraw obedience from Church constitutions, in things indifferent in their own nature, imposed by a lawful Authority? Men must not be forced to observe Moses Law, therefore not the precepts of those that Rule; that is against Christian liberty, therefore this, *Arena sine Calce*. Did ever any press these as a necessary means of Justification, or a way to purge and abolish sin? Cannot a man be a partaker of that liberty which he hath in Christ, which is a freedom from the Curse of the Law, and the Dominion of Sin, and yet observe Church constitutions! It behoves those men who with such zeal press the Commandment, *Thou shalt not take the Name of the Lord thy God in vain*, to take heed, lest by putting false glosses upon Gods Word, they be not guilty in a high manner of the breach of this precept.

Seneca.

Yea, but say some of them, let these things remain as they are in their own nature, indifferent things, left to every mans judgment to observe, or not to observe, and not to be made necessary; and we will submit, marry when they are imposed upon us with the opinion of necessity, a burden they prove, and tye the conscience (which is free from every Bond, except it be imposed by Gods Law) to a necessary obedience of the Traditions of men.

Grave crimen *Cajus Caesar*, and such as in their sense cannot be justified against us; Say we should call these injunctions sometimes necessary and a burden, yet we had good warrant so to do; Cast your eyes upon that Apostolical Decree which Saint Chrysostom call'd a Lordly Charge, and you shall find it about

Ag. 15. 28.

Vid. Zanchi.
Exp. Mandati
2. Thef.
secunda.

Morton. Episc.
Cestrenf. Dif.
of the 3 Cer.
pag 176.

Ephes. 6. 1.
Colof. 3. 22.

Bonavent. ad
secundum.
Dist. 35 Art. 2.
Q. 1. Con.

Gen. 14. 21.

about such things as are in controverſie betwixt us, meer indifferent things, ſuch as were alterable, and are altered (except you will hold that it is now unlawful for Chriſtians to eat any blood, or what is ſtrangled) and yet in this very Decree, we meet with both terms neceſſary, and a burden: It ſeemed good to the Holy Ghoſt and us, to lay no more burden upon you, than theſe neceſſary things. Did we then follow the Apoſtles letter, we might call theſe indifferent conſtitutions neceſſary, which yet we do diſclaim, and ſay plainly, Theſe Ceremonies are retain'd for Diſcipline and Order, which upon juſt occasions may be altered and changed, and are not to be eſteemed equal with Gods Law: Thus we publiſh before the Service-book. Their loud clamour then, or leud ſlander is more than needs, that they are obtruded upon them as neceſſary obſervations. Indeed we muſt confeſs that there is a neceſſity in them, but not ſuch as they dream of; neceſſary they are, and muſt be performed; yet not for themſelves, but in regard they are commanded by a Superiour. To illuſtrate which point, we diſtinguiſh neceſſity.

There is a Neceſſity of Doctrine, when out of an opinion of Sanctity, Efficacy, or Merit, or Gods Eſſential Worſhip, any Ceremony is ordained; and whatſoever is thus decreed, muſt have three Eſſential Properties.

1. It muſt be neceſſary to ſalvation.
2. It muſt be unalterable by the Authority of man.
3. It *per ſe*, muſt bind the conſcience to obſervation; What humane preſcription ſoever ſhall be impoſed with an opinion of this Doctrinal Neceſſity, is a preſumptuous Act againſt the Sovereignty of God, and a maniſeſt incroachment upon our Chriſtian-liberty; *Opinio neceſſitatis* in this ſenſe, *reſiſt libertatem*.

But there is a Neceſſity of Obedience, eſtabliſhed not by Permiſſive or Admonitory, but by Mandatory precepts; ſuch as are, *Children, obey your Parents; Servants, your Maſters; Inferiours, to ſuperiours*; and by virtue of theſe commands it is, that poſitive conſtitutions in things of their own nature lawful, tie and bind the conſcience to obedience. We look not then upon the precepts of men, as they are merely ſuch, when we require obedience to them; for we know that directly and immediately, *qua talia*, they bind not; but we conſider man as a Superiour, as he that is ſet in Gods Room over us; and then acknowledge that by this Text, *Obedite prepoſitis*, and the like, we are tyed in conſcience to obey his commands, and to ſubmit to his cenſures.

It is a Rule in the School, that *Voluntas humana eatenus eſt bona quatenus continuatur Divina Voluntati ut principio moventi, & conformatur ei ut regula dirigenti*; that the will of man becomes then moſt right and equal, when it conforms it ſelf to the will of God, as the firſt Mover, as the firſt Director; which Rule if we will here follow, we ſhall obey, we ſhall ſubmit; for in this one Verſe he is both *principium dirigens & movens*. 1. He directs by his precept, *Obedite prepoſitis*; and then he moves by a four-fold Reason, *They watch for your ſouls, they muſt give an account, &c. therefore obey*; of which briefly in the laſt place.

To command had been more proper for the Majeſty of Heaven; but he vouchſafes to give many Reasons of his Will, that he might find us a willing people; he would not force, but encline and win men to obedience.

1. Conſider the care and employment of thoſe that Rule and Guide, it will draw on your obedience; *impeſcillant animis*; as the Liver in man, which is *Officina ſanguinis*, is at work, when every ſenſe is fetter'd with a deep ſleep; ſo theſe our *prepoſiti*, are watching, when others are aſt; for that of the King of *Sodom* runs alwayes in their heads; *Take thou the Goods, and give me*

Serm. 37. of the Episcopal Power. Part III. | 495

me the souls. *Quia tot occidimus, quot ad mortem ire quotidie tepidi & tacentes videmus.* Greg. Hom. in Ezek. 11.

Look into the World, and you may find many men awake, but to little purpose; watching, when it were better they were fast in their Beds: *Ad Galli Cantuum consultor*, the Client betime at at the Lawyers door; *Chrysidis udas* *Ebrius ante fores extincta cum face*, a drunken wanton knocking at his Mistress Closet before day: Covetousness pulls the pillow from that mans head; *Surge inquit avaritia, eja surge*; and which is yet worse, *surgunt de nocte latrones*; all these rise early, and too late take rest; but they place their diligence awry, and upon a wrong object, be it spoken to their shame. There be that are up to a better purpose, that watch to save not *vestra sed vos*, you, and the best part of you, *your souls*; the soul, which whoso loseth, though he gain the whole world, yet he mak's but an ill bargain; the soul, which cost the Son of God his life; and therefore it fits not well that if they be so careful about you, and watchful to save what is most precious in you, that you be disobedient, and untoward to them.

But if you be careless and regardless of their great care, yet let meer pity move you to obey, and submit; *ἀκούετε ἀδελφοί*, they poor men must give an account for every one of you; for the Lords sake pity them when you hear this; good God, what a danger are they in, to be accountable for every soul that is under them! Oh happy you of the Laity, that must give an account only for your selves; our case of the Clergy is far more dangerous, that must account for you and our selves too; too too much we shall have to answer, when we reckon for our selves; but the Lord knows what we shall say, when we must put in a reckoning for your lives too; this consideration did so amulest *Christom*, that it made him cry out in a fearful and terrible pang, *Miror an fieri possit, ut aliquis à rectoribus saluus sit.* Some pity then we beg of you for Gods sake; obey our directions, and submit to our censures, for by it our account will be the easier.

3. Be but such as you ought to be, a willing and an obedient people, and we shall be glad at heart to answer for you: To live without sin, we expect not from you; *sine scandalo, sine querelâ*, that you may; do but so much, we shall give up our account with joy.

4. Whereas if you be a stubborn and stiff-necked Nation, that will neither obey what we teach, nor submit to what we order, our *audis* will be with grief: We have not converted so many as we desired unto righteousness, and therefore we shall not shine as the Sun; shine yet we shall, but like some lesser star.

Our loss will be great, but nothing to yours; we shall be saved as through fire; whereas you shall go into eternal perdition; the account we shall make with grief, will be altogether unprofitable for you; for what profit will there be in your blood, when you go down into the pit? What profit in all things under the Sun, when your souls are lost? What sorrow and grief to you, when your Pastour and Guide shall step forth and say, *Volumus sanare Israel, sed sanari noluit*; Lord, thou knowest we would have cured this man of the dropisie of covetousness, and that man of the tympany of pride, and her of the itch of lust, and him of the fever of revenge; but *sanari noluerunt*, they would not be healed; such a Bill as this will be unprofitable for you. Now all these Reasons brings us about again to *videtur & videtur*; our care about you, our account for you, our joy if you do well, our grief if you do ill, your own loss if you be disobedient, are sufficient inducements to move you to obey and submit.

And if these work not upon you, all I can say else will be to little purpose; my Reasons will be *Tekel, Tekel*, all too light, where the Holy Ghosts are not

Horat. Sat. 1.
Pers. Sat. 5.

Hor.

1 Cor. 6. 5.

Mat. 16. 26.

Citat Estius
in locum.

Dan. 12. 3.

1 Cor. 1. 15.

Psal. 30. 9.

Jer. 51. 9.

Dan. 5. 25.

OL

Mar. 5. 29.

not of weight enough. I will not therefore presume to adde to these, but leave them with you to ponder; and God grant that they may so far prevail with you, that you may obey those that have the Rule over you, that you may submit to their Directions and Censures, that when the day of Reckoning shall come, they which have watched over your souls, may give up their account with joy; for that will be profitable for you: Profitable indeed, in that for your obedience and submission here, you shall have a Reward in heaven; a Crown you shall have for your head, a Palme in your hand, a long white Robe on your back, and live in joy, and rest and peace for ever and ever, Amen, Amen.



These Objections had they been put into the Body of the Sermon, would have swollen it to a distasteful length; I thought it fit therefore to dispose them with the answers in this place; if you judge ought in them worthy the light, you may transpose them to their several places, or else cask them; but I refer the whole to your judgement.

Judicio statque caditque tuo.

Objections put in against Bishops answered.

Object. **T**H E first Objection against their Ordination, that they only did not ordain.

That Bishops did ordain is granted, but that not they only; and so this property shall agree *Omni*, but not *Soli*.

Epist. ad Evag.
85.

Ambr. loc. cit.
Episcopus pater
generalis,
Presbyter non
nisi filius.
Epiph. Hæres.
75.

Synod. Chal.
Can. 6.

See Dr. Ridley's
view of Civil
and Ecclesiastical
Law.
pag. 194, 195.

Vid. Concil.
Hispal. cap. 5. &
Concil. 1. Constant.
cap. 6.

Epiphani.
Hæres. 69.
Athanas. Apol.
2. in the case
of Iſchyras.

Resp. But it seems that only a Bishop did ordain; for *Ambrose*, *Chrysostom*, *Theodore* upon 1 Tim. 3. & 4. and *Oecumenius* upon 1 Tim. 5. are resolute, and say, that it is neither *fas* nor *jus*, that any besides a Bishop do it.

And *Hieron*, no friend to Bishops, confesseth that a Priest could not ordain; *Quid enim facit excepta ordinatione Episcopus, quod Presbyter non facit?* and *Chrysostom* that they were *Ordinatione superiores*. A Majority and Superiority here was in respect of Ordination, and from whence came that? from a Presbyter it could not be taken; for he was *Minor Episcopus*; neque *fas erat, aut licebat ut inferior ordinaret majorem*: And therefore he must have it from one that was Superiour; though therefore, which yet is not proved, it should be lawful for a Presbyter to ordain a Presbyter, one of his own order; yet a Bishop he could not ordain, being one Superiour to him; and therefore we must utterly take the priority of Bishops out of the Church, contrary to all antiquity, or else admit some of equal rank and order unto them by whom they must be ordained.

Secondly, The Ancient Canon is, That no man should be ordained at large, or *sine titulo*; but be with his Ordination assigned and confined to a Church; now none but Bishops had right in Churches, and therefore none but a Bishop could ordain.

Thirdly, And put case that any usurped this power, and did confer Orders, his Act was reversed by the Church as unlawful; as it appears in the case of *Colluthus*, who took upon him, being a Presbyter, to give Orders; but those whom he ordered, were held for Lay-men, and himself censured.

Object.

Objct. 2. But did not the Chorepiscopi ordain? and ye if we will believe Damasus, Epist. 5. these must be reckoned in the sole order of Presbyters.

Resp. True it is they did so, but rather by an usurped power, than by any Original Right; Balsaman in his Observations upon the 14. Can. of the Neoces. Con. conceives that they were instituted in the place of the seventy Disciples; whose charge at first was to take care of τὰ κρητὰ καὶ πτωχὰ καὶ χήματα, which did issue for the poors use out of Country-Farms: But Petavius, that the Bishops appointed them their Vicars in the Rural part of their Dioceses, being detained themselves in the Cathedral: Well be it how it will, power either they had granted, or usurped to ordain; and it seems they usurped it: For Damasus controll's the sauciness of these Suffragans, complaining that being but Presbyters, they presumed to ordain Priests, and Deacons, and do such things as none but Bishops ought to do. And the Council of Ancyra gives a direct prohibition for their intermeddling in this matter, *Chorepiscopi non licere Presbyteris aut Diaconos ordinare; sed nec Presbyteris civitatis sine precepto Episcopii, vel literis in unaquaque parochia aliquid imperare, &c.* For so the Canon is to be read, and not as Genian turns it: But if so be they were true Bishops, as Petavius takes pains to prove, though I fear me to little purpose, then the Objection falls of it self, they might ordain.

In animadu. ad Epiphau.

Can. 13.

But I rather conceive that their power was usurped, and that they did what they should not; as in a corrupt state there be that invade that power which belongs to their Superiours, by vertue of which they do such acts which they should not, which yet being done are of force, though the Doer cannot be excused for after; *factum valet, fieri non debuit.*

Loc. cit.

Objct. 3. Yea but say some, this may be done; for the debet, or licet at least Saint Paul gives warrant; his words imply a practice of Ordination by the Presbyters hands; Neglect not the grace of God which was given thee by the imposition of the hands of the Presbytery; Presbyters then, and not only Bishops, imposed hands upon Timothy.

1 Tim. 4. 14.

This Objection shall receive its answer out of Calvin's instit. cap. de fide. Sect. 50.

First, That it was certain none of the Laity, but the Pastors only did impose hands; but whether divers of them did it, or one chiefly among them, is uncertain; notwithstanding *Manus Presbyterii* in this place, yet Calvin is resolute, that Saint Paul only, and no other imposed hands upon Timothy; and his proof is 2 Tim. 1. 6. Stir up the grace of God in thee, by the putting on of my hands, signanter, my hands; and therefore it was not necessary that in the Creation of Timothy a Bishop there should be Presbyters admitted to his Ordination.

Secondly, By *Presbyterium* is to be understood, not *persona*, but *munus*; not the persons that did ordain, but the Office to which Timothy was ordained; so Calvin understands it, *Manum Presbyterii, non de seniorum collegio, sed ordinationem ipsam intelligo, quasi diceret, Fac ut gratia, quam per manum, in positionem recepisti, cum te Presbyterum crearem, non sit irrita.*

Hieron. Primas. Ansel. Haymo. Lyra, omnes in hunc locum.

But if we shall understand with the Ancient Expositors, *personam*, not *munus*; then *Presbyterium* in this place, is no more than *Collegium Presbyterorum*, or *totius Presbyteratus ordo*, which I mentioned before, who might assist, and impose hands together with Saint Paul in the Ordination of Timothy; and yet that these were of no higher order than Presbyters, will not be so evident out of the name, as shall by and by appear.

Ddd

They

They object in the second place, against the institution of Bishops, that they are not of Divine Ordinance; that *Munus ejus est humano sensu inductum*, Calv. Sect. 52. and to this purpose, Hierom is alledged, *Noverim Episcopi se magis consuetudine, quam Dominica dispositionis veritate Presbyteris esse majores.*

Resp. 1. As I have shewed before, their institution was in the Apostles, and their Ordination *οἱ τὸν ἱερωσύνην*, Acts 1. by our Saviour himself, John 20. They were not then *humano sensu inducti*.

Secondly, The Church hath ever had them, and honoured them by that name, as is evident by all Ecclesiastical Stories, and Ancient Fathers.

Thirdly, That Tradition, were it no more, which hath antiquity, universality, and consent of Scripture to speak for it, is more than humane; and such is this, for so ancient it is, that the institution appears not in any Council, nor indeed can it, because it came from Christs example, and from the Apostles; dayes hath been so universally received, that in the Patriarchal Seas the Catalogues of the first Bishops are yet extant; and to *ὡς ποτὶ ταῖς γενεαῖς*, to *posuit vos Spiritus Sanctus Episcopos*; to the seven Angels of the seven Churches in the Revelation, &c. I know not therefore why man only should be said to be the Author.

Fourthly, Farther, the Apostles practised what our Saviour began, ordained Bishops to succeed them, as I proved before; and if Calvin's own Rule be true touching the Ceremony of imposition of hands, *Licet nullum exter præceptum de manuum impositione, quia vero fuisse in perpetuo usu Apostolis videmus, illa tam accurata eorum observatio præcepti vice nobis esse debet*; then it will follow that Bishops are not *humano sensu inducti*; but that there is as strong a proof for their institution as a precept amounts to, because it was in *perpetuo usu Apostolis*, as I now made good; *Traditio Apostolica toti orbis manifestata*, as *Iranicus* calls it, lib. 3. cap. 3.

Fifthly, True it is that poor Hierom hath been pitifully lased for his hasty words; Michael Medina fetched blood at Trem, when he enrolled him for this with Arius in the Catalogue of Hereticks; but he might have spared the good old father; for the good mans meaning was not with Arius, to remove out of the Church the order of Bishops; (for he establisheth their power in divers places, and maintains that they are necessary in the Church for avoiding of Schismes) he doubted only *quo jure* they exercised their Authority; whether *Consuetudine Ecclesie*, or *Divina dispositionis veritate*; and positively resolves for the Negative, in which he is to be blamed; if his words be not to be mollified by Bishop Bilson's interpretation, *Perp. Gov. of the Ch.* cap. 12. pag. 236. The truth is, he was a Presbyter only, and no Bishop; (Arius and Arius, and Valentinus stomached that others were above them, men of less deserts, as they conceived) it might be Hierom's case; and if not so, yet we know that he was too much addicted to a Monastical life, and displeased with John the Bishop of Hierusalem, who as other Bishops, oftentimes drew forth some marks to the service of the Church from their Cloysters; this perchance moved Hierom's blood, whom the World knew to be of a cholerick nature, and in his heat he casteth his spleen, *Noverim Episcopi*.

Sixthly, But were not this so, but that he spake in cool blood, what reason is there to believe his single word before a full Jury of Orthodoxal Fathers, in whom they might have read presently after our Saviours Ascension, Bishops ordained; constituted, placed in several Churches by the Apostles themselves? it must be wilfulness and partiality in them to pass by so

full

Loc. cit. sect. 50.

Vid. Winch. opusc. pag. 170.

full a Testimony, and pick out, and press an inconsiderate sentence of a hasty man.

But what now if out of these very words of Hieron^e, it will appear that Bishops were ordain'd in the Apostles dayes? *Antequam*, saith he, *ferens studia in Religione, & discretus in populo, Ego sum Pauli, ego Apoll'o, ego Cepha, communi Presbyterorum consilio Ecclesia regeretur: postquam vero unusquisq; eos, quos baptizaverat, suos esse putabat, non Christi: in tota orbe doctum est, ut unus de Presbyteris electus supereretur ceteris, ad quem omnis Ecclesia cura pertineret, & schismatum semina tollerentur.* &c. Hieron. in 1. Cap. ad Titum, & in Epistol. ad Evangelinum.

Out of which words I thus argue: When Shismes began, and one said, I am of Paul, then were the Churches committed to the chief care and pre-eminent charge of one; But these Schismes arose in the Apostles time; therefore. And this one was a Bishop by Hieron's confession. And out of Ecclesiastical story it is evident, who this one was in the Patriarchal Seas. And this one there set *vivimus & videntibus Apostolis*; and I dare say, *constituentibus*. For I say no more than I will prove by the Ancientest Records of the Church.

Thirdly, They Object, That no Argument can conclude for Bishops from the name Episcopus; because that the name of Episcopus and Presbyter in the Scripture are promiscuously used; and to this purpose they alledge the 2oth of the Acts, where the Presbys of Miletus are afterward call'd Bishops. 2. And the first to the Philippians, where Saint Paul sends his greeting, Episcopis & Diaconis; why should he send greeting to the Bishops in the plural number, when he writes to one Church only, except the Presbyters were those Bishops? 3. That the precepts which are given to Timothy touching Bishops, agree to Presbyters, whose name is there omitted; for from the office of Bishops, Saint Paul descends to Deacons. 4. That Saint John calls himself a Presbyter; John 1. & 3. Epist. Lastly, That Saint Paul writing to the Hebrews, gives his precept for obedience, *ut unusquisque*, in the plural number; and therefore there were divers prepositi in the same Church, not one Bishop only.

Resp. We answer, that *εἰς*, is *ad* *unum*, an Argument that sets a good face on the matter; and hath no substance in it, because *quidam dicuntur de, sed non insunt in*. And therefore as we do not conclude that there were Bishops in the Apostles times, because there were that bore the name; so neither can they conclude, that these Bishops were no more than Presbyters, because they were call'd Presbyters. The truth is, that though they might communicate in name, yet they were two really distinct Offices, which we prove from their power of Ordination, of jurisdiction to them reserv'd, and not from the names; or at least that if there were not in *Ordine Episcopali novus character, certe character Presbyteralis extensor, vel major factus nova manuum impositione*.

Secondly, That their names were confounded we grant; for Bishops were call'd Presbyters, and Presbyters Bishops, *non id tunc erat in usu ordinis*; but afterward, saith the same Father, there was a distinction made. The name of a Bishop properly given to a Bishop, and that of a Presbyter to a Presbyter, these functions were subordinate one unto another; the Priesthood to the Bishopship; that lower, this higher; and in the common phrase of men, it is no absurdity to give the appellation of the lower order to him that is in a higher decree. Lawful it is to call a Doctor by the name of Master, or an Earle by the name of Lord or Baron, because they are so, the higher Honour including in it the Inferiour. But from hence to argue

Chrys. in 1 Phil.

Object. But were it not absurd to call a Baron an Earle, or a Master a Doctor? Though in respect of subordination the Superior may be call'd by the name of the Inferiour when he hath both capacities in him; yet to put a higher Title upon an Inferiour is not justifiable; you may then call Bishops Presbyters, but not Presbyter Bishops, except they were so.

Such was the love, and humility, and unity, and alacrity in the Presbytery of those times, to discharge the Office to which they were call'd, that the Bishop upon the highest staire, would descend, and submit, if need required, to execute the Office; not only of the Presbyter, but even of the very Deacon too. Then according to our Lords direction, *ἡ ἑκκλησία*, was in the Family of *Ἀναμώβη*. Then as *Chrysostome* observes, *Apostolus non erat dignitas, non honor Apostoli, sed opus & Ministerium*; and therefore they writ in a low stile, *We your servants for Christs sake*, 2 Cor. 4. and to their brethren, *ἀδελφοὶ καὶ συνδουλὸι*. *Chrys.* in 1. *Phil.* St. John, *ἀδελφοὶ καὶ οὐκ ἰσχυροὶ* *Kuel.* and St. Peter to his fellow Presbyters, *ἀγαπητοὶ καὶ οὐκ ἰσχυροὶ*. No marvel if they took the name to themselves, when they did execute the Office.

Thirdly, To that place of the *Philippians* that seems to enforce, that either there were divers Bishops at *Philippi*; or else, that they were no other than Presbyters, because their name is omitted in the Salutation; It is Answered

First, by Chrys. Theod. Hieron. and Ambrose, That in one City there
could be but one Bishop. To which purpose Biffon, Cap. 13. produceth 9.
Fathers.

Secondly, That under the Name of Bishops, both the Orders, & *Episcopatus & Presbyteratus*, may be understood; the Name being common to both, in that *accepta ordinatio*, & *iurisdictione*, the Offices are common; yet *Chrysostome*, *Theodoret*, *Oecum. Hieron.* by Bishops in this place understand Presbyters.

Thirdly, *Ambrose* refers those words to the Bishops and Deacons that were with him and *Timothy*, and not at *Philippi*, thus ordering the words, *Paul and Timothy the Servants of Jesus Christ* (to all the Saints that are at *Philippi*) *with the Bishops and Deacons*; making it to be an indirect Syllogism; and the sense to run thus, *Paul and Timothy, and the Bishops and Deacons, to the Saints at Philippi*; for had he written to Bishops, he would have named them as he did *Titus* and *Timothy*.

Lastly, As *Epiph.* hath observ'd against *Aerius*, *bares. 75.* In divers of the first Churches converted to Christianity, there might be no Presbyters at all. For there needed none; the number of the faithful was so small, that the Bishop with his Deacon, might very well supply the place. Power he had to do it; for the whole essential Character of Priesthood was resident in him; *quicquid animi presbyter facit, & Episcopus facere potest*; and will he had to do it; for his love and care was such, that he was willing *invigilare gregi*; he took his Office to be *summus, opus & ministerium*; as but now I alleg'd out of *Chrysostom*. And this might be a reason that Saint *Paul* sends his Salutation to the Bishops and Deacons, and not the Presbyters at *Philippi*.

We

In A9.3.

Vid. Winch. o-
pusc. p. 167.

We read of *Greg. Nyssen* when he first came to be Bishop of *Neocaesaria*, the whole Church consisted but of *seventeen* Souls; and what needed he then a Priest under him to Rule and Guide them? And this might be the case of *Philippi*; but I stick to the second Answer as more probable.

Epist. ad Tim. 1.3.

Fourthly, The precepts given to Bishops in *Timothy*, belong for the most part to Presbyters; it had therefore been in vain to repeat them with their names.

Lastly, To the Objection taken out of the Text, the Answer is very easy. For first *Saint Paul* wrote to *Diogenes*, to the *Hebrews* dispersed in *Pontus, Asia, Galatia, Cappadocia, Pamphylia*, &c. as well as dwelling at *Hierusalem*; not to one particular, but many Churches; and what hinders, but in those there might be divers Bishops?

2. Or else *propositus* is not to be understood of the Bishops here, as that the rest of the Clergy is to be excluded; for every Clergy man is *in rov bapton*, upon the *staire*, a degree higher than a Lay-man; and in some sense or other *propositus*. Obedience then to him is due; subjection according to his Rank; first to the Bishop, then to the Priest, after to the Deacon; because every one in his place is a Superiour: *Saint Paul* therefore speaks in the plural number, because in the Church there be divers Orders of Rulers. So obey them, that you exclude not the Bishop; so the Bishop, that you exclude not the

3. Or perchance *St. Paul* might understand the *Collegium* or *Synodus* that I before mention'd, evident it is, that such a one there was at *Hierusalem*; *Acts 8. 14. & cap. 11. 22. & cap. 15. 4. 6.* and that it continued long; in which were Apostles, and Elders; and therefore *St. Paul* writing to the Jews, might have an eye unto these *propositus*, among whom there were divers Bishops.

A Vindication of the Ecclesiastical, or Church Censure.

1 Cor. 4. vers. ult. Or as the Greek Scholiasts, the first verse of the next Chapter.

Occum. Theoph.

Τι θέλω; ἐὰν παρὲς ἔλθω ὑμῖν; ἢ ἐν ἀγάπῃ μεθ' ὑμῶν μένην.

What will ye? shall I come unto you with a Rod, or in love, and in the spirit of meekness?

A Word there is in the Text, it is *ἢ ἔλθω*, may I come? and it suits with the present occasion. The Apostle was absent at this time; at *Philippi*, as some; at *Ephesus*, as others think; yet he makes a promise of a journey ere long to *Corinth*; *ἢ ἐλθὼν ταχὺς ὑμῖν ὕμῃς*, I will shortly come unto you; positively, at the 19. vers.

A journey; not of complement, nor yet of pleasure, but of necessity and profit for the Church. *Veniam & Cognoscam; sed Cognoscam*, a juridical word. Matters there were in the Church of *Corinth* much out of Order; fit for a spiritual Cognizance; and therefore he resolv'd to come to them speedily, and keep a spiritual Court.

1. That a carnal people had their Zealots, who raised a faction about their Teachers. *Apollos*, saith one, is a very eloquent man, and might

a Cap. 3. vers. 3.

b Cap. 1. vers.

12.

c Act. 18. 24.

for Cor. 10. 10.
8c 1. ver.
ὁ σὺν ὁ ἰσχυρὸς
καὶ ἰσχυρὸς
καὶ ἰσχυρὸς
καὶ ἰσχυρὸς
καὶ ἰσχυρὸς
καὶ ἰσχυρὸς
καὶ ἰσχυρὸς
καὶ ἰσχυρὸς
Chrys. hom. 2.
in Psalm 50.

Cap. 5,

6,

8,

11.

Occur. in loc.

deput. 1. 2.

in the Scriptures: in comparison of him, Paul is but a *ῥαββί*, *rabbi*, speaks like another man; and therefore he *ἄπολλος*, *I am for Apollos*, *1 Cor. 1. 12.* Well, quoth another, it may be so, but Pauls person may be weak, and his cause very meane, yet his letters are writ with power, and carry weight with them, and for this, *ὁ σὺν τῷ Παύλῳ*, I preferre Paul. Neither of them both, quoth a third, as to be compared to Cephas, he is the Rock, he is the Head of all Apostles: power; *ἐπὶ τῷ βράχῳ*, and for that I lean to Peter. *Scinditur incertum*, &c. This was the state of the Church of Corinth at that time, being distracted by a few, hot, contentious, factious spirits.

And, as it falls out in contentions of this Nature, many things in life and the exercise of Religion, were out of square; and of these, I will

1. An incestuous person tolerated.

2. Much vexation by unnecessary suits of Law.

3. Fornication too much winked at; the Apostle was fain to prescribe a remedy, *cap. 7.*

4. Things offer'd to Idols, scandalously eaten.

5. Little reverence used to the blessed Sacrament.

6. And (that which undermineth the foundation) the Resurrection of the body call'd in question, *cap. 15.*

High time you must consider this was for a visitation, *cap. 12.*

let in joynt again what was started aside. Thus much the Apostles presence was like to effect, and that he promiseth.

But, yet before he sets one foot forward, he gives an intimation of his Apostolical power, both for Censure and Indulgence. A Rod he had by Christ put into his Hand, and Love he had couch'd in his Heart; in their power it was to make choice of either. To them the motion is made, and the option refer'd, *Quid vultis? What will ye, &c.*

The words are *ἡκούσθη* & *εἰσακούσθη*, of one who purposed to stownd them a little, and put them in a fear; Very lively, and quick; and so much the quicker and livelier, because the phrase is question-wise. The very *figura dictionis* puts life and spirit into them. *Veniam*, I will come, is but a heavy and flat expression, to *Quid vultis ut veniam?* And to me it shews a little of the Apostles zeal; as if he were heated that they were so hot, so hotly bent to faction, so eagerly enflamed to incest.

You may then, if you please, take notice of the manner, and of the matter of this vers.

1. The manner of delivery is passionate, by a double Interrogatory, and makes the matter deliver'd more tart and piercing.

2. In the matter you may consider,

1. That he would take a journey for their sakes.

2. What he would bring with him when he came, *Μετρησ, or a Rod.*

3. And that the reference was made to them, of which these two he should make use of.

So upon the accompt there come to be handled these points.

1. That a zealous eloquence well becomes Gods Embassadors.

2. That a *veniam*, a visitation is sometimes necessary.

3. That the execution thereof be so far as may be, with love and meekness.

4. That where love cannot, there the Rod must take place.

5. That it rests in the visited, which of the two the visitor shall use; by an *ἐπιστολή*, the Apostle deliberates, and consults with them what he should do; *Quid vultis?*

You

You see the boundaries of my discourse: With the manner I will begin, and with what I observe from thence, that eloquent expressions fired with zeal, are fit for such as are sent upon Gods errand.

That a man should be *ἀνδρὶς*, came out of the *σῶα* at Athens; Paul teaching in *Tyrannus* Schoole, neither admits, nor praîseth it; angry he may be, and angry he is; and then most angry, when God is angered. His own affronts he could easily pass by; but if a brother be scandalized, and by that scandal Christ less set by, or Religion discredited, then *πυρταί*, pure zeal sets him on fire; and the flame cannot be suppressed, but it breaks out into some such passionate question as this, *Quid vultis? what mean you? will you have a rod on your back for this?*

Now the passion in my judgment, became the Apostle well; and the like will well become any discreet zealous Minister of God.

For first it removes the Objection, *Si vis me flere, dolendum est Primum ipsi tibi.*

Secondly, Then a speech so enliven'd, hath more activity in it, and works more nimbly upon the Auditory.

You are the Salt of the Earth; and in Salt there is sharpness by which it pierces, dries up all crudities, and so preserves. Will *insulsa oratio* ever do this, think you? I pray tell me what good he did, except raise a tumult, who being *κρύσταλον*, *παισίδαν*, *πυρρίμματα* & *ἀργεῖν*, slept up, *πολλὰ τὴν ἀκοσμίαν ἐκλάω*, chatter'd like a Daw, he knew not what!

Words that are either watery in themselves, or runne away like Water apace out of a Preachers mouth, have but a watry fatuous relish; they coldly affect, and do little good, God wot. *Aculei*, Goads they should be acutely pointed, if ever we mean they should pierce home. The Masters of the Assembly fasten none but such; and such only are quick and powerful, and sharp, and pierce, to the dividing asunder both of soul and spirit.

That which I would have, is this, That Sermons be not made to the people in a heavy, insipid title, without any Art or Elocution at all; but that they be fram'd by the Prophets and Apostles mould, to whose Writings the Honey of Nestor was but windy stuffe. Take, my Brethren, the Prophets for an example, who did not barely teach necessary Doctrines, but by Tropes, Figures of Diction, Elocution, and Amplification: In a word, by all Rhetorical Artifices did work upon the affections, to embrace what they taught. Neither did our Saviour, or his followers, come short in this Art.

Go therefore, and do you likewise: Your zealous reprehensions will search deeper, when rubb'd in this Salt; and your loving admonitions be taken down with more delight, when they are perserv'd with this Sugar.

But I will leave this point, having perhaps pressed it too far upon so small an occasion; I come unto those observations which are more pertinent, and properly issuing from the Text. The first of which, is, That

2. A *Veniam*, a journey to visit the Church is sometimes necessary. What the eye of the Master is unto his Beast, the eye of a Physician to his Patient; or the eye of a Shepherd to his sheep, that, and much more is the eye of a Bishop to his flock; and therefore it is necessary to come and see how they do.

To bring forth children, and leave them to the wide World, without ever more casting an eye after them, is an Argument of an hard heart. Some Civil Nations have done it; but they have alwayes been branded for it with cruelty. True spiritual Fathers know not how to be thus obdurate; but as

they

Lips. Man. ad
Stoic. ph. diff. 7.
Tul. pro Murena.

2 Cor. 11. 29.

Horat. Art. poet.

Mat. 5. 13.

Aristoph. vesq.
Hom. Il. β.

Psa. 58. 7.

Eccle. 12. 11.

Heb. 4. 12.

Gwae'r mil ni
wylei berchen.
Wo to the
Beast the Ma-
ster sees not.
Prov. Wall.
Text. Apolog.
cap. 9. & ad
uxor J. 1. c. 5.
Lactant. lib. 5.
c. 9. & lib. 6. c.
20. Nonn. &
Hefych. Ill. in
Κυρσούγγελ.

Gal. 4. 19.

they have begotten them by the Gospel, ver. 15. and travelled with them till Christ be formed in them; so are they careful of their Nursing and Education, and ever and anon will come and see how they come on, and take their breeding.

This was the Reason that the Apostles themselves made journies to the Churches they first planted; they did not found them, and so leave them, but went over them again; so that I may safely affirm, that to visit Churches, began with the Christian Church: And every visitation is either *βουδματισμὸς*, *περὺλακτικὸς*, or *δραστηρικὸς*. as the terms were borrowed from physick, so was the end to comfort, prevent and cure; in the first visitations we shall find all these.

Baron. An. 39.
Tom. 1. n. 26.

Acts 15. 36.

Baronius by vertue of those words, *Acts 9. 32. Peter went through all quarters*, will needs have the Apostle to be the Visitor General: 'Tis likely the Cardinal, in whose head there swam the dream of a Monarchy, enlargeth his circuit too far; That a Visitor he was, I easily grant, as Saint Paul was, who with Barnabas did visit the Brethren in every City, where they formerly preached the Word of God: These were the first visitations we read of, and they were *βουδματισμὸς*, wholly for comfort, in the nature of Cordials; the end was to see *πὺς ἔχον*, how they did, ver. 36. *ἡ ἐπιστολὴν τῆς ἐκκλησίας*, to confirm the Churches, ver. 41.

To these there succeeded another at *Miletus*, *Acts 20. 17.* and this was a Provincial Visitation, where we may find a fit Precedent for such a Synod.

1. A Visitor, Saint Paul.

2. The visited, the Clergy, the chief of the Clergy, Bishops; for the *πρεσβύτεροι ἡ ἐκκλησία*, ver. 17, were at the 28. *ἐπίσκοποι*.

3. *Concio ad Clerum*, a Sermon at the Visitation, preached by Saint Paul.

4. The end, the safety and well-being of the Flock; that they would take heed *Et sibi & Gregi*, to themselves, and to the Flock; the Synod was wholly *περὺλακτικὸς*, or *ad Cuiusdam*, to make both Shepherd and sheep heedful of the Wolf.

Now a man would judge that not Saint Peter, as Baronius dreamed, but rather Saint Paul had been the Vicar-General; for in this place he gives warning of another Visitation; he had gone through *Syria* and *Cilicia*, *Derbe*, *Lystra*, and *Iconium*, *Phrygia*, and *Galatia*, &c. and was now coming to *Corinth*. And what to do can you imagine? In the same manner as some Ladies and Courtiers use to visit their friends more for form, than love; no such matter, it was no such idle visit: When he came he would keep a Consistory, and call those that were puffed up before him, and he would know what was in them; not their words, but their power; yea, a Rod he had, Authority to punish, and if necessity required, they should feel he would fetch blood; his Visitation in this place was *δραστηρικὸς*, to Reform the Schisme, and amend the Manners of the full-fed *Corinthians*.

Ver. 19. Cap.
huius.Tavra. Can. 7.
Episcopi annuatim diocesis
in visitent.
Toled. Can. 35.
Per cunctas dioceses & parochias suas per singulos annos Episcopus ire oportet.

2. This was the practice of those Virgin-times, and the succeeding Churches took it up by their example; they supposed that might be of use still, which was of use then; and that abuses by this means might be prevented or reformed, as well as at first. Hence the Bishops were commanded to visit their Dioceses; they had their very name from it, *ἐπισκοπὴ* ab *ἐπισκοπῆσαι*, which is to visit; their name will put them in mind of their office, which if they forget, the Decrees of divers Councils will pull them by the ear; that of *Taraccon*, Can. 7. enjoyns that it be *annuatim*, the fourth of *Toledo*, Can. 35. that it be *per singulos annos*; and that of *Trent*, that it be *quolibet saltem triennio*, Sess. 24. which is the order established among us, yea, and before that Council. When

When this order was first enacted, it is hard to judge, but it is like to be very Ancient; for the second Council of *Braccara* (that prescribes a Form how Bishops ought to visit their Churches) speaks of *sicut antiqui Canones jubent*; and I have read in some Canon, that all is to be done *Secundum antiquum ritum & consuetudinem*: An old custome then it was, and there were old Canons for it, and foot-steps thereof it is easie to trace in the practice of the first Ages.

For it is evident that the *Chorepiscopi*, either in the absence, or sickness, or peradventure negligence of the Bishops, supplied this place; and of these there is often mention made in the Epistles of *Damasus*, the *Ancyran* and *Antiochian* Councils; and by this means there grew such estimation to those Rural Bishops, and so small regard of the Episcopal power, that the Councils thought fit to call them to task. The *Ancyran* Can. 13. that they should not ordain; for that indeed was a meer usurped power. The *Antiochian* Can. 10. *Ut modum proprium recognoscant*, &c. that they should know their place; and the *Laodicean* quite removed them; *ὁ δὲ ἐν ταῖς χώραις καθίσταται τὸ ἐπισκοπικόν, ἂν μὴ περιεστῇ*: mark that word, *περιεστῇ*, you may translate them with *Pe-avins*, *Visitatores*; with *Mensur*, *Lustratores*, or else *Circitores*, whose Office was, as *Balsamon* glosses that Canon, to ride their Circuit, and visit all the Churches in that Diocels, and to enquire of their well or ill being; *ἐπεὶ, αὐτῶν οἱ λόγοι, περιεστῇ καὶ ἐπιτρέψαι τὰ ψυχὰν σφάλματα καὶ καταρτίσαι τὸν οἶκον*. The like may be collected out of *Gennadius* in his *Encyclo*, save that he placeth them after the *χρηστίαντες*, when indeed they did, as is evident by the words of the *Laodicean* Council, succeed in their places: But be it as it will, Visitors these *Circitores* were, and for the Bishop; whence we may collect that the Visitors Office was Episcopal at first, and very Ancient.

3. But because it is impossible that any constitution should be so well made, but in the execution thereof there may be much wrong done; therefore the wisdom of the Church hath made Visitors over these Visitors, and let an higher eye to over-look them. The Canons have ordained the Metropolitan to be the General Visitor in his whole Province, and given him a faculty to enquire how his sheep are dealt with, easie it were to heap up Decrees of Councils to this purpose. The sum of what they deliver is this, That the Arch-bishop is *Custos Canonum* in his whole Province, that he is the universal Rectifier of all Customes; that *Jure positivo*, by a Church-Law he is the ordinary Judge; that the Bishops are subordinate to him, and have dependance on him; and therefore he may come and visit his sheep, take some part of their milk and wool, enquire in what pasture their Shepherds feed them; call any man to an account, who doth degenerate, when his Warrant runs only *tondere*; and if he be found faulty that way, or any other, Authority he hath to censure or punish him; that to him either by Appeal or Devolution any case may be referred.

And therefore our new Masters of *Trent* were over-magisterial, when they expected a *Metropolitanis post plenè visitatam propriam diocesin non visitentur Ecclesie Cathedrales, neque dioceses suorum comprovincialium, nisi causa cognita & approbata in Synodo Provinciali*. They might have kept their *nisi* to themselves, the Clause is too too childish; by it they would seem to grant a favour, which no Metropolitan is like to enjoy; for who can conceive that the Bishops within the Province would ever consent to an inhibition, or approve the Arch-bishops Reason, when he meant to visit them?

They have removed the old Bounds, let us let them alone; these are the Fence about us; and though they cost us somewhat the keeping, yet the charge

Ecc

Can. 1. & 2.

Laodic. Can. 37.
Animad. in
Epiphani.
Mensur. Glossar.
Verb. περιεστῇ
τὸν οἶκον.

Quaran. Autor.
Archiep. 28. 29.
38. &c.
Ivo. Ep. 182.
1 Conc. Lateran.
cap. 6.
Archiepiscopus
Episcoporum
p. incept. Con.
fr. d. Aton. in
constit. O. bon.
cap. d. Off. Archiep.
Linwood.
de tempor. ordi-
nand. not. fr.
constit. Richard.
de conu. cap.
fin. in 6.
Sess. 24. cap. 3.

for as if he had not been *Legatus à latere*, he must come in the second Form, and not be matched with the chief Apostles: No, nor his preaching; for though his letters were βασιλεὺς καὶ ἰσχυροὶ, yet when he came to a Sermon, all was λόγος ἐξουθενήσας, addle stufte; they could make nothing of it.

This they were, and thus they dealt by him; and yet for all this, *Audi sanctam infantiam*, saith Bernard, in a case much like this; with us this were madness, not love, thus to love, where there appears no cause; thus to love, where we are not beloved; but be it what it will be, so mad Saint Paul will be; whether he be besides himself, or sober, the love of Christ constraineth him; & *affirmato est animo*, obstinate and stiffe he is in this to do as he does; love τὸ πρὸς τοὺς φιλοῦντας, not only those that loved him not first; but τὸ πρὸς τοὺς ἀρτι-φιλοῦντας, those which loved him not again.

An excellent pattern for us to work by, that aim at the same end that he did, to take men, and save souls, that nothing bring us into hatred with their persons; nor unkindness, nor sin, nor heresie, nor schisme should quench our love; obstinately we should resolve to become yet more vile to do them good; follow them, and prosecute them even revolted, in the words, St. John, forgetful of his years, did his flying young man; *Oh my son, why fleest thou me, thy father unarm'd, and old? Oh my child, tender my case, be not afraid; as yet there remaineth hope of salvation; I will undertake for thee with Christ, I will dye for thee if need be, as Christ did for us; I will hazard my soul for thine, trust to me, Christ sent me.* Love should transform us into any thing, make us become all things to all men, to win some.

Aaron had a very untoward people to deal with, and therefore he doth thus apologize for himself to Moses; *O my Lord, thou knowest that this people is set upon mischief; which caused Saint Stephen to set two brands upon them, and that justly; one upon the neck, and the other in the heart; οὐλομένης γὰρ καὶ ἀπειθήνου τῆς καρδίας.* And yet was he commanded to carry them in two eminent places about him, in *superhumerali*, & in *pectoral*; upon his two shoulders for a memorial, that he might call to mind that the peoples burdens were tyed fast to his back; and in the breast-plate beautified with twelve stones, and in every stone the name of a Tribe, that his eye might prompt his heart, how dear the safety of that people was to be unto him. By patience he was to carry them on his shoulders, by love to lodge them in his bosome; in sin, in his bosome; there where the Nurse carries her child; there where the kind husband layes his wife; there they will be next the heart, and the heart is the seat of love; God will have his people be in the High Priests breast, upon his shoulder, above the rest.

And a word there is in this Text, though a little one, that being well weighed, will perswade them to accept of the burden; it is *Vos*; now who were they? Look back to chap. 1. ver. 2. and you shall find that they were the Church of Corinth, men that were sanctified in Christ Jesus, and called to be Saints; sanctified I say, and reputed to be Saints, notwithstanding their Schisme, Heresie, and notorious sin; and can any love be too dear for such? God so loved them that he gave his Son, his Son so loved them, that he gave his life; and shall the Priest love these so little, as not to bestow his pains? The price is that which makes every thing of esteem.

— *Magis illa juvant qua plaris emuntur.*

And of the higher esteem any thing is, the more eagerly it is affected; let it be so in this case, where the price was the blood of the Son of God, and the Church the purchase; that which was so highly prized, and so dearly bought,

Eccc 2

may

Cap. 12. 11.

Cap. 10. 10.

De natura amoris Divini. cap. 3.

2 Cor. 5. 13, 14

Chrysost.

Euseb. lib. 3. cap. 23. ex Clemens. Alex.

1 Cor. 9. 22.

Exod. 32. 22.

Acts 7. 51.

Exod. 28. 12. & 21.

Fuv. lat. 10.

may well be the object of our love, most tender and dear to our affections, ever under our eye, upon our shoulder, and laid next to our Heart. And put case we meet with a discourteous people, and a prophane, seditious multitude, yet *Eliab's* spirit doth not so well, till we have tryed what we can do by love, and with the spirit of meekness, *in caritate*.

4. *Et caritas*] And meekness is one of the wayes that love shews it self, *Charitas benigna est*; 1 Cor. 13. 4. Kind it is, and so kind, that it pities those that are in misery; rejoyceth not over them, but is willing to redress their wrongs, relieve their wants, reform their errours, and procure their welfare.

Tacit.

Seneca de Clementia lib. 1.

Hist. of the Court of China 1320.

It becomes not a Superiour to give that command of that bloody Emperor, *Ita feri ut mors se sentiat*; rather if he must punish, to be drawn to it unwillingly, *aculeo justitia miscet mel clementia*; and wish with *Nero* in his golden dayes, *Quam vellem nescire litteras*, when he is to sign a penal Warrant. Sinnes are sores, and there is great Art in curing them; a Corrosive when it is requisite, laid on with a gentle and easie hand, will be less felt, and better taken than a Lensitive clapt to in a boysterous manner. It is reported of the Judges of *China*, that their words are accompanied with such an incredible sweetness, as they are gracious even to those whom they Condemn. For by this kind usage it will appear that all is done *animo medentis potius quam severentis*, that it is not the purpose to Torture the disaffected party, or to put him to pain, farther than the necessity of his Cure requires.

But this is not a work for every man to undertake. *Vos qui spirituales*, Gal. 6. 1. a carnal-minded man hath no skill of it; flesh and blood is too proud and insolent, to restore in meekness a poor Christian-lapsed-soul. 'Tis a task only to be perform'd by such an heart which is softened by the Unction of the Divine Spirit. And therefore our Apostle asks not simply, *whether he should come in love and meekness*; but in a new phrase, never to be read in a prophane Author, in such love and meekness as the Spirit of God did breath into him.

5. *Et in mansuetudine*] Another direction this is to proceed by, proper and peculiar to a Christian.

1. Love is one Rule.

2. Lenity another.

3. But *Spiritus lenitatis*, is a third, and far beyond either of the other two. For love and lenity will not be kindly till they come from within; and from within they will not come, till the Spirit dwell in the Heart. Get the Holy Spirit thither, or else his Graces will not come there; moral civil vertues without him you may have, but Graces you shall not have; something to commend you to the world, but nothing to commend you in the eye of God. Many a Heathen you shall find highly extoll'd for their clemency and sweet mildness, who are, being compared with other *Nabals*, *delicie generis humani*. But because this gracious behaviour proceeded extrinsecus, was taken up for some worldly respects, perchance to be seen and praised of men, or arose from a natural constitution, or a careful education, it was neither kindly, nor yet constant; ever now and then you shall find it interrupted and sowed with some Act of cruelty, as it fell out in *Nero*, that did but counterfeit the work.

Titus Imp. Sueton.

But when this sweet disposition is breath'd from the Spirit of God that dwells within, you shall see with what freedome and ingenuity it will flow, and with what constancy and uniformity it will continue; so that truly *gratum faciet*, a Grace it will be that will make a mans person, and what he does, truly gracious in the eyes of God and men. The word *Spirit* then, in this place

place is not to be taken *ἐν τῷ πνεύματι*, for it is added *ἐν τῷ νόμῳ*: it is no superfluous or paraphratical terme, but it hath its full weight added for necessity, in that it inspirits both our love and our lenity; quickens both, and sets both aright.

'Tis not unknown unto you, that all activity is from the Spirit, yea, even in meer natural bodies; take off that, and what remains behinde but *bruta pars*, a meere earthly part, that is better cast away, than reserv'd. The *Galenists* know this well, who of the spirits of Vegetals, and the *Paracelsians*, that of the spirits of metalls compose their Doses. By the spiritual parts, they hope to effect what they desire. 'Tis thus in natural Physique, the spirits do all; but in spiritual much more; the Dose will never work kindly; except there be some ingredients of the Spirit in it.

Too too often when a brother is fallen, *homo exuit hominem*, he considers not the slippery ground upon which his brothers feet stood, and that he hath the same seeds of evil in him, that his brother had; and therefore his feet may slip as his brothers have done, and those seeds may grow into as rank a stalk, and beare as bad fruit as they did in him. Upon the Fact we look, not that the person that committed it, is like to one of us. Hence we are so far *ἀπὸ τῆς συμπίπτουσι*. 'tis Saint Pauls word, *Gal. 6.* from setting in that which is out of joynt, that if we finde ought dislocated, or slipped aside, *indicamus, irridemus, spernimus, homo homines, delinquentes peccatorum.* We cry with *Pilate*, *Ecce homo*; we bring forth the bloody Coat, and make show of it openly, and ask in scorn, *An hac tunica filii*, whether such a menstruous Cloth as this, can sit well upon a Childs back?

I know not well what to say to it, but sure I am there is little of the spirit of *meeknesse* in this course; much there is of an *Ishmaelish* nature in it; neither will all the precepts or perswasions of Moralists better it. *Utrum tamen quod non potest natura, potest gratia.* That man whom the Spirit of God shall anoint with this gentle oyle, will presently recover his humanity again; nay more, have a super-unction of Christianity; and to his brother whom he is to restore, from the *meeknesse* of a man, and the spirit of a Christian, shall receive help.

Hitherto every line hath breath'd nothing but Love; now you must give me leave to call for the Rod; and yet I promise you, *non quod odio habeamus*; The fault may be such, that a soure look must be put upon the matter, and the love that lies in the heart not without danger shown. *Charitatem erga fideles Apostolus animo gerebat, non semper ostendebat.* The Apostle did not alwayes make show of the good-will he bore; neither may I, nor any other Spiritual Father, but chide we must, and fight we must, as occasion serves; and so I unwillingly betake me to that Taske, To the Rod.

6. Where first I will shew you what the Rod is; next, how it must be used.

There is in the Scriptures *Virga Dominationis, Directionis, & Correctionis.*

First, The Rod of domineering power; but this it is not; it being too much superciliousness in any Prelate how Eminent soever, *κατακυβερνᾷς* *ἐπὶ κληρῶν*, to domineer over Gods Heritage. And yet a man there is, but it is the man of sinne, that hath made him such a Rod; and as if he were another *Senacherib*, *virga furoris*, takes upon him to whip the Kings of the Earth at his pleasure. His Parasites have told him, that *in ordine ad spiritualia*, he may domineer, and lash whom he list; and it seems he believes them, rather than Christ. His Masters prohibition, *Vos autem non sic*, is out of

Date.

Bern. in Cant.

44.

Gen. 37. 32.

Bern. loc. cit.

Epist. in loc.

Rupert. in Mar.

c. 10.

1 Pet. 5. 3.

Isa. 10. 5.

Bell. de Rom.

non. lib. 5. c. 6.

Mat. 20. 26.

Ber. de cons. l. 2.

c. 6.

Rupert. in Mat.

10.

Date; and Bernard was but an old doting Monk, to tell him *Dominatio interdicitur, indicitur Ministratio*; and the Abbot Rupert knew not well what he said, when he was so positive, *Virga dominationis non est concessa Ministris Evangelij pacis*.

Our Lord had no earthly Scepter.

1. None *jure hereditario*, not by inheritance; he might descend of the Blood Royal, and yet not be next in blood.

2. None by Election; his question carries with it the form of a Negative, *Quis constituit me in judicem?* Luke 12. 14. And when the people would have advanced him to the Crown, he fled, and hid himself.

Joh. 6. 15.

3. None by Conquest and Victory; for his Warre was not with earthly Princes, but with the Prince that compasseth the earth. His works he came to dissolve, 1 John 3. 8. His power he did spoyle, Col. 2. 15. By him this Prince was cast out, John 12. 32. Caesar was no way disturb'd by him; in this point he gave full satisfaction to Pilate, *Regnum meum non est hinc*. Upon which place St. Augustine, *Audite Judai, audite gentes, audi circumciso; audite omnia terrena Regna, Non impedit dominationem vestram in hoc mundo*. And therefore it is impudence in his Courtiers, to make the Pope Lord of all, at the least of the Christian World, by a Donation from Christ; when Christ himself as Man, or Mediatour, was no temporal Lord or King; and therefore much less gave any temporal Dominion to his Apostles. To put such a Rod into his hand, were to make the Disciple to be above his Lord; *Esto ut alia quacunq; ratione hac sibi venialet, [viz. Papa] sed non Apostolico jure; nec enim ille alicui dare potuit; quod non habuit*. It was not then this Rod of Monarchy, Power, or Domineering tyranny, that our Apostle here means.

Joh. 18. 36.

Alvar. Pelag.
Aug. Triumphus
citatus à Bellar.

Bern. lib. cit.

Secondly, A second Rod yet there is, and it is the *Shepherds Pastoral*, by which every wandering Sheep is reclaim'd from the wrong, and directed the right way. Precepts, and wholesome examples, frequent advices, good counsel, and exhortations in season and out of season, make up this Rod; and this our Apostle had made use of toward the *Corinthians* now for twenty eight months; from a bad course he had dehorted them, to a right path he had advised; but they had this of the Sheep in them, that they would be always stragling; wherefore laying aside his Rod of direction, he calls for his corrective Rod.

Thirdly, For as I told you such a Rod there was, *Virga correctionis*, and this was it which St. Paul threatens to bring with him to *Corinth*, the Disciplining Rod, and therefore the *Rhemists* position on this verse is not to be rejected. The Apostles had power of Censures and Discipline against offenders. The word is Metaphorical, and fetch'd out of the School; *Chrysostom* interprets it in large termes, *Pena, & supplicium*. *Ambrose* takes in *Correptiones, & increpatioes*; but both at last speak out for excommunication. *Venit in virga, qui à Communionis Sacra convictum removeret*; and *Ellius* upon this place is positive, *Virgam nominat non gladium, tamen si gladium ab cissionis, i. e. excommunicationis jam cogitans quia Patrem se dixerat; patris enim est virga castigare Filium*. And he that shall but read the next Chapter where he gives order for the incestuous person *tradi Satana*, need not doubt, but that it was his intent to come to *Corinth* with this Rod in his hand.

Rhem. annot. in
locum.

Hom. 14. in

1 Cor.

1. de pen. e. cap.

12. Chrys. hom.

30. in 2 Cor.

Amb. l. cit. c. 14.

But because there be, who are too busy with this Rod, *plagis Orbilijs*; who, forgetting that they are Fathers of Gods people, whip any man upon every light occasion, out of the Temple, fit it will be to set down some Directions for this Rod of Correction; and I know not whence they can be better fetch'd than from this Text, and context of the Apostle, which we have now in hand.

For

For here we shall finde

1. In whose hand the Rod is.
2. That it is a severe Rod.
3. We meet with the person that must feel it.
4. The quality of the Fact for which he is to be whip.
5. That it may not be taken off at pleasure.
6. We have a solemn form to be used in the laying it on.
7. The place where the offender must suffer,
8. And lastly, the ends for which all this is to be done.

First, The Rod is in Saint Pauls hand, an Apostle, a Clergy-man; the Pronoun *Ego* here appropriates to him: For it is not likely that he would terrifie them with that power he had not. This Rod in Saint Pauls hand, is all one with the Key in Saint Peters; there was the same use of it in both. By this the chief Apostle might shut out, and let in; with this the least Apostle might whip out such as deserv'd it.

1 Cor. 15. 8.

To them this power was promised; by name to Peter, *Tibi dabo claves*; but in him to all the Apostles, *Petrus gessit Ecclesia personam; qua ergo dicta Petro, dicta universa Ecclesia*, August. in Psal. 108. For to all it was bequeath'd, John 20. by a formal conveyance, *Quorum remisistis peccata, remittuntur ipsis*; and what was Peter and his Colleagues at this time? Laymen, trow ye? not so, for they had their Ordination by vertue of these words, *Receive the Holy Ghost*; they had their Mission, *As my Father sent me, so send I you*; and then, and not before, they receiv'd their Commission, the tenor whereof was Retention, or Remission of sinne, injunction of Penitence and Absolution: So careful our Saviour was before he committed so great power into their hands, to make them capable of it. Neither was this their Commission temporary, or to last only for the Apostles dayes; because when they had run their races, there would be as great sinners as liv'd in their dayes, who would have as great need of the grace of Absolution and Indulgence from the Priests Hand, as they could have. As Priests then, and not as Apostles, they receiv'd this power; to last for ever, as the Gospel which they preached was to be *eternum Evangelium*, Rev. 14. 6. to endure for ever; and therefore to be a perpetual Legacy to their Successors. But in their places none but Priests succeed them, and therefore none but Priests can succeed them in their power and function. The Commission to loose and binde, was granted to none but to them and their Successors; and therefore it may be executed by none but by them and their Successors. In their Hands it is, and solely in theirs, in *stare*, in *esse*, in *conservari*, in *operari*. Let them then in Gods name, quietly enjoy, what by Original grant is theirs.

Hence it follows that a Lay-man, *qua satis*, how eminent soever, nor yet any Corporation of Lay-Elders how godly soever, may wrest this Rod out of Saint Pauls Hand; no, nor yet by any means be invested with, much less arrogate to himself this power, because it is a prerogative annex'd to the power of Order.

But this you will say may easily be granted, that a Clergy-man, and none but a Clergy-man, hath the power of the Rod; the question is, whether he may not delegate this power unto a Lay-man; by vertue of which delegation a Lay-man may sit in the Temple of God.

To which I answer first, that our Saviour did it not; to the Apostles only he committed this power, and not to any Laique; now his actions ought to be presidents, nay precepts to all following ages.

Next, no man ought to conferre a Grace upon that man of which he is not capable; and of this grace, as I have sufficiently proved, no Lay-man is,

in

in that he is not inspired, in that he is not sent; and therefore since he hath not the former grace of sending, he may not execute the latter of binding and loosing; either the Bishop must send him, and inspire him by Ordination, or else he cannot give him a Commission.

Thom. sup. 31^a
partis. q. 23. art.

2.

Vid. Hist. Cen.
Trent. p. 330.

331.

I am not ignorant with what fig-leaves they go about to cover this their nakedness. The School hath taught them to Apologize by distinctions. They distinguish of the Key; they distinguish of the Court; one Key they have ordinis; another they have jurisdictionis; and one Court they have call'd penitential, but another litigiosum; or contentiosum; and though that the Key of Order be alone to be used in foro penitentia, and by none but a Priest; yet the Key of Jurisdiction may be exercised in foro contentioso, by a Legat, Official, or Arch-Deacon, that are not in Orders. Thus they: But Cre-
tias pellicies, their nakedness cannot be thus hid. First the distinction is new, the Bishops Court being in the prime institution forum penitentia, and nothing else; Originally the whole *aguardynas* was there decreed and transacted; and the penitentiary was a Priest; that *Lites* were there composed, and a Trial passed upon other matters, proceeded merely from the indulgence of Princes. That a Lay-man may be deputed by the Bishop in foro exteriori, or contentioso, to hear and decide such cases, I deny not; I question only whether he hath power to excommunicate. Their distinction then may serve them to prove their right of Trial, but not their power of Excommunication.

Yea, and their very practice evinceth so much; for grant that the party who hath a case to be tried in the Court, obey not the Monition and Citation of the Church, for this he is pronounced contumax, and so proceeded against; but by what Key? ordinis, or jurisdictionis? Not by the latter, for that hath his use only as they teach, in foro exteriori, where *Lis* is decernenda, and his Contumacy is not of that nature. A sinne it is, and an high branch of pride, and therefore must be brought, and the party for it in forum penitentia, where the Key of Order must teach him to humble himself, and submit unto his Superiour, before he can stand *reclusus in curia*, or have his cause tried in that Court.

Vigner. inst. p.

527.

Out of this you may collect thus much, that by their own confession they turn no Key upon any man in this Court but for sinne: either for some sin committed, or else for wilful contumacy; and of sin only since a Penitentiary Priest may be Judge, it follows that he only may binde and loose. And this Truth Vignerius saw well enough, and therefore in his Epitome of Thomas, was forc'd to confess, that *Non est proprie actus clavis ea excommunicatio, qua homo a consensu hominum separatur, sed magis exterioris iudicii quod promulgatur*, and that *non ligat in foro conscientia, qua causa agitur inter hominem & Deum*, but *ad hominem tantum*. If it be no Act of the Key, then it is nothing; and if it binde not the conscience, nor yet in Heaven, by their own ground it is but *brutum fulmen*, it may be contempted.

Thus have I proved that this key may not be put into a Lay-mans hand. What then? shall the Bishop keep it only in his own? if he please he may. But if he list not to do it, he may delegate it to a Commissary, so he be of the Clergy. Any Ecclesiastical Judge may *decernere excommunicandum*, but a Clergy-man only pronounce the sentence of Excommunication; and the reason is, because the power of the Keys in respect of that internal effect that it hath upon the Conscience, is annexed to the Priesthood, both in fieri, in esse, in conservari, in operari, as I but now said.

That

That they apply it not without a special Commission *ad Corpus Christi visibile*, in the infuſion of any publick penance, or reconciliation of any publick penitent, is, becauſe they are not Biſhops, have not a Dioceſs assigned to them, over which they may *ius dicere*, as a Biſhop may; without whoſe leave were it lawful for every Prieſt to execute that power which doth belong unto him *poſteſtate ordinis*, there would be no uniformity, no unity in the Church: But that *in fieri*, that is potentially; and *in eſſe*, that is eſſentially; and *in conſervari*, he is made the Keeper; and *in operari*, he may be the inſtrument to execute this power, the abſolutions which every Parochian Rector and Curate doth publickly pronounce, and the reconciliation of private penitents doth ſufficiently declare. And therefore the Biſhop may delegate his power to any Suffragan in the Clergy, becauſe he was in his Ordination originally inveſted with it; *Tunc ei Claves data*, then the Key, and the power of the Key; then the *Rod*, and the Authority of the *Rod* was delivered unto him; ſo that the Biſhop by his Seal gives him not any new Faculty or Authority, but only a Liberty to execute that power (which is primarily in him) publickly, and in his ſtead, without which License for the common good, and peace of the Church, he might not intermeddle.

Secondly, You ſee in whoſe hand the *rod* is; next take notice that it is a *rod*, the ſharpeſt penalty that can be inflicted. When the good Emperour *Theodoſius* felt it upon his back, he groaned at every blow that *Ambroſe* gave him, and with tears in his eyes, thus beſpoke his Favourite, *Thou O Ruſſine, makeſt but a ſprinkle of theſe things; but the conſideration of theſe ſtripes make me ſigh and lament; for that where as the doors of Gods houſe are open to ſlaves and beggars, ſo that they may be admitted to preſent their petitions to their Lord, theſe are ſhut againſt me; nay, which is worſe, the gates of heaven are ſhut locked againſt me alſo; for I cannot forget the words of my Lord, Quicquid ligaveritis in Terra, erit ligatum in Cælo.*

A moſt heavy blow this is, and yet you feel not the full weight thereof; a worſe matter yet there is behind; it is *Tradi Satana*, ver. 5. of the next Chapter. I will not affirm with divers of the Fathers, That the perſon thus whipt out of the Church, was put into the hands of the Devil, as *Job* was, to be ſcourged by him with a plague or bile in his body; I rather incline to think with Mr. *Calvin*, *Ideo Satana tradere diſtus eſt, quia extra Eccleſiam Diabolus, quod in Eccleſia Chriſtus*: That being by this heavy censure driven out of the Church, which is Chriſts Kingdom, and by that means deprived of all graces annexed to that ſociety, he is expoſed to the Tyranny and Incurſions of Satan, ſubject to the dominion of ſin, and ready to do as that Prince of darkneſs bids him. To this wretched eſtate, ſo much as lies in us, we bring that man upon whom we lay this *Rod*; this therefore is not lightly to be done, except we judge it a ſmall matter to ſhut a man out of Heaven, to pull a Member of Chriſts body from him, and caſt it to the Devil; or a light thing to debar a man of the Oraisons, Suffrages, and Sacraments of the Church, which are his buckler of defence.

In the Primitive Times the Exceſs of Charity in correcting, did make the Corrector to feel greater pain than the Corrected; ſo that in the Church no puniſhment was impoſed without great lamentation of the multitude, and greater of the better ſort; and this was the cauſe, why to correct, was to lament; ſo St. *Paul* rebuking the *Corinthians* for not chaſtiſing the Inceſtuous, ſaid, *You have not lamented, to ſeparate ſuch a Tranſgreſſor from you*, Tert. Con. Fol. 330.

Well be it that this *Rod* be ſharp and ſmarting; yet a time there is, when it muſt be laid on for all that: In this, that we be not miſtaken, the Apoſtle ſets us a precedent; then it is when we meet with a heinous ſinner; ſuch an one

FFFF there

Sozom. lib. 7. c.
24. Theod. l. b. 5.
cap. 16. 17.

Chryſ. in 1 Tim.
Hom. 5.
Ambr. in 1 Tim.
Aug. Cont. Ep.
Par. lib. 3. 1. 1.
Cypr. Ep. 62.
Inſt. Calv. cap.
8. de fide. Scit.
188.

Calv. Instit. loc.
citato. Sect. 187

Calv. Instit. cap.
de fide. Sect.
186.

Marth. 18. 15.

1 Tim. 5. 20.

Amb. Ep. 64. l. 8.

2 Cor. 7.

Ver. 9, 10.

Ver. 11.

The Bishop of
Lincoln's answe-
to Parsons.
pag. 275.

Tertull. de pe-
nit. cap. 9.

there was at Corinth, ver. 1. not among the Heathen scarce the like to be found; one who with Reuben, had climbed up to his fathers bed; necessary it was that such an offender should be well whip'd. Sinners would be distinguished; some are delinquentes, others flagitiosi; and in delinquentes such severity is not to be used, flagitia graviore supplicio, heinous offenders only would be well jerked.

Fourthly, Especially if the Fact be notorious, such as this was, *blasphemia*, Verse 1. *Res notior quam negari possit*, it was plainly heard, *Rhem*, or all the City rung of it again. The old Rule was, *Peccator sit gravis, scandalosus confessus, vel convictus*, before he might smart. Delicta there be, *privata*, & *palam manifesta*; of the first Christ saith, *Argue inter te & ipsum solum*; for the last Saint Paul gives direction to Timothy, *Coram omnibus argue*. Ambrose takes up Symon the Bishop of Verona, That without any just ground he had questioned a Virgin, affirming that this was no legal course; *Ubi enim est hac Cognitionis sollemnitas? ubi talis iudicandi formula?* Look (saith he) into the Imperial Laws, and they require an Accuser; into the Laws of the Church, and then every word must stand by the mouth of two or three witnesses, Mat. 18. 16.

Fifthly, Now when the person appears to be scandalous, and the Fact notorious, then the Rod must be laid on, and laid on till it smart again; it must not be taken off at pleasure. *Veniam in Virga*, was no sporting threat of the Apottle; there was severity in it, and he laid on for all their crying; yet it never repented him of the blowes he gave them, because they made them repent; the Rod that made them sorry, made him a glad man, because it made them sorry after a godly manner; it wrought Repentance in them; nay, what Care? nay, what Apologies? nay, what Indignation? nay, what Fear? nay, what vehement Desire? yea, what Zeal? yea, what Revenge? These were the effects of the Rod in them; and till we find these, or some of these in the penitents, they must smart still.

How childishly then did the Pope and his Conclave dally with this Rod, when the Embassadour of Henry the fourth, that Hercules of France, was not whip'd at Rome, but had a white wand for penance softly laid on upon his Cloke! the Whip was here turned into a Wand, and jerking into stroaking: And 'tis said that at Rome the purse may do penance for the Master; the bold Germans cast it in their teeth, and cry out, *Mores magna Meretricis*, a Proxy with which the Ancient Christians were not acquainted.

Should a man cast his eyes upon the Prostration and Humiliation of penitents in the Primitive Church, he would aver that they felt the Rod smart: You shall have it in the words of old Tertullian, *De ipso quoque habitu & vultu mandat equoribynis, sacco & cineri incubare, corpus sordibus obscurare, animum moribus deicere, illam qua peccavit tristitia tractatione mutare, ceterum pastum & potum pura nosse, non ventris sed anima causa, plerumque vero jejunij preces alere, ingemiscere, lachrymari, omnibus fratribus legationes deprecationis sue injungere*: Much more might be read to this purpose in the Council of Agatha, cap. 9. & 11. & Gratian. Dist. 50. Do you think they felt not the Rod smart, who underwent all this? And under this rod, as in *utopia dicitur*, continued sometimes their whole lives, sometimes divers years! Basil, Can. 58. makes mention of 14. *o maxime tamen in commendam, utrumque & in corpore, & in animo*. This their severity is not in use, and that justly; yet sure they would be, that it should be what it was, a rod, before they would take it off; they would not with *Moses*, turn it to a white Wand, or a Serpent at pleasure. To remit of this severity, lay in the Bishops power.

Sixthly,

Sixthly, But I go on; they proceeded to the use of it with great circumstance and reverence; they knew that the sentence which they pronounced; was *promulgatio sententiae Dei*; Gods sentence in their mouths, and therefore they came to do it with fear and trembling, *In the Name of God*, a solemn form borrowed from the Apostle, *Ver. 4. In Nomine Domini nostri Iesu Christi*. He begins with his Master; he hath his Lord, whom he daily serves, before his eyes, and under him he executes his office; he dares not in his own name offer a blow to the least of his fellow-servants; but by Gods power he does what he does, and strikes him only whom his Master will have stricken; this should put us in fear, lest by giving a wrong blow, *We take Gods Name in vain*. *Tota actionis solemnitas praeferat Nominis Dei invocationem: eam gravitatem habere debet, quae Christi praesentiam praefereat, ut non dubium sit quin ipse suo iudicio praesideat*: And if the practice of the Church of Scotland answer unto their Order, such a solemn course is taken in their publick Repentance; would that Eldership had ever so err'd, and we with them.

Seventhly, And as this is to be done in a solemn form, *In Nomine Domini nostri Iesu Christi*; so also it must be performed in a solemn place, *quod auctoritas dicitur, Ver. 4.* Upon the Sunday it was done, and in those solemn Assemblies where the Christians met to serve God; *Ibidem etiam castigationes & censura divina*, saith Tertullian, *Apol. cap. 39. Ibidem*, in that place where the *Faetio Christiana*, or Corps of Christians, as that Ancient speaks, did *Coire in Cœtum & Congregationem*; there it was where the penances and censures of the Church being a fore-intimation of the future judgment, were solemnly published and pronounced; and upon this ground it is that Calvin gives his direction right for the Assembly, though awry in the Judges: *Non solum seniores seorsim id faciant, sed conscia & approbante Ecclesia, in eam scilicet modum ut plebis multitudo non regat actionem, sed observet ut testis & custos, ne quid per libidinem & paucis geratur*. By this means there can be no plea put in, but that the censure is just; nor fact; nor person to be defended; as the fact was not kept in a Corner, so the rod should not be slightly laid on in a Chamber; for this is to make it a Wand of Ceremony, not of Correction.

Eighthly, Lastly, The ends for which all this is to be done, must be well thought on, which either respect the Church, or the Offendor.

1. That the Church may thereby keep up her reputation, that in her there is the communion of Saints, that she will not cast that which is holy to Dogs, nor set pearls before Swine; nor willingly admit to her prayers and holy Rites any profane persons; and in this she follows the Apostles advice, *Ver. ult. Cap. seq. Put from your selves that wicked person*.

2. Then by this means she exercises a singular work of Charity, whiles she declares her care to keep the Flock of Christ in all purity, lest by their Conversation with such wicked persons, they should contract a spiritual leprosy; a scandalous leud sinner as easily infects his Neighbour, as one rotten grape others that grow next; and it were cruelty in our Mother to nourish such unmedicable parts, as it is mercy to remove them; for such leud Associates are not fit company for Christians; Our Apostle, *1 Cor. 15*, compares these to leaven, intimating that there is much soreness in them, and that if there be not great heed taken, they will marre the whole lump; when therefore they will not purge out their old leaven, for their old leaven they must be purged out.

These two ends respect upon the Church; but two others there are which have reference unto the guilty person.

Calvin. loc. cit.

The Order of Excom. in the Scottish Church printed 1571.

See the Bishop of Elies Book of the Sabb. pag. 214.

Calv. Instit.

Math. 7. 6.

1. Compare the Times and the Churches, Corinth and ours, and you shall find the question no more than needs; in the Church of Corinth there were factious spirits, such as had their private Masters to take to, Paul, Apollo; or Cephas, just as the wind of their fancy carried them; *At qui viri?* no mean men I can tell you, *Sioddau* they were, either *Apostoli*, or *Apostolici*; the worst of them an eloquent man, and mighty in the Scriptures; and yet a fault it was, worthy to be noted with an Apostles pen, that they were divided about these; it was a sign of too much carnality and babishness in them, 1 Cor. 3.

Now would not a man judge that a great part of our people were of late shipped from Corinth! *Ego Penrei*, saith one; *Ego Cartwrighti*, saith another; nay, saith a third, I prefer H. Nicolai with his house of love; trust not one of these, saith Simon, Mr. Brown's the man; ye know nothing at all, quoth Phil. umene, Mr. Traske is far a more Reverend Teacher; away, away, quoth Neophytus, this people knows not the Law, Dr. Hethering is the man of God. Thus do they heap to themselves Teachers, *Et jurant in verba: At qui veri?* neither *Apostoli*, nor yet *Apostolici*; no nor yet, for all their pretext of Revelation and Motions of the Spirit, immediately taught from heaven; but such rather as Tertulian describes, *Omnes tument, omnes scientiam pollicentur, ante sunt perfecti, Catechumeni quam edocti*; far so I would point that place: They will seem to be perfect Gnostiques, before they be perfect in the Catechisme; or to speak in Saint Paul's words, *They desire to be Teachers of the Law*, yet neither understand what they say, nor whereof they affirm: Such Idiots are their Gnostiques; yet these they contend for, and which is yet worse, for the most part,

De prescript.
Cap. 41.

1 Tim. 2. 7.

— *Dux famina falli.*

Quid vultis? What will you then? what course would you have the Prelates take? whether is it fitter they come with a rod, or in love, and in the Spirit of meekness? judge ye.

2. Again, At Corinth notorious sin was grown common and impudent; Incest openly committed, and fornication accounted of as little Zeal; it grieves me to speak it, but spoken it must be; our lewdness in this kind is grown so shameless, that we may justifie our filth Corinth, *ὁμοῦ δούλου*, there be too many known Judas's, Luister too too many, besides a Spawn of Platonical Lovers, lately risen up amongst us; *Et quid vultis?* and what think you now, is not a rod fit for such rankness?

Cap. 6. 7.

3. Farther, Yet at Corinth there was great irreverence used, *tremendis Mysteriis*, to the Holy Mysteries; the people came together not for the better, but for the worse; one was hungry, and another was drunken. These particular disorders are indeed vanished at the instant of the Solemnity, but 'tis possible to find a Communicant drunken within one hour after. But to let this pass, the irreverence in another kind remains in most places still; *Συναγωγῇ*, or *ἱερῇ πρᾶξι*, as Nyssen with one breath calls it, the Altar, or the Holy Table is despised; and those fearful Mysteries which Cyril adviseth none to receive, before he doth *κλῆναι*, i. e. bow himself, and cast his eyes to the ground, as if for very fear he durst not look upon them, but as it were, with half an eye; and that Sacrament which is of all holies the most holy, to which no man might approach in Chrysostom's judgment, *ἀνὰ φόβον περὶ τῆς ἐνδόξου*, without much fear and reverence, of all parts of Gods service speeds worst; men come to receive it, as *ἰσοχρῆ*, at all adventure, carelessly, or in an homely manner: Nay, the matter is come to this, that not only *de facto*, no veneration this sacred action hath, but *de jure* a matter of conscience is made of it, that

Cap. 11. 19.
1 Cor. 21.

Nyss. de Bapt.
Nazianzen.
Cyril. Hieros.
Cat. Myst. 3.

Chrys. in 1 Cor.
Hom. 24.

Andr. of the
powder-trea-
son. pag. 981.

Tertull. de Res.
Car. cap. 13.

Cic. Catil. 1.
2 Cor. 12. 11.
Plutarch. in Ly-
curgo.

Isa. 34. 7.
Job 15. 16.

Ezek. 13. 18,
20.

Matth. 7. 13.

Ezek. 33. 6.

that none it ought to have. You know well whose these words are, even that great *Andrews*, who deserves *τῷ ἀσπίαντος Monumentum* are perennius, of this our Church.

Fourthly, I must go a step further; a worse Brood there was yet at *Corinth*; some of the Whelps of the *Ephesian Beasts* were transported thither; by those they were taught to deny the most comfortable Article of the Christian faith; it seemed impossible to them *that God should raise the dead*, Chap. 15. And out of their *Ashes* there is risen not a *Phoenix* to prove, but a base Worm to smite our Gourd, and make it wither; a Generation of Vipers that labour to extinguish in themselves and others these necessary notions, the Immortality of the Soul, Rewards and Punishments after this Life, and the Bodies Resurrection.

Trencher-mates these are, (for such the most of them be) who frame to themselves a way most pleasant; a new method they have of turning things that are serious, into mockery; an art of contradiction by the way of scorn: This they study, this they practise, this they grace with a wanton superfluity of wit, insulting over the too much patience of religious minds: Their purpose is to enjoy in present what sensual pleasure or profit soever the World can afford, and this is the very radical cause of their Atheisme. Thus I find the Character of these Beasts drawn to my hand, by the learned and judicious *Hooker*, *Eccles. Pol. lib. 5. Sect. 2.*

Quid vultis? In what manner would you have us deal with such? it must be confessed that toward these forlorn creatures we are too patient; *Patimur be- bescere aciem Ambrosianis*; a Rod we have, but it is like a Sword in the Scabbard; drawn forth it would be; for a legal course would be taken with such lawless people; a Rod at least were fit for such Fools backs, yea, though it were the sharpest, *Eradicans & Mortalis*.

Cupio me esse clementem; but the poisoned hearts, and licentious tongues of these Miscreants have somewhat heated me; *Inspiciens factus sum, sed hi me coegerunt*: For I will not, I dare not dye course Cloth in fine Colours; or guild over ugly vices with the fair and smooth name of *Vertue*; but with me a Spade is a Spade, Adultery Adultery, Faction Schisme, Extortion plain Extor- tion, and Atheism down-right Atheism; such a Rustick am I of the Clergy be- come for your sakes; and you of the Laity, did you prize your souls, would for- give me this wrong. Let then that bellowingly taken, which is lovingly meant; nor I, nor any true Minister of God means you any hurt.

Quid vultis? What will you? Would you have us suffer you to lie soak- ing in your Broth? *Quid vultis?* What would you have us suffer you to drink iniquity, as an *Ass* drinks water, with ease, with delight? *Quid vultis?* Would have us sow Pillows under mens Elbows? *Quid vultis?* Would you desire us to make the way to Heaven wider than God hath made it? and that you run along in that broad way, till you arrive at Hell? This were the way to go to Hell with you for company, and to cause God to require your blood at our hands: And I know you had rather we use the Rod, than endanger our selves, and your souls after so gross a manner; if it chance to smart, I beseech you im- pute it not to rigour in us. Spiritual Fathers we are, and we know not how to be cruel; sharp we may be, but it is love and necessity that perswades this course; could you be otherwise reformed, you should not taste of the Rod; our bowels yearn over you when we smite you; for we can love, and fight too.

Quid vultis? What will you then, will you go on in your beaten Road? Behold then we have a Rod of Reproof, and you shall feel it from our mouths; and if that mend you not, another Rod we have of Correction, and you shall feel it from our hands; not to your destruction, (the love we bear you in

Christ

Christ Jesus prevails too far with us to think of that) but it shall be for your salvation that the soul may be saved in the day of the Lord. The worst that can happen, is but the mortifying of the flesh; and the deader that is, the Spirit is the quicker; more lively, and more nimble you will be in the way of life, in which if you keep strait on, ye shall at last arrive at heaven, where with Saints and Angels you shall sing Hallelujah to the Lamb, and to him that sits upon the Throne for evermore. *Amen.*

The Churches affliction and lamentation.

Psalm 137. 1.

By the waters of Babylon we sat down and wept, when we remembered thee O Zion.

AND if ever any people sat at the waters of Babylon, we are the men; and therefore if any have occasion to sit down and weep, we have just Reason to sit down and weep with them. Babylon is a City of Confusion, where God confounded the Languages. Babylon was a City of different Religions; for thence came the Oglio or Medley of the Samaritan Worship; that I say nothing of the Captivity of Israel, and hard bondage undergone there: And at these Babylonish waters we have sat some years, God having confounded our Language, and by it our Unity and Religion. We that were wont to meet and pray with one heart, and one tongue, are now divided into more hearts, and more tongues, than were at Babel; and have we not cause then, to sit down and weep? Can you expect from us a Song of Zion? If it be any, it must be a Threne borrowed out of the Lamentations of Jeremy, or that Song of Asaph, Psalm 79. or some such sad and heavy Ditty as David composed, when he was banished from the House of God; such doleful and melancholy Tunes are fit, or none at all, while we sit at the waters of Babylon.

Gen. 11. 7.

2 Kings 17. 33.

Psalm 84.

Psalm 126.

Want is that which sets the true price on any thing; that which men enjoy in abundance, they nauseate; when what is removed or denied, provokes the appetite. Thus it fell out with these Israelites; they were at this time at Babylon, under the yoke of the Assyrian Tyrant, far from their own Countrey, banished from the Temple of God, deprived of all Exercises of Religion, scoffed and scorned by the pride and insultation of the Enemy, and now they begin to complain and pray; remember what they were, and what they are; what they enjoyed, and what they want; that at Jerusalem they could freely sing the songs of Zion, but that now at the Rivers of Babylon they must sit down and weep, and hang up their Harps.

The whole Ode is pathetical, and full of grief, set it is to the Tune of sorrow; the Cliffe is Grave and Dorique, the Musick is Chromatique, composed of two parts.

1. A Complaint.

2. A Prayer.

1. The Complaint is lamentable, aggravated, ver. 1.

1. From the place of their Captivity, Babylon.
2. From the continuance, They sat there.
3. From their expression of grief, They wept.
4. From the cause of it, The remembrance of Zion.

2. Yet

2. Yet farther, this their grief is amplified.

1. By the intensiveness of it; so great it was, that they omitted *to sing*, and laid aside their Harps and Musical Instruments, that might ease or mitigate it, ver. 2. *For our Harps, we hanged them up.*

Ver. 3.

2. But that which did more break their heart, was the Insultation, and bitter Sarcasms of the *Babylonians*, they then their proud Masters, these their Slaves and Captives, to whom in scorn they said, *Sing us one of the Songs of Zion; we have heard you boast much of these Songs of Zion, Come on now, let us hear a Hymn, a Benedicite, a Laudate.*

To this Ironical desire of the proud insulting *Babylonian*, the Captive Jew returns a double answer.

Matth. 7. 6.

1. *Ab impossibili*; This was a request that might not be granted, a thing that could not be done; the Land was strange, the People Aliens, the Song the Lords, destin'd to his Honour, his Service; and therefore how can we sing, &c? ver. 4. *The Song is not for this time, this place, this people; we may not cast pearls before Swine.*

2. By the manifest of their constant profession in Religion, and their hope of better times.

1. They were now in a low estate, and yet they would never change the first intent of these religious Hymns to please their irreligious ears; if such a forgetfulness seized upon them, then

Let my right hand forget her cunning, let me never be impowred to touch Harp more, ver. 5.

If *Jerusalem* were not fixed in their memory, then let their tongue cleave to the roof of their mouth.

2. But their hope was, that it would be better, and then in their mirth they would prefer *Jerusalem*, ver. 6. then they were ready to sing a Song of Zion.

The second part of the Ode.

The complaint is ended, and now follows an Imprecation against *Edom* and *Babylon*, both enemies to Gods people.

Deut. 2. 45.

Zech. 1. 15.

Ver. 7.

1. A petition there is to God against the *Edomites*, Remember O Lord the children of *Edom*; the *Edomites* were Neighbours to the Jews, Brethren, and commanded to be spared; but they forgot all humanity, and helped on the wrath, when the anger of the Lord did smoke against *Jerusalem*; then they encouraged our enemies, Down with it, Root and Branch, down with it, down with it, even to the ground; and therefore O Lord, remember the children of *Edom*, and reward them seven-fold into their baseme.

2. As for *Babylon*, they not only imprecate, but prophesie, O *Babylon* to be destroyed; which shortly fell out by *Cyrus*; and then bless, and bless again the *Dier*.

1. Blessed shall he be that retaliates, that rewards thee as thou hast served us, ver. 8.

2. Blessed and happy shall he be that takes thy children, and dasheth thy little ones against the stones.

"Eius uadon ē ipse, dnd idia yvoro.

Thus have I strung and tuned this Prophets Harp, and you shall now hear what Lessons I can express unto you from the first verse; they may be profitable, but they cannot be pleasant; 'tis no season for such strains while we sit at the *Rivers of Babylon*; that was the place in which the Jews now were, with which I will begin.

1. *At*

I. At the Rivers of Babylon.

Babylon was the Royal City of the Assyrian Monarchy, seated in the arms of Tigris and Euphrates; The other ten Tribes were dispersed by Salmanassar in Halab and Haber, and in the Cities of the Medes. The Nobles and Craftsmen of the other two, were the men who were captiv'd by Nebuchadnezzar, and placed, as I conceive, upon the banks of these Babylonian rivers; where they journeyed in a sad manner, and wore out their dayes in such Cabines as they could provide, hanging up their Harps upon the willows and other trees which grew on those banks.

This was the condition of Gods people at this time, being Captives, slaves, pilgrims in a strange Land, oppressed, afflicted, derided.

Now if you shall ask how this misery fell upon them, the answer is easie to any one who hath read the books of the Kings, Chronicles, Prophets. *Isaiah* laments that they were a sinful Nation, a people laden with iniquity, a seed of evil-doers, children that were corrupt; they had forsaken the Lord; they had provoked the holy one of Israel to anger; they were alienated or separated. Their Countrey was his Vineyard, and he had planted them with the choicest Vine, and he look'd for Grapes, and it brought forth wild Grapes; and he presents us with many clusters, Covetousnesse, Drunkenesse, Lasciviousnesse, Impiety, Injustice, Contempt of Gods Word. And yet I have not named unto you the Idolatry of Manasseh, and the innocent blood which he shed, assigned as another cause, *2 Kings* 24: 3, 4. What should I say, that in the dayes of the last Kings God sent his servant *Jeremy* unto them, but they abused, imprisoned him, and would not hear! A stubborn, and rebellious people they were, uncircumcised in heart and eares, that always resisted the holy Ghost; and is it any wonder then to see them sit at the rivers of Babylon? *Daniel* in the time of their captivity, confesseth thus much in his passionate prayer, O Lord; we have sinned, and have committed iniquity, and have done wickedly, and rebelled, even by departing from thy precepts, and from thy judgements; neither have we hearkened unto thy servants the Prophets which spake in thy Name to our Kings, our Princes, and our fathers, and to all the people of the Land.

That which we are to collect out of this, is, that a National sin hath at the heeles a National punishment. And that the sin of the Nation is then most great and ripe for the sickle, when the Prophets of God may not be heard, when abused, mocked, contemned, imprisoned, innocently slaine.

To what height the sin of this Land was arrived, I am not able to say; for I take no delight to rake in dung-hills; should I do so, I must present you the ugly faces of Oppression, Slandredge, Injustice, Impiety, Atheism, Perjury, reeling and vomiting in the streets, and that our sister *Sodom* was not mentioned by us in the day of our pride. This is evident, that a wonderful and horrible thing was committed in the Land; the Prophets prophesied falsely, and the Priests bore rule by their means; and the people loved to have so; If any Prophets arose, who prophesied after their own hearts, who were bold to daub with untempered mortar, and had skill to sow pillows under all armholes, he was a Prophet for this people. But for those who were truly sent unto them, they came as the people comes; and sat before them as idle people, and they heard their words, but they would not do them; for with their mouth they shewed much love, but their hearts were against them, as *Isaiah* 29: 13. And so, they were unto them as a very loudly singing of dumb-bells; a pleasant voice, and can play well on an instrument; for they heard their words, but they did them not. At last the matter came to this, that the Lord was angry with the Sinner.

*2 King. 17. 6.
& cap. 24. 25.*

Isa. 1. 4.

Isa. 5. 2. 8. 9. &c.

Jer. 32.

Act. 7. 51.

Dan. 9. 5. 6.

Isa. 31. 1. 2.

Ezra 16. 58.

Jer. 1. 30. 2. 17. 18.

Ezech. 13. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Ezech. 33. 31.

32

Isa. 30. 10.

Jer. 11. 21.

net; and to the Prophets, prophesie not unto us right things, speak unto us smooth things, prophesie deceits, or else prophesie not in the name of the Lord, that thou dye not by our hand. This is it which hath brought us to Babel, to confusion, to the waters of Babel, to those floods of trouble, from which we shall never be delivered till the Truth of God from those Prophets which he hath commission'd and sent, may be heard.

2 Thes. 2.

Verse 12.

I never cast my eyes up on that passage in Saint Paul, but my bowels yearne over my deceived and seduced brethren, the Catastrophe is so sad, that they all might be damned, who believed not the Truth, but had pleasure in unrighteousness. And if you will know how this was effected, consult the former words; Satan the adversarie of all divine truth and mans salvation, shall raise up his minister and instrument, that same Antichrist, that lawlesse perfony Antichrist, who by power and lyds, by fraud and injustice shall work so powerfully, that he shall draw many into false and erroneous opinions, and debauch them with all kinds of iniquity and impiety; the end is, that they may per-

Verse 9, 10.

Verse 10, 11.

ish, but why doth not God restrain this his power? why doth he not evange-
lize his purpose? This is done out of a just revenge, of their incredulity, their vanity, their levity, and malicious contumacy, Because they received not the word of the truth, that they might be saved; and for this cause shall God find them strong delusion, that they should believe a lie. Because that such men, who desire especially to be called the Church, shall fall wilfully from the Truth of the Gospel, which they had heard, and in which they were instructed, and shall worship their own imaginations and meere inventions of men; therefore shall God send upon them an erroneous delusion; and this delusion shall work so powerfully and effectually, that they shall believe false things for true, take vice for virtue, hypocrisie for piety, wicked emulation for zeal, rapine and sacrilege for piety; in a word, gain for godlinesse. This, this is an act of divine justice, that they should be stricken blind, who would not see the light; that they should give credit to lies, who would not continue in the truth; that they should perish, who would not be saved.

These be the causes why the Church sometimes is brought to the waters of Babel. Gods justice, the Devils malice, and mans vanity, desultory faith, and itching after novelties in Religion.

Gen. 18. 25.

Will God punish the nightmen with the wicked? Shall those, who did not would be glad to sing the songs of Zion, be brought to the floods of Babel, with them who are guilty of the sin?

I answer, than many of those, who now sit at these waters, and repent, might yet have given a good much passage to this water in the beginning; they might see it rising, and stop it not; they might help to increase it, and thus it is in that just they should also suffer by the flood.

Reve 2. 7.

Gen. 12. 10.

Gen. 14. 12.

Gen. 22. 5.

Exod. 6.

Numb. 14. 23.

In National punishments, such as are famine, the sword, pestilence, and removing the Candlestick, usual is with God to bring the calamity on good and bad, good and bad, and good and bad suffer famine with the Canaanites. Lot is carried away captive with the God omnes. The good and bad Israelites carry abundance in Egypt, and I shall with the Rebels, wander in the Wilderness for forty years.

Further yet difference is to be put; both in the punishment, and those men who suffer the punishment. The punishments of good men, are exercises, or afflictions. The affliction of Job was the exercise of his patience. The chastity in the flesh to Saint Paul was the preservative of his holiness. And to this old God suffer his dearest Son to be afflicted. Again, the men which suffer, are either vessels of mercy, or vessels of wrath. To the first

first, not only the punishments, but the favours of God are destructive. But to the last, *all things work together for their good*. To these he speaks those comfortable words, *For a small moment have I forsaken thee, but with great mercies I will gather thee; in a little wrath I hid my face from thee, for a moment: but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer*. But as yet involved they were in the common calamity, and therefore they sate them down with their brethren and wept.

Isa. 54, 7, 8.

2. *Sedentes.*

They sate them down, as if they would pause upon their calamity, and seriously examine the causes of it, without which the tears will never fall kindly; such is the power of a stroke from Gods hand. When they were in their own Land at ease, full of corne, wine and oyle, at rest from their enemies round about them, no promises, no mercies could win them to obedience; no woes, no threats of the Prophets could work any amendment, or draw one penitent tear from them. *They hardened their heart as a rock, and made their forehead as a flint, and would not return*. But being led away captive to Babylon, seated *sub Dip*, in the open aire, they begin to consider their deserts, and Gods justice, upon which they bemoan themselves, and set to the work in earnest.

Jer. 5, 8.

To turn an eye back, and glance now and then (perhaps to passe away the time, and satisfy our curiosity) upon the works of Gods hands, I meane the examples of sin, wrath and misery, is not so much purpose. The sole reading of these may bring knowledge; but it is the pausing and digesting of these which will make them beneficial. To benefit then hereafter by what we read or suffer, is *vacare & videre*, To take some time, and meditate upon what God hath done in the earth. This is the chafing of the Pomander which may sweeten the aire about us, and may keep us from infection. This hath God done, and he may do it again; he did it to him, and he may do it to me. Such a sad thought may cause a man to withdraw till the dew arise from the limbeck of the heart; and distill by the eyes some drops of tears. Thus it was with these captive Jewes; they sate down before they wept, they laid to heart, where they were, and how they came thither, and then the tears fell in abundance, even by their own confession.

Psal. 46 10.

Etiam atq; etiam fleverunt.

Junius.

God who hath made the eyes the Organ of sight, hath made them also the Conduit of teares. That so a flood from them mingled with Christs blood, might wash away the sinne that too often enters by them. The desire of the Apple entred by the eye, Achans sacrilege by the eye, wantonness by the eye; Idols were the desires of these mens eyes; so that Death may well be said to *climb up by these windows*; and out by these windows it may be said to be cast, when Floods of Penitent Teares expel it.

Gen 3, 6.

Josh. 7 21.

Mat 5, 28.

Ezek. 24, 21.

Jer. 9, 21.

These teares are of two sorts; of *Compunction*, and *Compassion*; and what should hinder us to think that these Jewes shed of both kinds, since they wept *etiam atq; etiam*, again and again?

1. I cannot but think, that they were Prodigal of their teares of contention, without which Gods anger could not be appeas'd, and his goodwill recover'd. *Illy canit*.

Their example is for our practice; that since we have not hearkned to the Prophets as Israel, that then we weep with Israel; and weep now especially; since as they then, so we now sit at the waters of Babylon. The same cause would produce the same effect; in this was theirs, in this must be our hope. Who can tell, if God will turn and repent, and turn away from his

GGGG 2

fierce

Jon 3.9.

Mat. 26.75.

Luke 7.38.

Psa. 42.3.

Psa. 6.6.

Psa. 126.5.

Psa. 51.2.

Psa. 6.8.

Joh. 2.12.

Jer. 9.1.

Psa. 114.8.

Jer. 31.18.

John 8.12.

Luke 18.13.

sierce anger, that we perish not! In these showres of sorrow, the Servants of God have had good Hope, and good Successe. This thought wrought so far with Peter, that he went out and wept bitterly; bitterly for a bitter sin. This made so deep an impression in Mary Magdalen, that she made a Laver of her teares, and washed her Saviours feet. This made the Prophet David to season all his provision with teares; he had teares for his meat, he had teares for his drink, he had teares in his bed, and he had teares in the field; for he sow'd in teares: *Largo humectat flumine vultum.*

And yet for all these teares, he cries out *Amplius Lava, wash me thoroughly, yet and yet wash me.* A Vessel that hath been tainted, will not be sweet with once washing; often scalded, and baked, and sunn'd it must be: And thus our Vessels being sowred with iniquity, must be washed and washed again; and scoured, and rubb'd *etiam atq; etiam*, with this penitential Sope and Nicre.

And yet when all's done, these teares will not merit a pardon; they may be *legati doloris*, messengers sent before to Heaven to testifie our dolorous and griev'd souls; and so *impetrare*, speak and prevail with God to look toward us; but *per modum solutionis*, satisfie him they cannot, nor yet make amends for the least offence. And yet they speak a Language with which God is so well acquainted and pleased, that he hears, and inclines, and grants a Remission. The Lord, saith David, *hath heard the voice of my weeping.*

But how can we hope that he should hear this voice, who want these powerful Oratours to speak for us? We sinne daily, but we scarce shed a tear for sinne in all our dayes: We pollute our selves, but take not this water to cleanse us; we wallow in our filth and shame, but wash not; were it not then that there is an indulgence for these teares; we were all in a heavy case. Be it then when men have done all they can, that teares will not fall, it must not be forgotten, what God expects and looks for; It is that you do what you can; and thus much (with Gods assistance) you can do.

First, Mourn you can; Reason commands that; and this is the first part of the indulgence, that you mourn yet, when you cannot weep; for this is *τὸ ἀνυπαρξισθῆναι*, that exchange which God will accept for teares. By this you rate what sinne deserves, though you have it not to lay down, that in your judgement sinne deserves more teares to be spent upon it, than ten sonnes; and you would spend them upon it, had reason the command over your eyes, your sense. And this intensive sorrow will be *dolor appreciatus*, a price that God will accept.

Farther yet, wish we can, wish with the Prophet, and so let us wish, *Oh that my head were a well of water, and my eyes a Fountain of teares,* that we might do the work as it ought to be done. This we can.

And pray we can also, that he which turns the flint-stone into a springing well, would vouchsafe to our Hearts harder than a flint *gratiam lachrymarum*, some drops of this grace to that end.

And complaine we can, and bemoane our selves, that we have such stones in our hearts, such Rocks in our breasts, that will yield no Water.

And sit down we can, and weep, and smite, and rend our Breasts, judge, condemn, execute, and be revenged upon our hearts for this hardness.

And lastly, one thing more we can do, *viz.* humbly beseech our Heavenly

venly Father, that where the reckoning for our teares falls short, that he would accept of the strong cries and bitter teares, which in the daies of his flesh, his Blessed Son shed for us: If our grief for sinne be truly intensive, we will rise by these steps; Complain we will, and mourne; mourn and pray, pray and wish, that our Hearts were softer; and if they will not melt and mollifie, smite and beat them, that some penitential water may if possible, flow from them, as from a Rock.

I would have all this understood of regenerate persons raised by grace, with which that they do co-operate, I am sure is consonant to Saint Pauls command, *Work out your own Salvation with fear and trembling.* But what now if these teares arise out of a sense of Gods Hand upon us, that he hath brought us to sit at the waters of Babylon, will they be the worse? There are who condemn them, conceiving that they must flow out of pure love, and that the waters of Babylon should have no influence upon them. But this is a foul mistake; for as the pangs of Child-birth do necessarily precede the Birth of a son, so also in this spiritual birth, we never bring forth Masculine thoughts, except we first travel with many pains, and throbs, and throws of a tender conscience, to which Gods anger and the consequent judgements and affliction is a ready way to bring us. *A dolere pariturimus salutem*, Isa. 26. 18. *Jonah's Thunder* brought Nineveh to Sackcloth; *Isaiah's Morieris* Hezekiah to tears. The Baptists axe and fire the guilty people, the censuring Publicans, and rough heven Soldiers, to come and ask with one voice, *What shall we do?*

For punishments, however they be not the intrinsecal principles and formal causes of our conversion; yet from without they are powerful and moving causes, that we return. They are as the Needle that makes way for the thread; as a bitter potion, that by accident procures Health; or as the sharp Knife of a Chyrurgeon, that doth let out the rank and corrupt blood, that to the vital Spirit within may comfort and recover the Patient. I condemn not then the teares of these poor Captives, though they were occasioned out of a sense of what they suffer'd, and why they suffer'd; a heavy bondage laid upon them by a just God for their sin.

2. But then again I must needs commend them, that they mourned and wept, not only for themselves, but for Zion also. In their contrition and compunction they might reflect upon themselves; but in their teares of Sympathy and Compassion they shewed their love to God and Religion. They forgate not *Jerusalem*, they remembered Zion.

Zion is a type of the Church, and the Church is the body of Christ, of which Body all Christians are members; and in the body shall one member suffer, and another not suffer with it. The wrong that is done to the foot should affect the hand, and the hurt of the hand may affect the heart. And would to God the hurt had been only in the hand or foot, but the wound is yet deeper and more dangerous; even the very vital parts, the head and heart of this Mystical Body have received well nigh their deaths wound; and do you yet stand by with dry eyes? Remember the complaint of Jerusalem in the midst of her affliction, *Sie if there be any sorrow like my sorrow*: and have you no regard all ye that passe by? It seems it was not the affliction that so much troubled her, nor her enemies hands that lay heave upon her, which caused these great searchings of heart; That which was so unkindly taken, was, that she should be thus bitterly wounded in the house of her friends, and to little pity taken of her.

To weep with them that weep, is a duty which Saint Paul layes upon us, and he imposeth no more than he himself performs. *Who*, saith he, *is weak, and I am not weak? Who is offended, and I burn not?* For as it is with

Heb. 5. 7.

Phil. 2. 12.

Jon. 3.

Isa. 38.

Mar. 3.

1 Cor. 12. 16.

Lam. 1. 12.

Judg. 5. 16.

Rom. 12. 15.

1 Cor. 11. 29.

strings

Psal. 122. 6.

1 Sam. 4. 21, 22.
Nehem. 2. 3.

Rom 9. 1, 2.

Jer. 14. 17.

Luk. 19. 41.

Amos. 6. 6.

1 Sam. 4. 22.
Jer. 31. 15.

strings, that joyne and accord in the same unison, if you strike the one, the other will shake and move: so also it should be with men, that meet in the same harmony of Faith and Religion; when one is smitten with the hand of trouble, the sound and motion should reach to the other, and make a kindly impression of grief and sorrow upon them. So it ought to be when any one single member of the body is distressed; what then ought our compassion to be, when the whole is in pain? Above all things, it is our duty to pray for the peace and prosperity of *Jerusalem*. Though then our own particular state be never so good, yet it must be our grief to see the Church of God in trouble. Gods Saints and servants have been tender-hearted, and tenderly affected in the day of *Jerusalem*. How was the wife of *Phinehas* grieved for the Arks captivity! How sad was the countenance of *Nehemiah*, even when he was full, and enjoyed what royal favour could cast upon him, when the City and place of his fathers sepulchre lay waste, and the gates thereof were consumed with fire! *Paul* had great sorrow and heaviness of heart for his brethren; and *Jeremy* breaks upon his thought into a passion, *Let my eyes run down tears day and night, let them not cease; for the Virgin of my people is broken with a grievous breach, with a very grievous blow, &c.* But why do I produce the tears of servants, when I finde a river of this water in the eyes of our Lord himself upon the foresight of the ruine to fall upon *Jerusalem* and the Temple. *And as he saw the City, he wept over it.*

These are all patterns for us to exemplifie, and were there in us such bowels, there would be such passion, and compassion. *Joseph* should not be afflicted, but we would pity him: *The glory not depart from Israel*, but we would name every child *Joseph*; *Rachel* not weep for her children, but we would bear a part with her. So it should be; but how is it? We passe by and regard it not, we turn aside as if it were nothing to us; we drink wine in bowles, and remember it not. We eat, and drink, and buy and sell, pull down, and build as freely, as luxuriously, as sumptuously, as if *Jerusalem* stood in her former glory, and God were praised in *Zion*. I wish we had stay'd here; for all this might be imputed to inconsideration; what follows must be imputed to malicious wickednesse; for farther there be that go, and adde affliction to affliction; that now when God is a little displeased, help forward the affliction, persecuting them whom God hath smitten; nay, which is yet worse, trample and insult upon *Zions* miserie, as if they had learned to speak no other language than that of *Edom*, *Down with it, down with it.*

I know not what to make of it, nor what to say to it. Surely this same *indifference*, is but a diabolish quality. Were men living members of the Christian Body, it would be otherwise. That they sympathise not, that they are not compassionate, that they melt not, that they relent not, is an argument that they are joynd to the body as a wooden legge, or an eye of glasse, which never partake of grief or pain, because they partake not of life and blood. But they who help on the affliction, have learned it of *Satan*, who thought that *Job* was never low enough, till he was scraping his sores upon the dunghill.

The Lord hath afflicted his people, the Lord hath caused *Zion* to drink deep of his cup of mixed wine; passe not then any longer by without beholding, or if you cannot command your eyes to cast a pitiful look that way, yet passe by without reviling, smite not them whom God hath smitten. Be not *Babylonians*, call not to her sons in scorn, Sing us one of the songs of *Zion*. If there be in you the bowels of men, or charity of Christians, forbear these Sarcasmes, these contumelious reproaches. You shall answer for your want of pity and compassion, for your want of tears: What Apology can be made for bitterness, for persecution, for your insultation over our misery, God only knows. Say what you can, This is to you. It concerns you that *Jerusalem* is in the dust, that the

the stones of Zion are pull'd one from another, that her sons are captives at the waters of Babylon, that — But I spare you. Were you as you ought to be, truly compassionate, you would sit down with these Jews and weep, *etiam atque etiam*, again and again; you would Pathetically cry out with the Prophet *Jeremy*, *O that my head were full of water, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!* So he for the Children, but the Jews here for the Mother.

Jer. 9. 1.

4. We wept when we remembered thee O Zion.

Listen I pray. You may hear the deepest strings of the Prophets Harp, like the Bases of a Theorbo humming yet in your ear. O Zion. Heark again, and it may seem to your sense the double Aire of a *Sackbut* or Organ holding out, O Zion. Thus it sounds in my ears still. And me thinks, I behold all the pious Jews sitting round about those waters weeping, and groaning, and echoing back with a mournfull voice, O Zion. Let us then examine a little, what was in Zion more than in any other place.

Zion was first a Fort of the *Jebusites*; this King David took from them, and therein erected a strong hold; and *Sol: man* after built the Temple. So that it was *Sedes Regni & Sacrae*, the seat of the Kingdom and Sanctuary. Who then can blame their tears, when they thought of the ruine of their Kingdom and Religion? Their Laws with Zion were made void, their Government overthrow, their Temple consum'd with fire, their holy vessels prophand, the Ark of God was taken, their Priests slain with the sword, their Sacrifices ceased, their new Moons and Sabbathos polluted, the Tables broken, the Records of God the Scriptures cancell'd. Cruelty, Sacrilege, Impiety, Oppression had spared nor *fanis* nor *profanis*: All that was in the Church, all that was without it, that could be dear and precious unto them, was made a prey to the great *Assyrian* Monarch.

2 Sam. 5. 7.
1 Chron. 3. 1.

Fair possessions, and much wealth they no question lost in this fatal overthrow of their City and Countrey. But we read not a word of complaint for these: that which fill'd their hearts with sorrow, and their eyes with tears, was the ruine of Zion. For this place as it was the foundation of their peace and welfare, so it was the burden of their lamentable threne.

Zion is a Type of the Catholick Church, of which every National is a member; and the ruine of this draws with it the ruine of any Common-wealth; though then that be deplored, yet let the ruins of this, of Zion, be lamented with a fountain of tears, because with Zions fall, all the outward means of our salvation are removed from Gods people.

Pardon and remission of sin all men stand in need of. To that end God ordained the propitiatory Sacrifices to be in Zion; Priests to offer these in Zion; *Aaron* and his sons to take their Censers and step in, and make an atonement in Zion, to blow the Trumpet, to sanctifie a fast, to call a solemn Assembly in Zion; in a word, to weep between the Poreh and the Altar, and say, Spare thy people, O Lord, and give not thy heritage to reproach. To the same end hath Christ now ordained the preaching of his Word, the Sacraments, the Keys, and Ministers to be Embassadors of peace. Now how shall we have this pardon made known, tendered to us and sealed, if Zion be brought to ruine!

Levit. Chap. i.
Chap. 2.
Chap. 3.
Joel 2. 17.

Our necessities are great and urgent, and there is no way to have them supplied but by petition. This poured forth in the Closter will do well: But yet this is not *domus orationis*, the house of Prayer. The place which God hath chosen for all flesh to that purpose is the Temple; *thither the Tribes went up, there they offered their prayers*, there God promised to hear. It was in the house of the Lord that *Hu: kiah* spread *Sennacherib's* letter, and upon it received

Luk. 19. 46.
Ila. 56. 7.
Psal. 122. 4.
1 King. 8. 30.
2 King. 19. 14.

ceived a gracious answer. Prayer wants much of the force being single, which it will have being united; many hearts and votes being joyned, do as it were combine and conspire to pierce the Clouds, and offer a sacred violence to the throne of grace. And where can supplicants unite, where combine, how conspire to wrastle with God, if the walls of Zion be demolished and razed? Again, mens receipts are many, gifts bestowed upon the Church, upon the Nation, for which the Father of all good gifts expects his Tribute of thanks, and where shall the receivers meet to pay their due, if Zion lie in the dust?

In private no question these religious Jews did all this at *Babylon*; they meditated, they read, they pray'd, they praised God. But all this would not give them content; the songs of Zion they desired to sing in Zion, or else they thought that all would not succeed well with them. And this appears in this, that when after the Commission was extant to rebuild the Temple, they laid the foundation with so much joy and gladness. Thither, when the first Temple stood, they were wont to go up with a pipe, there they burnt Incense, there they kept their solemn Feasts, there they rejoiced before the Lord, so that till that day came again, resolved they were to sit down and weep. The memory of Zion was bitter unto them, because they could not serve God in Zion.

I desire your patience, that I may proceed one step farther. With a fained breath to say, *Laudis Deo*, is but cold satisfaction; this rent is best paid, when men make his praise to be glorious. The glory of all things is, that, in which their highest perfection doth consist; and the glory of God the highest eminency, whereby he is above all things in power, in knowledge, in holiness, in mercy, in justice, in eternal being. God is then glorified by us, when such his Excellency, and Eminency is with due admiration set forth with heart and tongue; Which is necessary, not in respect of God, for he knows what we can or will say, before we speak; but in respect of men, that if it were an act of justice, as that upon *Pharaoh in the red Sea*, that others may hear and fear, and do no more so wickedly: if of mercy and deliverance, his children may with the more confidence rely upon him.

The *Israelites* (I mean while they were the Israel of God) were no mutes; they did dicere, & bene dicere, speak, and speak well of him, their talking was of his Truth, and his Salvation; and least their tongues should be any way defective, they sang to. To which purpose they had their *Mizmor*, *Tehillah*, and *Schir*, answerable to which three we have *Psalms*, and *Hymns*, and *Spiritual Songs*. And to make all sure, that it should be *Gloria in altissimis*, when they thought their voice could not reach high enough, nor the tongue not be loud enough, they brought into the Temple, Cornets, Trumpets, Harps, & string'd Instruments, loud Cymbals and Organs, that so *omni creatura*, every thing that hath breath, might praise the Lord. This is at the fourth verse of this Psalm called the Lords Songs. And the *Babylonians* it seems, having only heard of it, desired much to hear it. And little intreaty had serv'd their turns, had they been at Zion; but poor souls being in captivity they could not sing them with any comfort, therefore they hang'd up their Harps. But when once God should turn again the Captivity of Zion, then they vowed, that their right hand should not forget her cunning, *Jerusalem* should be remembered in their mirth: No man need to intreat them to it.

—*Ultra longa cum veste sacerdos
Argutis citharam digitis pulsaret eburnam!*

It is our fate to have liv'd in an age of discords, Men having such inharmonious

Ezra 3.10,11.

Isa. 30.29.

Deut. 15.

Psal. 148.1.

Psal. 66.2.

Deut. 13.11.

and 17.13.

Psal. 71.24.

Col. 3.17.

Psal. 150.

Verse 6.

Psal. 136.1.

nious souls, that the melody of *Zion* sounds worse in their ears than the hoarse noats of the croaking Ravens. The musick of Harps, Viols, Organs, Voices, and lowder Instruments, used in the service of God, is as pleasing in their heavy ears, as the braying of an *Arcadian* beast. Beyond a plain Psalm (which some will not allow neither) to sing praise, is in their judgement a Popish, a Superstitious, an unlawful custom. And would not this bring a sad thought of the waters of *Babylon*? cause a man to sit down there and weep when he remembers thee *O Zion*! Thee *O Zion*, in which the Lords songs were wont to be sung with sweetest voices, and Instruments of *David*! Thee *O Zion* in which *Te Deum laudamus*, *Maries Magnificat*, & *Zacharies Benedictus*, and the Angels *Glory to God on high*, did make a strange impression on an humble, faithful, thanful, fervent heart, and sometimes fetch tears from the eye of a contrite spirit! And that there was no error in this, shall appear by these solid Reasons.

1. To scare us from this heavenly melody, with the formidable *Mormo* of Roman Superstition, and will-worship, as if we were yet children in Scripture, in Antiquity, in Reason, is an over confident attempt; *Non obtrusa adeo gestamus pectora*. For what is there Popery, Superstition, Will-worship practised in heaven? There *St. Chrysostome* doubts not to affirm, that the Angels sing all the Hymns with us; that it is little better than fury to throw this piece of heaven out of the Charch. Or grant, that in the *Revelation* (where there is so often mention made of this heavenly musick) the Chutch below on earth is to be understood, then the Argument is stronger. For then it will follow undeniably, that it may be done here. Be it Heaven or Earth, we find the *four living Creatures*, and the *twenty four Elders falling down, having Harps in their hands*, &c. And they who had gotten the victory, with their Harps of God harping with their Harps, and singing the song of *Moses*, and of the *Lamb*, *Rev. 14. 2. and 15. 3.*

Rev. 5.5:

What were the Jews before Christ, Popish and Superstitious! and yet they had all variety of Instruments, and that in the Temple. 'Tis but in vain to tell us that this was a Legal Ceremony, since we read not a word of it in *Moses*. Brought it was in by *David*, by *Asaph*, by others. Say they were Prophets; yet what Prophet ever ordained aery thing in Gods service which was unlawfull? The truth is, it was Religious prudence from whence it had its rise; and the reasons which perswaded them to make use of it in Gods service, are as pregnant yet for the continuance.

2 Chro. 29. 25, 26.

1. The first was to express their joy. *Is any man merry*, saith *St. James*, *Let him sing Psalms*. In heaven there is nothing but rejoycing, there is nothing but singing, and that the Instrument be not condemned, it was the Harp too. Since therefore we have our times of joy as they had, we may have our song and Harp to express our joy as well as they had.

Jas. 5. 13.

Rev. 14. 2.

2. Again this was done to Edifie. Men I conceive are then most edified in Religious worship, when their affections are ordered as becomes pious and devout men. Now there is not any thing of more power than is a musical harmony, whether by Instrument or voice to bring a composed temper to a discomposed soul: to quicken a heavy spirit, to allay that which is too eager; to mollifie and soften a hard heart, to stay and settle a desperate: In a word, not any so forcible to draw forth tears of devotion, if the heart be such as can yield them. Six noats being curiously varied and carried from the ear to the spiritual faculties of the soul, are able to move and quiet, to raise and moderate all affections:

Hhhh

And

Dubartas.

*And with Divisions of a choice divise,
The hearers soul out by his ears arise.*

2 King. 3. 15.
1 Sam. 16. 16.

Basil in Psal.

And can there then be any art of more use in Divine Worship, in which the mind ought to be sometimes enclined to heaviness, sometimes raised to a spiritual extasie of joy, sometimes to a holy zeal and indignation, ever carried with such affections as is suitable to the present occasion! Men therefore may speak their pleasure; but let reason be heard, and then the songs of Zion will much edifie: If not the understanding, because, say they, these teach not, yet the affections very much, which are the prime wheelles in this work. And he that doubts it, let him remember *Elisha's passion allayed by a Minstrel*, and *Sauls madnesse calmed by Davids Harp*.

3. And yet I do not grant, nor dare not say that Musick doth not teach. For are there not good instructions in Psalmes? not many profitable lessons in Anthems? which yet by the sweetnes of melody find the easier entrance, and the longer entertainment. Hear the judgement of the great Basil. When the holy Spirit saw that mankind is unto vertue hardly drawn, but is propense to what delights, it pleased the wisdom of the same Spirit to borrow from melody that pleasure, which being mingled with the heavenly Mysteries, might by the soft and smooth touch of the ear convey as it were by stealth the treasure of good things into the mind. To this purpose were those harmonious tunes of Psalmes devised for us, that they who are yet in knowledge but Babes, might when they think they sing, learn. Oh the wise conceptions of that heavenly teacher, which hath by his skill found out a way, that doing those things wherein we delight, we may also learn that wherein we may profit.

4. This the lesson that may be learned from the Ditty: Now from the sweet consent and agreement of these voices and Instruments, Christians may learn to agree better. One Viol or Harp out of tune, abates the Symphony of the rest; and one jarring Christian mars the musick of the whole Church. Oh how melodious was the praise of God, when it came from men of one heart, and one mind, as pleasing then, as is to us the Symphony of well tuned Instruments! and ever since these were laid aside, we never were in tune. It were then worth labour to call for them again, and hearken to one of the songs of Zion expressed on them; say it were the 133. Psalm, *O quam bonum & quam jucundum*, and by it to learn to come in tune again; thus the fuges and divisions would be sweetened; and as in musick the falling from a discord to a cord strangely ravisheth the ear: so all these disagreements in affections might perhaps knit and please best after many dislikes. This the God of Unity and Concord grant, who loves not any odious and continued discords in his service.

Upon these Reasons the Primitive Christians sang their praises to God. In *Pomus* and *Bithynia*, *Pliny* tells us, that all which could be laid to their charge was, that *Antilucanis caribus*, before day they met to praise, One Jesus with Hymns as God, *secum invicem*, quire-wise. In *Nitria Philo* and *Palladius* deliver, that they were accustomed in their Temples with Hymns and Psalmes to honour the Divine Majesty, sometime exalting their voices together, and sometime one part answering the other, wherein twas thought they swerved not much from the pattern of *Moses* and *Miriam*. At *Antioch* near the Apostles time *Ignatius* began it: *Flavianus* and *Diodorus* continued it. And among the Grecians *Basil* having brought it into his Church of *Neocesarea*, to avoid any thoughts of singularity and novelty, pleads for his warrant the practice of the Churches of *Egypt*, *Lybia*, *Thebes*, *Palestina*, the *Arabians*,

Tertul. Apol.

Philo Pallad.

Basil. ad
Neocæs.

Arabians, Phenicians, Syrians, Mesopotamians, amongst them the custom was such, to give power to one call'd *psalmist*, *cantor*, *organ*, the Chaunter you may name him, to begin the Anthem, and then the whole Quire came in, and in variety and descent of singing Psalms they spent the night.

These were the songs of Zion which our Fathers used, and it is, and ought to be our grief, that they are not heard to this day. *Licet irideat, si quisquit, plus apud me valitior opinio, quam vulgi opinio.* I will sit down and weep to be deprived of that harmony, with which the Angels and Saints are delighted, which so many Christian Churches have received; so many ages kept on foot; that which enlives the affections; that which teacheth so many good lessons; fills the mind with comfort and heavenly delight; teacheth us to be of one heart, one mind; and makes the praise of God to be glorious; and which is more, so fully accords with the Apostles Exhortation, *Speak to your selves with Psalms, and Hymnes, and spiritual Songs, making melody, and singing to the Lord in your hearts, which should not be, me thinks, so lightly thrown aside.* A grief it should be rather to think it should be so; and with these poor Jews mourn you ought, that we are forced to hang up our Harps.

The Conclusion.

It is a trouble to me to be kept, and to keep you so long at the waters of Babylon. I shall therefore only add a few words more, and so dismiss you. With I do that I could send you away as *Elisba* did *Naaman*, *Go in peace.* But this these Jews enjoyed not. This we enjoy not, nor this we are not like to enjoy. *For what peace so long as—so long as we sit at these floods of confusion?* O Zion, how beautiful were thy walls, how glorious thy Palaces, when men were of one heart, and one mind! O Babylon, how bitter are thy waters, how violent thy streams, when there is nothing but noise and division!

At *Salem* is Gods tabernacle, and *Salem* is peace; provide that place for him, and he will say, *here is my rest, here will I dwell, for I have a delight therein.* What a grief then must it be to the people of God to be where God hath no delight to be! To be in *Babel* a name of confusion; to be at the Rivers of Babylon where the continual water deeps, and roaring of the streams sounded discords. Had they put their Harps in tune, and begun to sing, the *Cadences* and noise about them had marred the musick. Sit down with them we must, and resolve to weep till God bring us from those Rivers.

Neither is it a liberty granted to every dissenting judgement that will ever do this. He that will sing Zions songs, must have Zions peace, a peace well grounded, which will never be, where there is no Order; and Order there never was, nor never will be in *Babel*; That only must be expected in Zion. The City in which this fort stood, was builded as a City that is at unity in itself. The Temple to which they ascended was but one. The service there uniform. Their Harps were all in tune, and tuned one to another. To them they sang the same Psalms of David, of Asaph. *Moses* was obey'd, and *Aaron* was heard. Deformity and confusion was a child of *Babel*. And at the birth, all that loved Zion wept bitterly. *Angeli pacis amarè flebant*, and ever since just occasion there hath been to sit and weep. To sit down and stay, and feed upon tears, because we have little else left us to feed on.

Jacob had two wives *Leah* and *Rachel*, which were sisters; *Leah* was bleary-eyed, but fruitful; *Rachel* fair, but barren; this bred the quarrel, neither was *Jacob* able to compose it. I will not be an Interpreter; But I can tell how this matter might be mended, if all animosities laid aside, the sisters would remember they were conceived in one womb, and sucked the same breasts,

H h h 2

they

Cicero Paradox

Col. 3. 16.

2 King. 5. 19.

2 King. 9. 22.

Psal. 76. 2.

Psal. 132. 14.

Psal. 122. 3.

Isa. 33. 7.

Gen. 29. 17.

they most acknowledge it their duty to honour their Mother. It was the younger presuming on her beauty that grew contentious, and with what words she hath revild her Mother, I forbear to speak with or pray rather that God would give her repentance, and that with her elder sister, she would shake hands, and joyn with her to sing the songs of Zion, and that that Exhortation of the Apostle might be heard: *Steady to keep the unity of the Spirit in the bond of peace.*

Ephes. 4.3.

By his Spirit it is, that Christ unites all the parts of his body together in one communion, how different soever they are, in qualities, conditions, functions, how distant soever in place, yet knit they are all together in one body by one and the same Spirit. It is then required of us, that we labour to preserve this unity, the ready way to which is, *that every one walk in that vocation as which he is called.* In the body natural, every part must not invade the office of the ear, the nose, the hand, the hand of the foot, the foot of the head: So it must be in this spiritual body, every part, eye, ear, hand, foot, and head, stand higher, set in a lower place, must not invade another's Office, but sweetly conspire to the harmony of the whole. Under Christ we are all as the universal Head, and his influence it is that makes us one body. Say now whether discord more becomes you, than apostacy and rebellion the parts. What, hath Christ shed his blood, given his Spirit to unite us, and can we not keep our selves together? *A house divided cannot stand; and a body divided cannot live.* Instruments out of tune will make no good music. Either then be at one, or you cannot continue, either continue one, or you cannot last long. Tune your strings to those of Zion, or you will never sing in tune the songs of Zion.

Ephes. 4.1.

1 Cor. 12.15, 16, &c.

Math. 12.25.

Ephes. 4.3.

Rom. 5.1.

Rev. 14.1.

Naz. Ep. 1.

Paul in the forecited place mentions a Bond, and that Bond is peace, *as the Apostle says.* It knits together, without which the unity of the Spirit will not be preserved. And this word peace is a sweet pleasing syllable, whether you have it with God being justified by faith; or in your own bosoms, having beat down that Rebel your own will. Both these are comfortable; but there is yet an Ecclesiastical peace, which is a sweet harmony of judgements, of Doctrines, of charitable actions, and to this you are called in this place, which if it may be attained, after we have tar so long at Babylon, it will be the welcome.

And of this I have yet good hope; because I read that a Lamb stood upon Mount Zion, and with him an hundred forty and four thousand, among whom there was first heard a voice as of many waters, next the voice of a great thunder, and last a voice as of Harpers with their Harps. The voice of waters is confused, a hideous murmur, much like the Rivers of Babylon. The voice of thunder is fearful. The voice of Harpers pleasing and delightful. The confused voice of the Rivers of Babylon we have long heard. The voice of thunder also hath fill'd and almost deaf'd our ears. And when these disorderly roaring voices are past, I hope to drink in the pleasing melody of the Harpers with their Harps, every one chanting a song of Zion. I will not despair, but that of *Maximians* may fall out true, that after the chattering of Swallows, those house-birds, the sweet and snow-white Swans may sing again: *over the sea.*

This is my hope, and let it be your prayer, and I will joyn with you in it. So may we learn those songs of Zion, which we shall hereafter sing in Zion. So stirs out voices in this Church Militant, that we may sing in tune with the Church Triumphant forever and ever. Amen

The

The Communion of Saints.

EPHES. 4. 16.

From whom the whole body fitly joyn'd together; and compacted by that which every joyn supplies; according to the effectual working in the measure of every part maketh increase of the body, unto the edifying of itself in love.

Vhen I read that those who glory in the name of Saints, should yet cast an ill eye upon those words of the Creed, *the communion of Saints*; no little wonder and astonishment (such is I profess my dulness and ignorance) hath affected me; I cast about to know the cause of this dislike; what might be the crime of this clause? how it had offended? that it must now in the fagg end of the world come under the sponge! Especially since this is so consonant to these Scriptures, 1 *Joh.* 1. 3. 1 *Pet.* 2. 4, 5. *Heb.* 12. 22, 23. *Ephes.* 2. 19, 20. and besides others, this very place I have read unto you; out of all which places Interpreters with one voice have collected *the Communion of Saints*.

What then should be the cause this clause should be exploded, I could not conceive, till at last I remembred that *Donatus* was risen again, and with his breath had poisoned the multitude, who out of blind zeal and fancy they bore to particular and separate Congregations, that suppose the name of Saints could not agree to the Catholick Church, neither might any be of that Communion, who were not admitted within the valls of their Meeting-houses. To believe then a Catholick Church, and in it a Communion of Saints, who were not members of their Congregations, is in their judgement to believe a lye.

See what self-love will do, not only make men high-minded, to think too well of themselves; but also to disdain and judge uncharitably of others, even to excommunicate them, and hold them no better than Heathens and Publicans, because they will not forfeit their wits, captivate their understandings, sit down and break bread with them. Were this their severity to be admitted, what would become of all the Saints departed before they were born! what of greater number of Christians in the *Eastern* and *Western* Churches? all which died in the bosome of the Catholick Church, and believed the Communion of Saints, being utterly unacquainted with the necessity of collected Churches in their sense for the attaining of salvation.

Assured they were, that Christs body was but one, the parts whereof were knit together by those bonds our Apostle mentions in the former verses, and therefore doubted not to esteem these in the society of Saints who professed *one Lord, one Faith, one Baptisme* with them; whether sincerely, or fainedly, they left it to God to judge. Yet if among these they found any corrupt, scandalous members, by the power of the keys, they cast them out as unfit for their communion.

The rest in charity they held to be of the body of the Church; And if it may not offend some uncharitable ears, Saints; and I conceive it an error to think otherwise: which mistake doth I know arise out of heat of zeal, but not well grounded as it ought to be upon knowledge; for were that distinction of Saints by calling, and Saints by a true faith and life, well heeded, the mistake would easily vanish, and the offence taken, not given, be removed.

This distinction is clear in the Scripture, the first part of it in *St. Paul*.

Verse 45, 56.

For

Rom. i. 7.

1 Cor. i. 2.

2 Cor. i. 1.

Col. i. 2.

For doth he not send greeting to the *Romans* in this manner *καίτοις ἀγίοις*, called to be Saints? The *Corinthians*, who yet were carnal, he calls *Saints*; and the *Colossians* he calls *Saints*, who yet were leavened with Traditions, worshipping of Angels, and Legal Ceremonies. And all these so called belong to the visible body of Christ, because they are admitted by Baptisme, which imports two things. First, a cleansing from all impurity, and secondly, a special application and consecration to Divine worship; for in Baptisme, the baptized enters into a solemn Covenant with God. He then takes us into his tutelage and service, and we again renouncing all other, take him to be our Lord. We are then to think and speak charitably of all those who have entered this Covenant with us, and promiscuously to call them as the Apostle doth, *Saints*, till by plain and manifest deeds they shall shew themselves to be Apostates or Hypocrites. For as in those things which belong to Faith, we must speak and judge according to the Scripture: so in those things which belong to Charity, it is safe to think and speak according to probability: Which Rule may I confess, fail us, but without any damage or danger of his, who thought better of another than he did deserve; but not without the damnation of that Hypocrite, who was not the man he seemed to be. Till then it manifestly appears otherwise, all outward professors may without any scruple be esteemed of the communion of *Saints*.

Formally, truly, really, inwardly, I willingly acknowledge they are not such, and therefore no true members of Christs Mystical Body; which is the other part of the distinction, to which the Apostle seems to have an eye in the former place to the *Colossians*, for having in general named the *Saints*, he adds, *and faithful*, as if he would distinguish betwixt the one and the other: Those who seem to be so, and those who really are so. These last are the faithful, truly sanctified by the imputation of Christs Righteousness, and according to the measure of this life having holiness inherent in them. If then it be now demanded of which of these it is, or whether of both the Creed speaks? I answer, that primarily, and in the first intention it is to be understood of these last, such who are truly and really Saints; and of the other no otherwise than by the judgement of charity they may be presumed to be such, which sober rule of charity for any man out of heat, giddiness, zeal, prejudice, self-conceit to transgress, is the guilt of a Pharisee, and damnable. And thus having first removed what might be cast in my way, I come to open the words which I now read unto you; in which I willingly grant, that the Apostle speaks only of that communion of *Saints*, who truly, properly, and formally are Members of Christs body, to which he is truly the Head, and to whom they are joyn'd by his Spirit.

The subject of these words is the Church or society of Saints presented unto us under the notion of a Natural Body, both for the frame, the union, the operation, the growth and increase of the whole and the parts; which Points that we may the more distinctly and clearly apprehend, observe

1. The first and main Principal of this Body, it is Christ, *ἡ κεφαλή*, from whom it proceeds as from a Fountain, and from whom all the Members receive life, motion, faculties of nutrition, as the parts of a natural body from the head.

Secondly, that this Mystical Body hath two excellent properties.

1. It is *συνεκεκολλημένον*, fitly joyned together, in that there is Beauty and Order.

2. It is *συνεβαλλόμενον* closely compacted and knit, in this there is unity, consent, and agreement.

Thirdly, we have here taught us the manner how this harmony and beauty, unity and agreement of the whole, and the parts is wrought and continued,

it

it is done *ſua melius aſſis*, by many ſpiritual ligaments; though the joynts of the body be many, yet they meet and touch, that ſo they ſupply to their fellow-part what it wants. In this there is mutual help.

Fourthly, which help is effectually to be given: So that no part of this body is to be dead or idle, but operative and doing good to his fellow members. Every part of the body, ſaith the Apoſtle, muſt have *cooperum* an effectual working.

Fifthly, Which work yet is to be done in proportion. According to the gift, and meaſure of the gift beſtowed upon the part, ſuch muſt the work be, ſuch the ſupply; it muſt be done in the meaſure of every part.

Sixthly, The *cauſa*. The ſmall cauſe of this help, working ſupply; it is not that the ſingle parts ſeek their own good, but the benefit of the whole body. It is for the increaſe and edifying of the body.

Seventhly and laſtly, we have here the impuſſive cauſe, whence every part of this body is moved to this ſupply of nourishment. It proceeds, and ought to proceed from love and charity. *Agape*, the love firſt that the parts bear to the head, and the charity which they owe to their fellow-members, quickens them effectually to ſupply nourishment for the increaſe of the whole. This is the thread I mean to follow for the diſcovery of the Treafury hidden in the Bowels of this rich Text. And the firſt piece I meet with is of incomparable price, that whoſe influence gives worth to the whole, without which the body, the ligatures, the ſupply, the increaſe were not worth talking of, no nor to ſpeak properly were at all; For as of Chriſt is the body, ſo from him alſo is the ſymmetry, agreement, the quick pulſe, and motion of the parts, the help which they mutually afford, the gifts which they effectually work to the ſupportation and increaſe of the whole. And therefore following our Apoſtle, I ſhall begin with Chriſt, and conſider him in that relation as he ſtands to the body, *viz.* that he is the Head.

I. *ἐξ ἧ τοῦ σώματος. From whom is the whole Body.*

The Head is the Notion the Apoſtle made choice of to repreſent him unto us in the former verſe, and by it underſtands not a Political head, ſuch as a King is in relation to his people, but a natural head, ſuch as every man carries above his ſhoulders, becauſe this reſemblance was moſt apt to ſhew that cloſe union that is betwixt Chriſt and his Church; and then again the Church as a body united to this head, was to preſerve a communion among themſelves.

This Poſition then is ſound, and I ſhall lay it in the foundation, *that Chriſt and the Elect are united.* The Elect I ſay, *ἐκλεκτοι*, the faithful, as *Photinus* expounds *τοῦ σώματος*, the whole Body; for Hypocrites and wicked men ſince they live not in Chriſt, and increaſe not in Chriſt, are truly no parts of this Body. The Elect, the Faithful, the Regenerate only are truly united to him. And this union is neither by imagination, as the mind is united to the object upon which man ſets his thought: Nor yet by affection, as one friends heart is united to another by love: Or by compoſition of ſubſtances, as it falls out in mixt bodies: But it is a true and real union, ſuch as we ſee betwixt the Head and the parts; for by it all the faithful and Chriſt become *οὐκ ἓν*, one Body: So that firſt, as from the Head and all the Members there reſults one man; ſo from the Perſon of Chriſt and all the Elect united and conjoynd to him, there is framed *one myſtical Body*, which partakes of the ſame Name, both together being called Chriſt: And then again, as the body of man, if one part only be wanting, is a maimed and imperfect body; ſo Chriſt is pleaſed to think himſelf maimed and imperfect, if any one of his Elect ſhould be wanting, whence

1 Cor. 12. 13.

Ephes. 1. 23.

whence the Apostle styles this Body τὸ πλῆρωμα αὐτοῦ, *his fulness*. O the dignity and honour of a true Christian, without whom Christ is pleased to esteem himself no full Head, no perfect Christ! O the security of that mans salvation that is a part of this Body, since one Member of this Head can never perish.

And that I may yet give some you some further light about this Mystery; in it are to be considered

1. *The things united.*
2. *The Root of this union.*

1. The things united is not the soul of Christ with our soul, nor the flesh of Christ with our flesh alone, but the whole person of every faithful man is verily conjoynd with the whole Person of our Saviour God and Man, yet in a Spiritual manner; which what it is, I shall shew you when I come to speak of the *ἀσπαι*, the *Commisura of ligamenta*, the couplings, or joyns. He saveth both parts, body and soul, and therefore must be united to both parts, body and soul; for Christ saves not any part that is not his.

2. As for the Root of this union, it hath the Original in the flesh; a faithful man being first united to the Humane nature of Christ by faith, and afterward by the interveniency of the Humanity to the World, or Divine Nature. We can apprehend, elect, and choose, but as we know; for the will is never mov'd to desire an unknown good. But by the Humanity we come to the knowledge of Christ as he is a Mediatour, and therefore in the order and nature of Faith, his flesh is the first thing we reflect on, to which in our thoughts and desires we joyn. Thus God first propos'd him, *The seed of the woman*. Thus the Church desired him, *O that thou wert my Brother!* Thus the Prophets made mention of him, he was to be *Immanuel, God with us, a child born to us, and for us, a shoot from the Root of Jesse*. St. John confesseth that they saw his glory, as of the only begotten Son of God; but yet this was not seen till he came and dwelt in us, that is, till Incarnate; *primo noverunt hominem, deinde Deum*. For howsoever his eternal generation did in Nature, Truth, and Time precede his birth from the Virgins womb, yet when we apprehend him a Redeemer, a Mediatour, we first reflect upon his Manhood, because without effusion of blood he could not Redeem, he could not Mediate.

What should I say, that the Patriarchs before he was Incarnate, were in this sense united unto him, and Members under this head? Not as if they were joyn'd to his Humanity as actually existent, but joyn'd to it as really existent to their Faith. He was the Lamb slain from the beginning of the world, in Gods decree for his passion, in his own voluntary offer; and such the Fathers apprehended him, and Abraham rejoiced to see that day; as much, that he was to be *Incarnandus*, as we now that he is *Incarnatus*, because without this Incarnation they knew he could not break the Serpents head.

If then the Question be moved, according to what Nature Christ is the Head unto his Body? The answer must be, according to both. For the Church must have such a Head, which should be able to infuse a spiritual life into the body, which power is proper to the Deity. And again, the Church must have such a Head that must have a conformity of Nature with the parts, which is proper to the Humanity. So that in the Person of Christ, God and Man, both these conditions are found conjoyn'd. And from the Deity, the life of grace is infused, as from the first Agent; but from the Humanity, the same life and grace comes, as from the Organ and Instrument joyn'd to the first Cause. As therefore it doth no way derogate from the honour of the head, the head even of this natural body, that it imparts life, sense, and motion

Gen. 3. 15.

Cant. 8. 1.

Isa. 7. 14.

Chap. 9. 6.

Chap. 11. 1.

Joh. 1. 14.

1 Pet. 1. 19, 20.

Rev. 5. 12.

Joh. 8. 56.

motion to the other parts, not immediately, but by other nerves and arteries: So is it not any way derogatory to the dignity of this mystical Head, that by his Humanity, as by a pipe or channel, he conveys grace and life to every member of his Body. Primarily then, and principally the influence comes from that Deity that dwelt in our nature; but secondarily and instrumentally by that flesh of ours, which he was pleased to take upon him.

I will say it over again. The Deity is the fountain from whence springs this our spiritual life and being: The Humanity the Organ that conveys it to us. By man it was that sin entered; and by man came righteousness; By man came death, by man came life; By man entered condemnation, by man remission. Hence Saint John saith, *Qui edit carnem*, i.e. *qui credit carnem, in me manet*. He that eats my flesh, that is, who believes that I came in the flesh, is united to me, and remains in me. The flesh of the Son of God is for our stomach, and must first by faith be digested, before he can be bread of life. What grace soever comes to us, comes through the Son of Mary.

Joh. 6.53, 54.

And in the Sacraments, as in two Chrystal glasses this truth is very apparent: In both which there be two parts; the visible signe, and invisible grace; the elements from the earth, but the effect from heaven. A faithful soul approacheth preparedly, and takes a share of both. But in what order? is it not in the same order as they are proposed by Christ? First, the visible, put case the water, bread, and wine: Then remission of sin, and whole Christ. As in this divine dispensation the material part is received first, and after under that, and by that the spiritual: So also in this Union you must first reflect upon Christ as a perfect man, and in that Nature be conjoynd to him, before you can be of his Body, and have any benefit of the divine nature. Blood you must know he must have, before he can be a Redeemer. Flesh, in which he may be united, before he can be the Head to this Body.

These two points being cleared, because the Apostle here teacheth, that from this Head it is, that the whole Church becomes one body; in the next place let us examine in what sense Christ is said to be the head to this Body; and since this is a Metaphor transfer'd from a Natural Head to this mystical, the meaning will be very obscure, till we understand in what this Analogy betwixt the Head and Christ, the Body and the Church doth consist. This being known, will give light to what follows.

This Similitude drawn from a physical Body, doth admirably agree to Christ, both in respect of that prerogative which the Head hath over the members, and also the convenience and coherence which the Head hath with the members. The prerogatives of the Head are three. 1. To be above. 2. to govern. 3. To have an influence upon every part of the Body. All which belong to Christ.

Ephes. 1.22.

1. The Head must be in the most eminent place, and most eminent in perfections. Thus is Christ placed above all principalities and powers, and in perfections far above all men and Angels. For when in these we finde a division of Graces, so that one wants that gift in which another abounds, in Christ all the gifts of Grace do concur; Adde to this, that all the Members of this Body, have these gifts with a limitation, and in a remiss degree, but in Christ all these graces were extensively, and intensively, both for the kinds of Grace, and the highest degree that could be imagined. For thus it is written, and thus we read; *In him are all the treasures of wisdom and knowledge: The Spirit being not given unto him by measure*: In which respect he may be well said to have the Dignity and preheminance of the Head, in which is the seat of the soul and minde adorned with those eminent faculties of Understanding, Will, Memory, Prudence and Wisdom.

Col. 2.3.
Joh. 3.34.

2. The next preheminance of the Head is, to have Lordship and command

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Ephes. 5. 22.

mand over the Members. The Head is to direct and govern, the parts to be directed and governed: So Christ is to be Lord over his Body, and the Body to be obedient to him, as the wife to the husband; if the Apostle may be heard to speak, thus it must be, for thus he prescribes, *Wives, be subject to your own husbands, as the Church is subject to Christ.* It were preposterous and presumptuous for the feet to attempt to rule, or the hand to command.

Psal. 36. 9.

3. The last prerogative of the Head, is, that from it as a common fountaine, proceeds life, motion and being, which it imparts and communicates to every part; which is hence most evident; for upon the separation of the Head from the Body, it becomes senseless, nor lives, nor moves. Such a Head is Christ, such a Fountaine to this his Body; in him is the Well of life, and from him we receive Grace after Grace.

Gal. 2. 20.

Life he hath in himself, and life he imparts to us, whence saith our Apostle, *now I live, yet not I, but Christ lives in me*; Christ now is the supposite; by him it is that we are quickened, and expresse all the effects of a living man. Motion also we have from him; when our motions are conformable to his mind; which conformity lies in two chief points. First, in a conformity to his death, that as he died for sin, so every part of his body be mortified, and dead to sin. Then in a conformity to his Resurrection, that as he rose from the grave, so they rise to newness of life. As for their being alive; that the members have from this Head; there is a being of Nature, and a being of Grace; the first way a creature of God, a man may be without any relation at all to Christ; but in Grace a man hath no being at all, if Christ be absent. The presence of this Head, and the continuance of this Head with us, is that which makes us what we are, true Christians. Whence Zanchy aptly observes, that the Apostle saith not *A quo totum corpus*, but *ex quo*. For of him as from the first cause are all creatures, that is a *quo*: But from him the Church is, and hath its being, as the Members in a Natural Body from the Head, which live, move, and increase from it. And this saith he is, *Ex quo*; From which if separated, they are destitute of life, sense, motion, being stupid and dead.

Rom. 6. 3. 4.

Zanch. in loc.

You have seen how apt this Metaphor is in respect of the three prerogatives the Head hath over the Members; I shall now acquaint you that it is altogether as fit in respect of that convenience and coherence, which the Head hath with the Members; and that also lies in three respects. 1. In conformity. 2. In order to the end. And 3. In the harmony of the Head and Members.

Heb. 4. 15.

Heb. 2. 14. 15.

1. The Head must have conformity with the Members. It is not enough that it be corporeal, for so a painter may clap, a Foxes, Asses, or Lions head upon a mans shoulders, but it must be of the same species, of the same nature. Now in this respect, there was and is a very great agreement betwixt this Head, and the parts of his body; for *he was in all things like us, sin only excepted. Bone of our bone, and flesh of our flesh; for he took not on him the nature of Angels, but he took on him the seed of Abraham. Forasmuch as the children were partakers of flesh and blood, he also was a partaker of the same.*

2. The next agreement of Head and Members is that they both aime at the same end, which is the conservation of the whole, and the happiness of the person. The faculties of the soul take up their residence in the Head, and their whole scope and labour is, that the little Common-wealth of man receive no detriment, but be furthered in his way of felicity. And this is the labour of this our Head; he sustains, quickens, and wisely moderates all things: He is touched with our evils, hears us, speaks for us, and being our Advocate pleads for us. 'Tis the care of this Head to bring every Member of his own body to glory and Beatitude. *He is the Saviour of his body*, and he safely preserves the meanest part, so that not one of them shall perish, but participate an eternal and happy life together with their Head.

Ephes. 5. 23.
Joh. 17. 12.

3. The members and head of a natural body agree in this, that their extreame are coupled with a common term, and that they all receive their activity, and are informed by the same soul. So also this Mystical Head, and all the Body are continued and united one to the other, receiving their spiritual life and information from the same Principle. The power and unspeakable force of his Spirit, notwithstanding the distance of place, doth most truly and effectually joyn together the Saints to this own Head, *vivificans ea singula, & vincens universa*, quickning every single part, and uniting them all, and that in such a beautiful order, and close manner, that the whole Body is *συναρμολογούμενον & συνκλιθεῖς*, fitly joyned together and compacted.

2. *συναρμολογούμενον. Joyn'd together.*

You see how at unawares I am fallen upon the first Attribute of this Body, which is that this body be fitly joyn'd; For as the Body of man must not be composed of monstrous, dissonant and uneven parts, but of such pieces which are congruous to the whole: So also must this Mystical Body of Christ be knit together by fit proportions, that one part aptly answers to the other, and all agree very well to the Head. And this condition will serve to discover the Errors of three sorts of men, the Hypocrite and prophane person, the Heterodox Christian, and the factious Pragmatick.

1. The Hypocrite is no fit member, nor yet the prophane. Not the Hypocrite, because he hath only the paint and colour of a part, and not the animal spirit by which the part lives and moves. Not the prophane, for he is but an excrement and a noxious humour, fitter to be purged out, than joyn'd to the Body. Both these are *ἀλλοτρία*, and have no harmony at all with the Head, which is perfect, pure, and holy.

2. The Heterodox Christian, is either a swollen part, or withered; swollen with pride and excess of Traditions, and Doctrines of men. Or so shrunk and hidebound, that he cannot admit, if only for decency and Order, a prudent Ceremony. And while the one is ambitious to exceed, the other so peevish to fall short, one for too much, the other for too little, the harmony of the parts is marred, and the body rendred deformed.

3. But the Poly-pragmon is the man that dislocates every part, and therefore is the greatest enemy to the comely Order of this Body; of him therefore I shall speak a little more fully.

In a Natural body, that Order must be observ'd that every part be continued in his proper place, and in that place perform its work. The Organs of sense are set in the Head, the power of digestion in the Romack, of sanguification in the liver; the hands keep their site, and the feet their position. And thus it must be in this Mystical body, every member must keep its place and order, and do its office, and not usurp upon his fellow members, otherwise the benefit and beauty of the whole will be disturb'd.

Order then can never be, where there is not *sub & supra*. That there be in the Church some of a Superiour, others of an inferiour rank; some as eyes, other as hands; some as ears, others as tongues, is necessary; for otherwise the society of Saints could never resemble a body fitly put together. But if you shall now ask, why it pleased Christ the Head to honour one member, and humble another; to make him an eye, or tongue, and that man an ear, a hand, or foot; no reason can be given, but his wisdom, who distributes to every one as he will: The Potter hath power over the clay; more cannot be said, and that must content. For the Order we can give you a reason, because he is the God of Order and not confusion: Which that it may be kept, he ordains some to be Princes, some subjects, some Lords, some

1 Cor 12. 11.
Rom. 9. 21.

servants; some to be Apostles, some Evangelists; some to be Teachers, others to be taught; some Shepherds, some to be sheep; as he diversly distributes his Talents, so he designs divers men to several places and Functions; and according to the measure and variety of their gifts, their Offices are set out. This is the beauty; this the apt and admirable order of this Mystical Body.

The more too blame they then, whose labour it is to dislocate the parts; endeavour they do to put the ears into the place of the eyes, and the eyes into the place of the feet, while they make the lowest of the people Priests, and the Priests the lowest of the People. Is not this to disturb the Order which God hath set? Is not this to bring a deformity on the whole body? *Cyclops* was held for a Monster, because he had but one eye, and yet it was in his forehead; what a strange creature should that man be, who should have his eyes in his heels? I can say little to it, and I know not how to mend it, except that counsel of the Apostle may be heard and obey'd, *as the Lord hath distributed to every one, as the Lord hath called every one, so let him walk: and so I ordain in all Churches: and again, Let every man abide in the same calling wherein he was called.*

For this same encroachment upon other mens Functions and usurpation of a calling that belongs not to them, hath spoiled the uniformity of the body. In it there can be no comely feature, when the *Cobler* will go beyond his Last, and the *Smith* farther than his Anvile. *What is Saul among the Prophets?* was once a wonder. But now you may find the sons of *Cis* that are fit only to seek Asses, to lead the people. *Qui hodie Laicus, erat Presbyter*, he who was this day an ignorant Layman, next becomes a grave Elder. This is not to remain, and be content with his vocation.

No, nor that neither, when *Sus Minervam*, the Swine will teach *Minerva* to plough, and the Ass instruct *Orpheus* to touch his Harp. My meaning is, when illiterate men, unacquainted with language, elocution, or Logic, which three are instrumental and necessary for any Interpreter, will yet take upon them to interpret, and direct those who are skilful in all these, to interpret and divide the word of God.

'Tis a wise observation of a wise man, that the Spirit of God hath bestowed upon every man some peculiar ability to one Art, Trade, Profession or other, of which if men would take notice, and bend themselves that way especially, there would be a better proficiency in all Sciences and Professions than there is. The true reason then that so few prove excellent in their wayes, is, because they do not follow God, who hath given to every part of this Body a proper faculty; but are *ἄλογον μιμούμενοι*, are *busibodies* in other mens matters, aspiring to that, to which they have no aptness nor sufficiency.

Well then, necessary it is, that every one remember that he have some place, some Vocation or other; for *quo ordine resurgent, qui nullo vixerunt*, in what Rank or Order shall they rise that lived in none? Next that he maintain and keep his place and station, that he encroach not upon, and seek to invade, and shuffle into his fellows place.

Metiri se quemq; suo modulo, & pede verum est.

For this will continue that Harmony and Congruity that ought to be in the parts of this Body, which whosoever disturb, do so much as lies in them, make the beautiful Body of Christ, a deformed, a confused piece. And so much of the first Attribute.

3. *συμβιβάζοντες*. The same word is used, Col. 2. 19. which the Greek Scholiast interprets *καταπαύειν ἑαυτοὺς καὶ ἀλλήλους*, made mild and set in peace to it self and Christ, which Exposition is apt; for *συμβιβάζοντες*, is, *eis philian ἀγειν*, *Hesych.* to reconcilie, or make friends, or draw to amity.

Chrys. *Apud Occum.* *συμβιβάζοντες*, ἴσθ' ὅτι, *συνκαταλλόμενοι, καὶ συννωμένοι, agglutinatum & unitum.*

Tremel. *Ab eo totum corpus componitur.*

Beza. *Ex quo totum corpus compactum.*

By the judgement then of all Interpreters, the society of Saints ought to be an united Body. For as the parts of this Body ought to keep their places, and continue in that Order which God hath set them: So also under the same Head they ought to be joyn'd and linked together in peace, as close compacted and united as joyn't is to joyn't, or limb to limb in an Organical body, in which the connexion is so indissoluble, that the head cannot be torn from the members, nor the members from the head, nor yet they from one another without the apparent detriment, and sometimes ruine of the whole: One thing I am sure of, that the part disunited, and disjoyn'd, how small soever, dies.

And the like happens to the member separated from this Mystical Body; it cannot live, because it partakes not of the vital spirit by which it is quickned. From a particular Church it may separate, or be separated, and yet have life in it; but if it depart from the whole, it is dead. If it be separated, I will suppose the cause is just, which was *Theodosius* case, and then I shall for a time appoint this person a place among the Penitents, and pray that God would give him repentance that he may be again joyn'd to the body. But if he separate himself, let him be sure the cause be just, least by separation from a particular Church, he be cut off from the communion of Saints. For Schisme is a damnable sin, being a voluntary separation from the unity of that charity, whereby all the members of the Church are united, glued together, and compacted.

Thom. 2. 2^a. q. 39. Art. 3. in Corp.

Now what Errours in Doctrine may give just cause of separation, I will not venture to set down in particular, least in these times of discord, I might be thought to open a door to Schisme, which surely I will never do, unless it be to let it out; and that I should be glad to do, for it is *ingens flagitium*, a huge offence, of which they who are guilty, shall be punish'd no less than they who tore Christs Natural Body: since he gave his Natural Body to be torn upon the Crofts, that his Mystical Body might be but one. The sad thought of which might give just occasion to those words of that Father who had his name from Peace, that God would judge those men, who being cruel men, and deposing the love of God, were the promoters of Schisme; rather hunting after their own profit than the unity of the Church, and therefore speaking of peace, and making war, straining at Gnats, but swallowing Camels, *propter modicas & quaslibet causas*, for trifling and small causes do rend and divide the glorious Body of Christ, by whom *nulla tanta potest fieri correctio* (what if we read *correctio*?) *quanta est schismatis perniciēs*, by whom there can be made no Reformation of any such importance as to countervail the mischief of a Division, as indeed there is not.

Optat. lib. contr. Parmen. Chrys.

Iren. lib. 4. c. 62.

1. For first it is too evident that such men are lovers of themselves more than God; a great conceit they have of their own wits, and therefore deal with matters too high for them. After that God had appeared to *Moses*, and given him a Mission,

2 Tim. 3. 4. Psal. 131. 1.

Exod. 4.

a Mission, yet in humility he replies, *who am I?* yea after that God had given him *power to work miracles*, and by that confirmed his calling, yet he holds back, so afraid was he to begin the alteration. To head then rashly a Faction, proceeds out of pride and self-love, and pride is most pernicious, for it cast Satan out of Heaven, Adam out of Paradise.

Phil. 2. 21.
Chap. 3. 19.

2. *Sua quarant, They seek their own, not the things which are Christs*, and so *their god is their belly*, which because they will be sure to fill, they lead or follow the multitude. 'Tis known what made *Valentinus* and *Marcian* Gnostiques, *Tertullian* a Montanist, *Acrinus* and *Atrinus* Heretiques. 'Twas bitterly said, but truly, by a Disciplinarian (who had he liv'd to have seen his Disciples works, I believe he would have been more wary in his words) They (he speaks of his own) care not for Religion, so they may get the spoil. They could be content to crucifie Christ, so they might have his garments. This *Ani sacra famet*, or rather *sacri ani famet* is too often a motive to disunite the body, and then it must needs be pernicious.

Discipl. Eccl.

3. What should I tell you, that Schisme very speedily degenerates into Heresie; for there is no Schisme which doth not feign some Heresie to itself, that so it may seem to have departed from the Church upon good reason, which when it is pertinacionfly, and obstinately defended, the Schismatick becomes an Heretick, and so is involv'd in a double guilt, of opposing the verity of Faith, which denominates him an Heretick; and breaking from the unity of the body, which makes him a Schismatick; and if either of these sins single be enough to send a man to hell, then sure both conjoyn'd will be a talent of lead to sink a man deeper to that bottomless pit.

4. Lastly, there is not any *sin ex diametro* so opposite to that *union* *apostolice*, to all those *Ligaments* and *joynts* by which our Apostle in this place, and that of the *Colossians*, affirms this body to be united, as in this of Schisme, and voluntary separation.

Verse 4. 5. 6.

What these are, may be learned out of the former verses, to all which the Apostle adds that amiable Epithire of Unity. There is but one Body, *i. e.* one Catholick Church; there may be sixty Queens, and eighty Concubines, and a number of other Damselfs, yet *Christs Love and Dove is alone*. As then in the Natural body there is *consensus*, a great amity and agreement of the parts how Heterogeneous soever, so ought it to be in the Mystical, where we are all members one of another. What, fellow-members and quarrel, fellow members and fight? 'tis contrary to nature and reason. When therefore any man makes a fend in the Church, 'tis all one, as if a man shall buffet and tear his own breast with his own hand. This is the Argument that is fetcht from the Subject united, the Body, and it is of great force to perswade to unity, and diswade a scissure. But the *apostolice* are of more force.

Cant. 6. 8.

Ephes. 4.

1. The first of these is *the Spirit of Christ*, of which all living members of this body participate. This is but one, and yet it animates, quickens, and moves them all. Members of a civil society, though never so different, govern'd by one Prince and one Law, are yet but one. And the Spirit of Christ it is that makes the Church but one: if therefore we will but follow the guidance of this Spirit, which is alwayes uniform, and never irregular in its directions, 'tis impossible that Christians should ever be but one. Let them then who sow and ripen Divisions in the Church, lay to heart, by what spirit they are guided. Were it by the Spirit of God, there would be nothing but peace, nothing but love; for his property is to collect and gather, not to divide and scatter. For when this Spirit is infused into all the joynts of the Church, he inflames every member with that admirable gift of Charity, which is the strongest bond of cohesion and union.

1 Cor. 12. 12.

2. The material part is but one, *viz.* The body, the formal part but one,

viz.

viz. the Spirit. Next consider alio that the end is but one. Called we are, but all to one hope. We are all called to the communion of Christ, and the one scope we all aim at, is eternal life. Since then we hope to meet in heaven, fit it is that we meet on earth. 1 Cor. I. 26, 27

3. But we are as yet in the way thither, in which we live under one Lord, servants of Jesus, who was exalted to be Lord and Christ. Now servants under one Lord, ought to agree; Since therefore we all live under the command of one Master, whose command is love, whose legacy is peace, it behoves us to be children of peace, *and if it be possible, to have peace with all men.* This is an *apē*, a touch that cannot choie but touch us near, and a ligament, that being sadly thought on, must needs tyē us together.

4. But as they who are earnest that a thing be done, never think that they have sufficiently perswaded it: So our Apostle being zealous for this uniry, presseth us yet further, and besides the uniry of the body, the uniry of the Spirit, the uniry of our hope, the oneness of our Lord, minds us of another *apē*, of another Ligament, that gives a notable touch to this; it is the nerve and sinew of our religion and profession, which is but one and the self same. There is but one faith; And is it then fit that we quarter and divide it, or be rent into pieces about it?

Faith is taken for the grace by which we believe, or that object which we believe; and the old rule was that This could not be enlarged, this could not be diminished: It is overmuch pride then in Rome to double these Articles; 'tis presumption in any Novelist to impair them, and make them fewer: 'tis perverseness and peevishness in factious spirits to separate for accessories.

And yet these are the causes that have divided Christendom. How easily yet might this disunited body be compacted, if men would let go disputes, factions, opinions, accessories, and contend, or rather yield to, and not contend, *for that faith that was once delivered to the Saints.* For the foundations of faith absolutely necessary to salvation, are one and the same; and howsoever by way of paraphrase they may be delivered in divers words, and sometime improper expressions, yet since the Harmony of confessions falls in the same Diapason, Charity would cast a cloak over some inconvenient phrase, rather than divide and exclaim about it. *Turpe est eadem credentes, animis & studiis esse inter se divisos.* A discredit it is for those, who for substance believe the same things about unnecessaries in their minds and affections to be thus divided. Will ye hear what comes of it? You Christians, say those without, dissent among your selves, and have so many sects, all claiming the title of Christian Religion, that curse and condemn each other; and therefore our Religion is not true, nor hath its Original from God: The Infidel and Heathen comes and saith, I would willingly become a Christian, but I know not to whom I should adhere, there is so much strife, so much dissention, so much tumult among you; every one saith, I speak the truth; *quos fugiamus habemus quos sequamur non intelligimus.* We see whom to flee, but whom to follow is hard to know. This is that sowre hedge-Grape that hath sharpned the teeth of so many to bite and devour the parts of this body, neither shall I hope they will ever cease from this raven, till they sadly remember that the man so devoured is a member of that Body to which they are, if at all, united by one, and the same Faith.

5. And that I may put them in mind of one *apē*, of one tyē and perswasive more to uniry, As is their Faith, so is their Baptisme one too; *Unum Baptisma.* There may be different Rites, there may be different Baptists, but the Sacrament is the same. *Unum ad unum, unum in unum, unum quia per unum.* One to one man, to be once received, and therefore not to be repeated; one into one, because all are baptized into one Faith: and one by one, because all are baptized in one water, and in one form of words.

The

Jude 3;

Clem. from. l. 7.

Chrysost. Hom. 33. in Act.

Melanct.

1 Cor. 10. 17.

1 Cor. 1. 13.

Ver. 6.

Estius in loc.

Cap. 2. 10.

The Apostle then draws this persuasive from the Unity of this distinguishing mark that Christ sets upon his. In another place he doth it of the Eucharist; *For we being many are one bread and one body*; and in this place from the Unity of Baptism; *What were you baptized into the name of Paul or Cephas?* into the name of *Domains*, or *Brown*, or any Sectary? No, no: it was into the name of the Father, Son, and Holy Ghost, which being three in Persons, are but one in Essence; as much as to say, you ought to be his followers, in whose Name you received your Baptism, which being nor *Paul*, nor *Cephas*, you ought not to unite to them, but to that Body to which the whole Trinity did then unite you, and not separate from it, out of an opinion and affection you bear to men.

6. Lastly, behold yet another *æd*, another Ligament or Nerve of love; You all have but one Father, all worship one God. The same God requires unanimous worshippers; the same Fathers sons joyn'd in Brotherly love. This argument is thus twisted by the Prophet *Malachys*, *Have we not all one Father? hath not one God created us? why then do we deal treacherously every man against his Brother?* doth this become children of one Father? this, worshippers of one God?

This God is the Father of Christ by nature, of Christians by adoption, of all men and all things by creation, above all, and through all, and in you all. Above all in command, excellency, and dignity, through all, for his eyes go through the world by his providence and Majestical presence; but in you all, you who are Members of this Body, by the inhabitation of his Spirit, and the gifts of this Spirit. Say then now, whether is it fit for you, who are thus adopted, thus joyn'd by him to one another, in a peevish and froward manner, thus to dis-unite, to separate, to fall asunder?

I have now done; for if these seven bonds will not hold you together, all I can add will be to little purpose; Any one of these is enough, but altogether possibly may twist you into love. Since all of us have been born in one and the same Church: all have been comforted by one and the same Spirit: all of us expect one and the same crown; all acknowledge one and the same Lord: all of us profess one and the same Faith: all of us are sanctified by one and the same Baptism: all of us adore one and the same God: all of us ask blessing of one and the same Father: Let us all *keep the Unity of the Spirit in the bond of peace.*

The Second Sermon of the Communion of Saints.

EPHES. 4. 16.

From whom the whole body fitly joyn'd together, and compacted by that which every joyn supplies, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

That which the Apostle aims at here, is the growth and perfection of a Christian; his intention is, that no part stand at a stay, but increase together with the whole; without which growth, it will be no fitter member for this, then the arm or leg of a child would be for the body of a man. The Organical Body in the course of nature admits not of any dry and sinew-shrunk part, neither doth Christ approve that in his Body there be any one limb which thrives not, be dwarf'd and disproportionable. Which to prevent, look what influence

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ence the Natural Head affords to all parts of the body, the same also this Spiritual Head Christ graciously bestows upon his.

As then in the Natural and Organical Body of man before it hath obtain'd its just stature, the vital faculty flowing from the Head doth insinuate it self into every part; and by distribution of fit nourishment supplies to every joint what is necessary and fit for it, that thereby it may grow to such a quantity, proportion, and vigour, as is requisite for the Body: So also is it in this case; Christ the Head of the Church, which is his Mystical Body, bestows upon every part such power and vertue, so much nourishment and grace as is needful for the life, vegetation, and increase of every limb, that it may arrive at its full measure, and the whole be perfected.

To that end this Body is joyned together no otherwise than our Natural is, that hath *various juncturas & commissuras*, many and divers ligaments; it hath tendons, sinews, nerves, arteries, muscles, veins, and so hath this too, divers bonds to tie it together, and various vessels to convey the vital spirit and nourishment, which yet all depend upon the Head, and yet they touch and move one another. One indeed is joyn'd to this part, and another to that, but they all serve for the supply of the whole. Whence the Apostle saith here, *that the body is fully joyn'd and compacted.*

1. *Διὰ τὸν ἐπὶ τοῦ κεφαλῆς ἐπαρρησιασμένον,*

By every touch of supply.

Of these Ligaments I spake the last day, as they were useful to preserve the unity of this Body: But I shall now look upon them, as they promote the growth and increase of it, as they supply what is wanting and needful, till part distributes to part that portion which it hath received from the Head, that to the whole Body may grow together into a just stature.

Now these Ligaments, by which we are joyn'd to Christ the Head, and by which the influence of Christ is derived to us, and from us to one another, are many. For the Apostle puts here *αἰσῶν* to *ἀπὸ*, Every to joyn; Now we know that *Omnis* All or Every is a Distributive, and therefore must of necessity have under it more than one. This supply then for increase, proceeds from many Ligaments. They are indeed all those six I named before; I shall now only repeat the chief of them.

1. The first and principal of these, is the Spirit of Christ; for by this we are joyn'd to the head, and by the power of this Spirit, we work to the benefit of a fellow-member. For who is it that collects this Body? is it not the Spirit of Christ? who is it that gives it increase being collected? is it not the same Spirit? Paul may plant, and Apollos may water, but the increase is from his Spirit. Though then he use the Ministry of men in gathering, in joyning, in fitting, in feeding his Body, yet the power they have, and the efficacy they have is from him. In this work, there is nothing done but by the Spirit. Be it but an admonition, it will work nothing except it proceed from the Spirit of meekness. The word by which we are regenerate is but a dead Letter, and the Sacraments by which we are made one with him, but a bare sign, till the Spirit of Christ come to both. The Pastor administers bread and wine, but he it is who by his Spirit gives his flesh and blood. The Minister brings to your ears the word of life, but that it edifies any part of the body, is from his Spirit. I was not then mistaken, when I called his Spirit the first and principal of the main Touch from whence the supply for the increase of the Body proceeds.

And that we should not be ignorant of this, the Apostle here for Supply makes use of a choice peculiar verbal *ἐπαρρησιασμένον*, or *ἐπαρρησιασμένης*. Now *χρησις*

Kkk

was

Berg.

Photius.

1 Cor. 3. 7.

Gal. 6. 2.

Hesych.

Syriac,
Beza.

Heb. 11.

1 Tim. 1. 5.

was among the Heathens, that man who out of his own store did furnish all things necessary in their festivals for their sports and solemnities, so that *χρησις* is *δανος*, a free gift given in an abundant and ample manner. So that they who take these words in a passive sense, make the Spirit of Christ to be the Agent, and his Body the patient, viz. that all things are by him supplied to his Church, which are necessary to salvation. For whether they be *χαρις* or *χρησις*, Gifts, or Graces, gifts or abilities which make able to perform any function, or Graces that make a man an Holy person, they are supplied from his Spirit. For the first see, *Rom. 8. 10. & 2 Cor. 8. 9.* For the latter, *1 Cor. 12. 7. &c.* and this chapter, *v. 11; 12.*

2. But among the first kind of Graces, the chief is Faith: this is the gift of God, and it is given for an especial help also. For by this the Grace of the Gospel is derived to us. The obedience of Christ, active and passive, is nothing to us, till we believe it; and the pardon of sin, which he hath promised, empty words till apprehended by Faith. For faith is the confidence of things hoped for, the evidence of things not seen, with which the Fathers being animated, did and suffered all those things the Apostle speaks of. By this nerve then also any part of this body being moved makes its increase. And any augmentation whatsoever is made without it, is but a tumour, nothing profitable to this body; Profitable did I say? nay altogether unprofitable; a specious sin, though to us it seems a good work, since it proceeds not from an heart purg'd by Faith.

3. And yet there be other *αἰματι*, other sinews and nerves of supply, there be several Functions and Vocations in the Church as there are parts of the Natural Body; the Apostle give us in a Catalogue of them at the eleventh and twelfth verses, *Prophets, Apostles, Evangelists, &c.* all which are given for supply too, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ.

4. Though I hasten, yet among these *αἰματι*, I must not omit the Sacraments. For these are Corroboratives and Cordials; they give strength, and they refresh, strengthen against sin, and quench the raging flames of a disquiet soul. For in the blood of Christ conveyed by these pipes, there is an Artery by which the vital spirit is derived also, which will quicken, revive, and cheer up any fainting and dying soul. These ligaments then as those before, are for supply and increase of the Body. These are all Church-bonds; and so many holy Nerves, all which have their power and operation from the first bond, viz. that of the Spirit, for he is to give the first touch and stroke to these, and then the pulse will convey the supply even and right.

5. And might it not seem a little out of the way, my reason tempts me to put you in mind of a succout and help even from Natural bonds to this very work. That men are of the same flesh, Kind-men and of the same blood, Citizens, and of the same Countrey, dwellers in the same house, Husband and Wife, Parents and Children, Masters and Servants, may be notable Motives as for Unity, so also for aid to this end. For Christ hath not taken off from our necks these bonds of love, but rather laid them on in a stricter manner, and blessed them. The bond of Nature, Relation, and Affinity calls upon us now for this duty, not only because it is the voice of reason and policy, but because it is the voice of Christ, who commands and expects it from us; or he came not to dissolve the Law, but to fulfil it. Every bond of Religion, of Nature, of the Spirit, of Reason, is useful for this end. And therefore the faithful make use of all; they wait for the impulses of the Spirit be it in the Word or Sacraments, to increase their Faith. They are not the Authors of divorces betwixt Husband and Wife; of dissension betwixt Father and Son; of disobedience betwixt Superior and Inferior; but *adversus omnes* by all kind of bonds, by which they find themselves linked in this Body, they will be subsidiary, well knowing that

that it is the duty of every part of this Body to his fellow part, to impart, to communicate, to contribute what supply it can, in which regard, they who take the verbal *εμπροσθεν* in an active sense, are not mistaken.

Zanch. in loc.

There be three ends of the Nerves, Sinews, Tendons in the Natural Body.
1. That all the parts be by them join'd together, and to the Head. 2. That by these the vital spirits, blood, and nourishment be received from the head.
3. That by these what is received, be convey'd and imparted to the whole Body; which the Apostle especially intends in this place, and therefore he files them *communis subministratio*, joyns of help and supply.

Future vult.

The memorandum from hence is, that we receive not for our selves only, but also for our fellow-members. *Nemo sibi nascitur, & nemo sibi renascitur.* No man is born, nor re-born for himself, but as he hath received the gift, so he is to minister. Any part then of the body is not to aim at the private welfare, but to see that the supply redound to the common good. Just as do the members of the Natural Body, in which every one confers its several gift, office, work, to the general benefit of the whole. Under the Law, some brought gold, some silk, others fine linnen, and some goats hair, but all to the furniture of the Tabernacle: so we are to lay together all graces, all places, all works that we have, and to imploy them to the advancement of the common faith, and to the setting forward the common salvation.

1 Pet. 4. 10.

Exod. 35. 20.
21. 22.

2. Kal' εμπεριστα.

According to the effectual working.

And this help is vigorously and effectually to be afforded: for so long it must be administred, that so much as lies in us, somewhat come of it. It must be an effectual working. Such as we by experience find in the body of man, where the stomach digests effectually, and the liver turns effectually the sweet juice into blood, and vigorously conveys it into, and by the veins to every part: that I say not, how *vis intus agente*, as Beza reads this place, by the active power, which nature hath bestowed, and inwardly preserved in every one of these parts; there is a separation made of what is unfit for nourishment, which is sent into baser vessels, and by them effectually and powerfully ejected, that they hinder not the health and increase of the Body. This same *vis intus agens*, as I but now shew'd, is the Spirit of Christ, and it is given for help; it must not be idle, but active; active in every part, till it have if possible, an effect in every part; transfir the sweet juice of nourishment and vitals of grace, and separate what may be offensive to a spiritual increase, and then by Gods blessing the effect will follow, the member will grow and increase in a just proportion for the Body.

Beza.

Discouragements I confess there are great store to retard and hinder the stomach to concoct, or the liver to suck and disperse this vital blood: besides the members of late have been very unkind to the ligaments, and the parts of this body injurious to the arteries and sinews; are they yet then bound to a supply? Yes they are; for we must look what we ow, and not what the parts deserve. *What therefore we do, we will do, that we may cut off occasion from them that desire occasion; we will take down and digest for you the food of life; we will transfir it for your nourishment, and we will gladly in this work spend our selves and be spent for you, though the more abundantly we love you the less we are beloved.* The Merchant having suffer'd shipwreck at sea, yet again repairs his Ship, in hope of a better voyage; And the Husbandman by an unseasonable year having lost his crop, yet puts into the earth his Plough again in hope of a better harvest; and that fish is sometimes taken by the Fisherman, when he is gathering up his net, that hath escaped all night. We will not then despair upon our

2 Cor. 11. 12.

2 Cor. 12. 15.

Kkkk 2

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Mar. 13.

Clem. Alexand.
in Protr.

Isa. 55. 10.

11.

Bern.

Mat. 25. 26.

Exod. 4. 16.

Acts 10. 28.

Acts 18. 24.

ill needs, but we will give out to lay, we will yet spread our nets, we will yet plough up the fallow ground of your hearts; and cast in our seeds, hoping that in time it may bring forth in some an hundred, in some sixty, in some thirty.

For we are assured that the Gospel hath *supernatural* efficacy, and a lively power in it; able it is to change *aplacatus* the fiercest beasts into lambs, and to alter mens looks, lives, and manners: and for assurance of this we have Gods promise; *As the rain comes down, and the snow from heaven, and returneth not thither, but watereth the earth, and makes it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that giveth forth of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.* This is that which wings our labour; this is that which wipes off our sweat; this is that which makes us so ready to supply, and though it be not our happiness to produce effects answerable to our desires, yet we give not over the work, but labour to the utmost of our power to that end. More the Head from whom we derive our power and activity, expects not; more our fellow-members whose necessities we supply, may not expect; for *our own designation, non christianis*, care is expected from us, not a cure; that according to the measure we have received, we pour in our wine and oyl; that it purge and heal must be left to the great Physician above.

To take care then of the fellow-member is our duty; to pour in as we have received, whether much or little, yet accordingly to communicate, to contribute. *Qui duo Talentia, duo; qui tria, tria.* Be it but *One Talent*, it must not be *wrapped up in a napkin*. He hath his Measure. Others may have more graces, more gifts, but he hath that which his head thought fit for him, and according to that he must supply. To saith our Apostle, *the spiritual working must be*

3. *Exultate in domino semper, or usque, as some read it.*

In the measure of every part.

Before at the seventh verse our Apostle informs us, that *unto every one of us is given Grace according unto the measure of the gift of Christ.* The word in the Original is *charis*, which the Greek Scholiast glosseth *charisma*, a Gift; for the Apostle speaks of those Gifts, with which the Spirit of Christ adorns the members of the Body, for the edification of the whole; and that the parts be not too proud of these abilities and endowments, that they are not from themselves, conferr'd they are, given; *Given* he saith, *to every one that hath them.* In the world we find very unequal partitions; to some all, to some ne're a whit; whereas the Spirit of God gives to every part of this body a fit share of this Divident; to one in this kind, to another in that: The great Giver so ordering the matter, that as in the Natural Body, the eye should not have the gift to go, but to see; and the foot not to see, but to walk; the hand not the gift to speak, but the tongue; and the tongue not the power to work, but the hand: So in this Spiritual Body, *Moses* is made a god to *Aaron*: *Aaron* *Moses* his tongue to *Pharaoh*; one is an eye to over-see, another a hand to serve Tables: one is deeply learned, but rude in speech; another is eloquent, but not deeply learned. In this division then every one hath his part, but everyone hath not all; He that hath most, hath but a measure; be it five, be it two, be it one, yet the portion is given in proportion, so much, to such a quantity, to such a number and no more.

It is then the equity and indulgence of this great doner not to exact a duty beyond his Gift, nor to impose upon us a supply beyond that ability with which

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he hath empowered the part. If he hath given much, then we are bound to supply much: if little, little; *it must be our Apostle, be done in the measure of every part.* To *another* the Spirit of wisdom, as *Luminare majus*, the great light: To *another* the word of knowledge, as *Luminare minus*, the less light: to *another* prophecy, to *another* faith, to *another* diversity of language, as *letter* and *darkeners* in the Firmament of the Church; and all these ought to take their turns, and finish and improve in their proper time, and order in the measure they are gifted.

1 Cor 12. 8, 9, &c.

Now if this voice were well thought on, it would keep an excellent temper in the Body. The parts would neither be envious, nor over-bold to stretch themselves beyond their measure. The Privileges and Ligaments mentioned at the fourth, fifth, sixth verses, were all in common; for all were equally made parts of one body, all united and animated by one Spirit, all partakers of one Hope, &c. It is not so with the Gifts; every single member hath a single and peculiar bequest given and granted to him in a measure, that he envy not, that he invade not the place and Office of another part.

In the Body every part receives not the same dignity, nor the same gifts. There is a *Honor* for one, and a *Glory* for another; and yet one member envies not the other, but is well pleased and content with its receipt: So it should be in the Church; there be different places, and different graces, all communicated from the same head, and that should content.

Mar. 26. 15.

For *non licet? Shall it not be lawful for one to do what he will with his own?* All have Faith, but not in an equal measure. All have some Vocation or other, yet not in the same degree of Honour. What, *Are all Apostles? are all Prophets?* Shall then this various distribution breed heart-burning, grudges, emulation, and envy? nothing less; but rather thankfulness to this great *Supplier*, this *Gracious Lord*, who by his wise donation, intended to link us the closer together, that by the sense of the want in our selves, and the supply he ordained we should receive from another, we should the more love one the other.

1 Cor. 12. 29.

As this measure is good against Envy, so also it is a notable Retentive against Covetousness, which is sauciness, boldness, presumption, (I know not well by what name to call it) usurpation and intrusion into any Office of another part. There are who think themselves fitter for any places; *Dathan*, *Corah* and *Abiram* to be Princes and Priests; *Chananiah* to prophesy; *Uzziah* to offer incense; *Nahab* to stay the Ark; well it were that such men before they rest, would look upon the place that God hath put them in, and the gift beflow'd on them, measuring themselves by themselves. Mean places are fit for men of mean gifts; though the Apostle allows men *career*, yet he grants no leave *to stretch* himself a man may to the utmost of his measure, but he is not to center himself beyond the standing of that place he is allotted in the Body.

Numb. 16.

Jer. 18.

2 Chron. 26.

2 Sam. 6.

2 Cor. 10. 13.

14. 15.

Those whom I have now spoke of, paid well for it: *Corah* and his company, *Uzziah* and *Dathan*. That mutinous company would have all the congregation holy, but they perished in their gain saying. *Uzziah* was a *Levite*, he might wait on the Ark, but he would be touching it, and it cost him his life, as it did the fifty thousand *Brithsmen* that looked only into it. *Uzziah* was a King, but he would offer incense, a work proper only for the priest, and for it he died a Leper. *Chananiah* sentenced to death that year.

Numb. 16.

2 Sam. 6. 7.

1 Sam. 6. 19.

And if sickness there is under the Sun, that provokes men to break their Tethers, and to meddle with other mens Vocations. Believe it, every work is not for every hand; if so, what needed so accurate a distribution, a fit measure to every part? And where this order is transgressed, it is as great an absurdity, as if the parts of one body should invade each others Functions and Offices. In the body of man there is the spirit, blood, shole, and other

other humours, and these are to contain themselves within their own proper vessels, as spirits in the brain or heart, blood in the veins, choler in the gall: and if once they be out of them, the spirits heat to fith, that they produce Fevers, and Phrenesies: Blood out of the veins causes Apoplexies, Choler out of the Gall brings a Jaundice over the whole body. And the like happens in Body of Christ the Church; the gifts bestowed in measure upon every part being kept within their vessels, and so implied, as well; but if once they pass their bounds, some unkind heats, or swelling Apoplexies, or Jaundice, or violent and dangerous diseases overrun the body of the Church, by which the end for which they were given, and for which they were thus wisely and orderly disposed and measured out, is wholly evacuated, which the Apostle tells us here was for an encrease of the body, that it may

4. *Make an increase of the body unto the edifying it self.*

Growth and increase in Grace and Godliness, is an inseparable companion of a spiritual life. The blessing of God in the first creation upon the creature was, *Increase and multiply*; and the blessing of God in the second, is, *Increase in knowledge, increase in faith, increase in grace, multiply in the service of God, and practice of piety*. Among the Heathen, to continue in the same state they were, was accounted an high step of goodness; but in the School of Christ, *non progredi est regredi*, not to increase is to decrease; So that a Christian must not be like a top that turns round and round in the same place, or if it removes, it is forced to it by the violence of the whip; But like the part of a natural Body, which freely receives supply of nourishment, and kindly thrives by it till it increase to a just proportion and full strength, so must a Christian make use of this supply, *that he may become a perfect man, unto the measure of the stature of the fulness of Christ*.

Have you ever observ'd a Tree planted by the rivers of waters? how fresh, how green, how full of sap and moisture is it? The leaves wither not, and the boughs are laden with fruits. Have you taken notice of the corn in your fields? at first it springs up in the blade, modestly conceals the tender juice in the hose, boldly after shoots out and fills in the ear, and at last hardens and ripeneth to the harvest. I presume you have seen of the golden Candlesticks, wherein through seven pipes of gold, the oil was continually carried from the two Olives. These are all lively representations of a good Christian; of the growth of a good Christian; who blossoms, bears, and is laden with fruits, that comes up, comes on, and ripens in good works, that fills with sweet odours of Grace, *till his light may so shine before men, that they may see his good works, and glorify his Father which is in heaven*.

And that I may not recede from the Text, our Apostle teacheth us, that this increase must be unto edifying. The Metaphor is drawn from building, and thence it must receive light. In every building there is a foundation, the Architects, the matter, the progress of the work, the end: All which we find here. The foundation is Christ, who is the chief corner-stone; the Architects and workmen under him, the Prophets and Apostles; the matter are men, who are lively stones, who are fully framed, that they may grow unto a Holy Temple; and the end is, for an habitation of God through the Spirit.

And will God then dwell with men? yes he will, when their Body shall become a Temple. This will never be, till as stone is added to stone in a building, so there be an edifying in Grace, a growth in piety, an increase in an holy life. Then through the power of his Spirit, we may call every part of this our Body, *Gods building*, and the whole the Habitation of the Deity. God dwells there, it must not then be the house for Belial, for Idols. The clean

Spirit

Gen. 1. 28.
2 Cor. 9. 10.
1 Thel. 3. 12.
Col. 1. 10. 11.

Ephes. 4. 13.

Zach. 4. 2.

Math. 5. 16.

Ephes. 2. 20.
2. 22.

1 King. 8. 27.

2 Cor. 6. 15.

Spirit of God inhabits it, it must not then be polluted with surfeits, and drunkenness, riot, and excess. There is not any one of these and the like sins, especially persisted in, that, (besides the pollution they bring upon the consecrated place) doth not pull a stone out of the sacred building, which, if not look'd to in time, and repaired, will draw a ruine and dilapidation upon the whole house.

Rom. 13. 13.

I with grief acknowledge how subject this holy building is to winds, to floods, to storms; for the violent gusts of temptations descend and beat upon it: the Christian, who is this House, being exposed to the weather. He hath his fainting and falling, his decrease and increase, his decaying and renewing. He hath his fall of the leaf, he hath his winter, but he makes these the occasion of his spring. For by these falls and decays his growth is more advanced, in as much as they work in him a greater hatred of sinful corruption, and a more earnest desire of grace, by which he may stand and grow. By casting her Bill the Eagle renews her youth; and by slipping off the old spoil the Serpent recovers his vigour. Thus our good man, by rejection of what he is sensible will hinder his increase and growth sprouts and shoots up higher, and approacheth near to a full age.

About this point the Apostle hath thus expressed his own endeavour, *I forget that which is behind: and labour to that which is before*; Where we meet with two steps and degrees to bring forward this increase.

Philip. 3. 13.

1. *To forget that which is behind.* True it is, we may remember what is behind to lament, to loath, to amend, to forsake it; for there is not such another help to this increase as a serious thought, and a sudden remembrance of our former course. Paul increaseth in zeal upon the memory that he had formerly been a persecutor. But we may not remember a sin, as the Dog doth his vomit, to turn back to it. The wicked and godly both make use of their memory about sin, but to a different end. The wicked for their delight and practice: The Godly for their sorrow and amendment. For the godly fell forward and rose, the wicked backward and die. He that remembers his sin to hate it, and leave it, with Abraham falls upon his face; but he that remembers it to rejoyce in it, and turn to it, with the Jews falls back to his confusion. Look not then back to Sodom; be not the Dog, the Sow, feed not upon your thoughts the Onions, the garlick, the stink-pots of Egypt. Such quickness of memory I cannot allow you.

Gen. 19.
2 Pet. 2.
Numb. 11. 5.

No nor yet that with pride and confidence you remember your virtues: Be not always gazing and wond'ring at them, as the Peacock at her wheel: make them not miracles to admire; presume not upon thy seven and seven altars with Balaac; *Blow no trumpet; boast no of thy fasts as the Pharisee.* Of these the art of forgetfulness is better then the art of memory. Because what in this kind can be done, is but a duty, and when thou hast done all thou canst, and to the utmost endeavour thou canst, *thou art but an unprofitable servant.* Saint Paul was not inferior to the chief Apostles, yet forgets it: *labours more then they all,* yet forgets it: *speaks more tongues then most at Corinth;* yet forgets it: *was more abundant in labours, in stripes above measure, in prisons more frequent in death often,* yet forgets it: *circumcised the eighth day, an Hebrew of the Hebrews, as touching the Law a Pharisee, but in zeal and for the legal righteousness blameless;* and yet he forgets to be proud of it. *I forget* saith he, *that which is behind.* For he was from the humour of our Supererogators, by whom if any good be done, they are apt to praise, to please themselves, supposing they have done enough, and oft enough as if there were no more to be done. Both these are great obstacles and impediments to the increase of the Body. We must then forget our sins, forget our good deeds in the sense above-named, and yet this is but one step; another there is: *viz.*

Numb. 23. 29.
Mat. 6. 2.

Luke 17. 10.

2 Cor. 11. 23.
24. &c.
Philip. 3. 5. 6.

Joh. 5. 17.
Gen. 22. 12.
Revel. 14. 4.
Jer. 48. 11.

Isa. 28. 10.
Exod. 16. 21.

Luk. 2. 52.

Heb. 3. 13.
1 Thess. 5. 11.

2. To endeavour to that which is before, which no man can do, that either sits still, or is idle. Remember we must that we are but in the way, and then must be going on till we come to our journey's end: that we are but in our growing condition, and therefore must make an increase till we come to be perfect and full limbs of this body. In heaven we cannot find any pattern for idleness, or loitering. Nor the Father, nor the Son are idle, *I and my Father work*, saith our Saviour: No nor the Angels, but are alwayes about their ministry. In *Jacob's* ladder, some were attending, some descending, not one at rest. As for the Saints, they *follow the Lamb wheresoever he goeth*. In earth man may take liberty for his ease; and with *Moab*, settle upon his lees, but God never gave him a *Quietus est*. For in this world no man is rich enough, I meane in spiritual treasure, and therefore he must hunger and thirst and labour for more. Line would be added to line, and line to line; every day *Manna* would be gathered. The graces of God, as flowers in a Garden, day after day not only crosse, and kept by us, but watered, and dressed, improved, propagated, and multiplied, that they may not only have *superior*, an abode with us, but *superior*, abound in us.

We pray let *thy Kingdom come*, but it comes not by gaping and gazing upon it; we pray, let *thy will be done*, but done it will not be, if we do nothing. *Charles* the fifth's Motto was *Esse*, and a Christians ought to be *Superius*, sit up higher; which lesson he may learn from his Masters example, who *increased in wisdom and knowledge*. So the Head, and to the members must grow and increase too, or else there will be a monstrous Body, one part starv'd, and little, and urchin-like, when the other is full and perfect: Which, should it so fall out, would frustrate the end of this supply; for the Apostle tells us, that the true intencion of this Order, of this Unity, of this touch and pulse of the Ligaments, is, not only that the parts increase, but that they uniformly increase all together; so it follows,

5. *Et quod unusquisque*

To the edifying of it self in love. Ec. The Body.

It must be for the complement of the Body; You see then, what every man is to aime at, even in the increase of himself, it is a common good, viz. that the building of the whole Church should be promoted. The final cause then of our proceeding in grace and goodnesse, must be not only our own particular, but the promotion and complement of the whole Body.

True it is, that in all parts there must be a just increase, otherwise there can be no just proportion; Legs, thighs, feet, armes, hands, heart, &c. must all grow up together: which rule must be observed in the spiritual increase; in every faculty and part of the man of God there must be an even spreading of the supply from the head; in the mind there must be an increase of knowledge, in the heart of love and charity; in the affections, of fear, reverence, humility, in the tongue, of truth; in the hands, of good works; in the feet, of forwardnesse to walk in the way of God.

But the maine thing in this increase, we are to reflect on, is, that in our individual and singular increase, it is but one member of Christs Body that increaseth; our labour then must be, that our fellow-members increase also. Hence we have often those commands laid upon us, *exhort one another, edify one another*. Christ is pleased to call us into the fellowship of the work, and by us; as instruments to build and complete his own Body. That is the object upon which we are to work, and every stone we bring and lay, ought to be placed and cemented with some such thought as this. This I do *as*

only do it for the building of Christs body. And out of love I do it, for so it is to be done.

In love.

The love I bear to the Head, the love I bear to my selfe, the love I bear to my fellow-member moves me to this work; For in edifying him I edify my selfe, and in edifying him and my selfe, I do as much as is in me compleat and perfect Christs Body. I know not what strange influence this one syllable *Love* hath upon all the touches, all the supply that the parts of this body afford each other, so that if they be not done in love, they are nothing worth. This our Apostle 1 Cor. 12. discourses of the spiritual gifts, acquaints us that they are many, and divers, shews that they are given for decency, for service, for succour of the same Body. He names also many functions, Apostles, Prophets, Teachers, Workers of miracles, gifts of healings, helps, governments, diversities of tongues, interpreters, but in the close he tells them, he would yet shew them a more excellent way, and what was this way, that was most excellent? It was the way of love and charity, without which the gifts how excellent soever, were nothing worth. Should a man be indued with all knowledge, could he speake all tongues, and all truths, yet were they not seasoned with charity, in Gods ear the man were but as a sounding brass, and as a tinkling cymbal; this, this one is the bond of perfection, it conjoins and links together all the vertues, and puts the life of Christianity into their Acts; It unites all the members of this body together, and makes every part, willingly, chearfully, readily to communicate their mutual endeavours for the encrease and conservation of the whole. As then the perfection of the natural Body ariseth from the union and connexion of the parts, so that the Body is presently imperfect, and defective, if joint be pulled and severed from joint; So also the Body of the Church is perfect and entire while all the members are united and coupled together with the bond of charity; but upon the breach of that one link, mercy, and humility, and meekness, and patience take the wing and fly away, upon which there enters cruelty, and pride, and frowardness and impatience into this Body, which makes it weak and imperfect.

1 Cor. 13.

Col. 3. 14.

It were to draw a line after *Apoles*, to enter upon an Encomium of this vertue, since our Apostle hath set it forth to us in fifteen lively colours; I meane those Attributes, partly negative, partly affirmative; what it doth, what it doth not, that this body may not be distracted, but be kept together. It doth not envie the felicity or preheminance of another part. It is not peevish, and froward, and rash in censuring its fellow-members. It is not puff'd up as a bladder with a quill, upon the conceit of greater gifts bestowed upon it, than on another limb. It behaves it self not unseemly either through pride or immodesty; tis not so immodest as to scandal any, nor so proud as to domineere over the meanest part of the body. It seeks not her own, it doth nothing out of self-love or filthy lucre, but considers how it may supply the want of another part. It is not easily provoked, nor to wrath, nor to revenge; or if it be, tis against some corrupt humour in the member, not the member. It thinks no evil, for it is not suspitious, ready to censure that to the worst, which may admit of a candid interpretation. It rejoyceth not in iniquity, is not glad to do a mischief to its fellow members. Hitherto you have seene what love and charity will not do; for by all these Saturnine influences the supply, the increase, the building up this body will be hindered, and therefore Charity will be sure to be free from them.

1 Cor. 13.

And now you shall see what it will do for the increase of the body. First, it is patient, it will bear long, and much; much it will endure, and long it will bear, before it will be heated with any animosity, against an eye,

or a vital part, which yet if it break forth, the Sun shall not set upon its wrath. For it is kinde not only in bearing an injury, but in the readinesse to forgive and forget it. And it rejoiceth in or with the truth; glad it is at heart, when truth and justice flourish, and take place: as it is apt to weep with the part that weeps, so it will rejoyce with any member, that hath cause to rejoyce. *It beareth all things;* Bears all things that may be born; Bears prosperity without pride, adversity without discontent and murmur. *It believeth all things;* believes that parts of the body are such as they seeme to be; such in words, such in deeds, till it finde a manifest evidence to the contrary. But if it happen, which too often falls out, that some part be *laxatum*, broken or dis-jointed, it will hope *all things;* it will hope that it may be restored, strengthened, and joynted again. And to that end lastly, *it endureth all things;* any injury, any affront with a quiet and composed minde, out of that infinite desire and affection it bears to peace.

Oh then that the God of love, and Spirit of unity would but gift the parts of this body with this admirable vertue! for then I would not doubt of the encrease, I would hope better of the edifying of it, which now by discord I finde much to be impair'd, through debate and dissention weakned, distracted, I had almost said ruin'd.

Is God love? are we sons, and can we no better agree? Is Christ our Head? Are we his members? and do we yet fall foul one upon another? Is it his Spirit that unites, joynes, moves this body, and shall we grieve him at his work? Nothing ought to be more dear to us in the world, than the Church of Christ; And every one of us, were we true members of it, to our utmost endeavour we should defend it, help to encrease it, build it, and preserve the unity of it when it is built. The Nerves by which it is united and conserv'd, are not Rites and Ceremonies, but true Faith, and brotherly love. How then do I what I can, to preserve this Communion of Saints, when with discord, separation, and peevishnesse, as with a sword I divide and dissolve the bond with which it is united!

Yes, but perhaps there be who will pretend, Is there not a cause? are we not bound to speak the Truth? No love of peace must be so great, that we contend not earnestly for the Truth once delivered to the Saints; for righteousness and peace must kiss each other,

To contend for the Truth is a noble quality; But then men must be sure it is the Truth they contend for, and then too, such a Truth which is worth contention, by which this Body may be encreased, this building promoted, not hindered, not cooled in devotion, of which nature the most part of those points are, which as supposed truths are on all hands contended for by the dissenting party from the established Doctrine of the Church at this day. Yet suppose they were Truths, which they are not: our Apostles direction must not be forgotten, delivered in the former verse, *Speak the truth in love.* Truth then must be followed and administr'd with its true corrective, love. Now love teacheth us, that though we speak the Truth, yet to be patient and courteous, patiently to hear what is objected, and mildly to reply. 'Tis reported of the Philosophers, who were alwayes quarrelling about their principles, that they had a sword, but wanted a buckler; but a buckler becomes a Christian better than a sword. For we must not beat every dogge that barks at us in the way, but with patience run the race that is set before us. Wise Solomon hath left written, that a soft answer pacifieth strife; such a one we find dropping from Saint Pauls lips; Brethren, I knew not that he was the high Priest; and so committed a mistake.

Add to this, that Love, as I but now said, envies not, swells not, deals not forwardly. It envies not a Truth in the mouth of any man, it is not puff'd up with

Jude 3:

Ephes. 4. 25

Heb. 12. 1.
Prov. 15. 1.
Acts 23. 5.

with those truths it knows, nor out of a froward humour thwarts and crosses any truth whatsoever, being ready without grief and repining, to yield where it sees an apparent evidence. A vertue it is compounded of truth and ingenuity; Truth moves it to believe that only which is certaine, ingenuity constitutes all to the best sense, even that which is doubtful; whereas suspicion and jealousy is transported with heat, and forgetting the bounds of modesty, is misled with false, probable, vulgar, and uncertain reports.

I beseech you now, let it be considered, whether the great pretenders and zealots of truth, stand not in great need of this corrective. Where is their Love? What is become of their Charity? are not we members of their body? Are we not all under one Head? Are we not united with the same Nerves? Do we not all hope to meet in heaven? Have we not all one Christ? Serve we not all one Father? How is it then that they so unkindly separate from their fellow-members, or rather separate the members from them? Is this to build? is this to edifie? is this to afford supply for the encrease of the Body? If envy, and anger, and peevishnesse, and froward usage, can contribute to this spiritual work, then these are excellent architects, rare helps. For envious they are at any part above them, angry with every sound limb, peevish and froward to all the sinews and arteries; they do not only think, but study an iniurie: So far from patience and courtesie, that as a nest of angry Hornets and Wasps, they sting all that come in their way. To produce their scornful, bitter, and uncharitable invectives, were to rake a Dunghil, in which you shall finde the poyson of Aspes; few, I had almost said, not one feather of the Dove.

My hearty desire is, that they would first learn *aydunw*, to speak truth: of which since I despair, yet that they would give over this gall of bitterness, and say what they fancie for Truth in Love and meeknesse. This might make some impression upon us to think, that the work proceeded from that spirit to which they so much pretend, the Loving Spirit; Whereas when we meet with nothing but bitterness, scolds, scandals, violence, invectives and libels in their Pulpits, in their Pamphlets, we are assured that the suggestion is from another Author. Truth needs no Cyniques, nor her distastes such Patrons who steep their pens in Vine-acre.

O that our Dissenting Brethren would think they were men, and therefore not impossible for them to erre. O that they would lay to heart that they are Christian men, and therefore bound to *speake the truth in love*: Were there an impartial sitting of these debates and differences, found it would be, that it is not strength of reason, but vehemency of affection, self-love, self-ends, or some discontent, which first bred, and doth yet feed these debates amongst us. Far more comfort it were for us (so small is the joy we take in tugging at one end of this Saw) to labour under the same yoke, as men who look for the same eternal reward of our labours; and being joyned in that indissoluble bond of love and amity, to live as if our persons being many, our souls were but one: It is a Corrosive unto us to live in this dismembred condition, and to spend our few and wretched dayes in a tedious prosecution of endlesse contentions; the end whereof, if they have not some speedy end, will be heave on both sides. I am no Prophet, nor son of a Prophet, but I have liv'd to see the troubles of sixteen years, out of which, he, who cannot conclude the sad consequences that follow upon contentions in Religion, and separation from confessed and ancient Truths, must needs be a man of a very shallow understanding.

By this strife the lives of men are become deboyfed, the devotion of many is cooled. Grown we are to be a scorn and a proverb of reproach to the men of *Gath*, and the inhabitants of *Askelon*, they stand by, behold our quarrels, clap their hands, and inflame them, little doubting thereby to make their

Ephes. 4. 15.

2 Sam. 1. 20.

own advantage, as indeed they do daily: that I say not, how by these Schismes, with the wiser and better sort of our own, our credit is quite lost. God Almighty alway these stormes, and set a period to these turbulent and swelling animosities, that we may all at last speak the Truth, and speak the Truth in love: That we all say to heart, that we are all but one body, fifty joyned and joyned under one head; that we are all moved by one and the same Spirit, and therefore are bound to supply to every part, in that measure that the Spirit hath supplied to us help and nourishment. By this means there will be an increase in the Communion of Saints, and every particular will grow to be a perfect man in Christ Jesus. A perfection he will attain to, such as the state of passengers and wayfaring men doth admit in this life, which will be made exact, absolute, and down-right, when he shall be joyn'd to this Head in heaven: That is the Mansion of the Church triumphant, this the place prepared for the Church militant; both are but parts of one Society; that perfect, this in the way to perfection; that crowned already, this to be crowned. In hope of which, let us unite, and love, and live together; so the God of peace will bless us, the Prince of peace will protect us, the Spirit of love and unity will take a delight to dwell with us, and we shall dwell with this Trinity in Unity, and with all those Saints with whom we have continued in unity, for ever and ever: Which God grant for Christ Jesus sake, &c.

The Sermons following are intended for the Explanation of the Article

I believe the Remission of Sinne.

God is asserted to be light.

a John 1. 5, 6, 7, 8, 9. Verses.

This is the message we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

But if we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sinne.

If we say that we have no sinne, we deceive our selves, and the truth is not in us.

If we confesse our sinnes, he is faithful and just to forgive us our sinnes, and to cleanse us from all unrighteousnesse.

IN this Epistle of Saint Iohn all Expositors finde a great difficulty; and that which encrease it, is, because they have not well observed the stile and forme in which it is written. For the Syntax of this Epistle is not as some other books, where the whole is by a perpetual connexion linked and filed together, it being *ὑποκείμενον & ὑποκειμενον*, containing short, brief and compendious sentences, out of which the whole web, as of divers strings and threads is made up, consisting of certaine precepts of Doctrine and Rules of life, *that the man of God may thereby be made perfect.* Here then we shall meet with many golden Aphorismes to informe our judgement, and direct our manners: Theological conclusions to cure our ignorance, and Moral precepts to mend our manners; our Apostle being like the learned Masters of Physick in the one, and

and the Teachers of Morality in the other. Both there have their Aphorisms to cure diseases and vices: He his, to remove mistakes and Heresies; and to shame licentious Christians.

In his time there were who boasted very much of their fellowship they had with the Saints, of their Society with God the Father, and his Sonne Jesus Christ. That there was such a Society, he grants; but then presseth them with divers other consequences, as undeniable Notes and Characters, by which it might be known whether they were of this Society; for example,

1. They must not walk in darkness, for God is light, and in him there is no darkness at all.
2. They must not say, they have no sinne; and desire pardon, for else they deceive themselves, and are liars.

Verse 7. 6, 7.

Verse 8. 10, 9.

For there are two especial works of a good Christian; the study of a pure and holy life, that he may be like God; and a sense and confession of his sinne; that the blood of Jesus Christ may cleanse him. To these two endeavours there be two very great impediments; a vicious course of life, and an over-weening presumption of his own perfection and goodness. Now in Saint John's dayes, some there were that thrust themselves into the Society of both kinds. First, there were inordinate walkers, that lived in darkness and the shadow of death, who yet no way, would be esteemed of this Communion; to these Saint John gives the flat lye. If we, even we the Apostles, say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. Then there were dissemblers and hypocrites; a sort of people pure in their own eyes, who took upon them not to be like other men; holy creatures they would needs be, and not as other Publicans; other men they knew to be sinners, but they forsooth were free. Now Saint John tells such Saints, that they gave God the lye. If we say that we have no sinne, we make God a liar, and his Word, that is, his Doctrine, hath no place in us. A great error then and mistake there is on both hands. The safe way lies in the middle. viz. To avoid sin as darkness, and to confesse our sins to God, as becomes miserable wretches. The one will keep us from profaness, the other from spiritual pride.

Verse 6.

The next question, then, or main question in these Verses, is, how we shall know whether we have fellowship or no with God and his Saints? and for clearing a point of so great consequence, Saint John lets down these infallible Characters; Two of which are of sincere Christians: Two of Hypocrites.

1. Good Christians walk in the light.
2. Good Christians confesse their sins.
1. Hypocrites walk in darkness.
2. Hypocrites say they have no sin.

verse 7.

verse 9.

verse 8.

verse 6.

The resolution then of the whole context consists in these Aphorismes, or short Propositions, of which the first four concern Almighty God, who is in his Nature most pure, in his Attributes most perfect.

1. In his nature so pure, that He is light, that in him there is no darkness, verse 5.

1. In his Attributes most perfect and absolute: for,

1. He is faithful, verse 9.

2. He is just, verse 9.

3. He is of great mercy, authority and power. For he forgives sinnes, He cleanseth from all unrighteousness, verse 9.

Badde

The second sort of Aphorismes concerns men

or

Good.

Badde

1. Badde men have two ill conditions.

1. They walk in darknesse, *verse 6.*

2. They say they have no sin, *verse 8.* For which doing and saying they are liars, they do not the truth, *verse 6.* they deceive themselves, the truth is not in them, *verse 8.* Nay, as much as is in them, they make Gods liars, *verse 10.*

2. Good men have two contrary properties.

1. They walk in the light, as God is light, and consequently have fellowship with God and the Saints, *verse 7.*

2. They confesse and acknowledge their sins, upon which there follows a purgation and a pardon.

1. A Purgation, for the blood of Jesus Christ cleanseth from all sinne, *verse 7.*

2. A Pardon and Remission; for God who is faithful and just, forgives their iniquities, *verse 8.*

Thus have I gathered for you the harvest of this whole Scripture, some sheaves of which I shall only thresh out for you at this time. But here it must not be forgotten, that the corn is Gods, and the labour only mine. For the message I have heard from him, I do only report and declare it to you; it proceeds not out of mine own head, it comes from his mouth. Saint John, no not Saint John who was his beloved Disciple, and lay in his bosome, would not assume so much to himself, and therefore I dare not, neither may any other of Christs Embassadors; with him we ingenuously acknowledge, that the message is his, and we only declare it so. So he begins, and so will I.

Verse 5. This then is the message, we have heard of him, and declare unto you.

A message is that which a man receives from another, and is to impart unto another; and such ought to be all our Sermons; messages heard from God, and reported to men. So that first the matter must be received from the Lord, and the manner by way of declaration. Thus much we heard but now from Saint Johns mouth; That which we have heard and seen, and looked on, and handled; that we declare unto you; a man would think it was needlesse so presently to inculcate it again. Howbeit this repetition is needful and useful, very profitable for the Messengers, and very profitable for them to whom the message is sent, that the first remember themselves, that they are but Messengers, and therefore declare no more than they have heard; the other, that they are Messengers from God, and therefore hear them.

1. The highest in the Church was but *Apostolus*, that is, a man sent from God, and it is not for a Messenger to falsifie the errand of him that sent him: If he be, as he should be, faithful, his report will be no more, nor lesse, but just that he hath heard. And how dangerous is it for a Messenger of God to exceed the bounds of his Commission by taking words into his mouth, which God never brought to his eares; or else in falling short, or falsifying any of that counsel which his Master hath disclosed to be made known; let that fearful commination in the end of the Book testifie to the world. I protest to every man that hears the words of the Prophecie of this Book, If any shall add unto these things, God shall add unto him the plagues that are written in this Book. And if any man shall take away from the Word of the Book of this Prophecie, God shall take away his part out of the Book of life, and out of the holy City, and from the things which are written in this Book. A protestation of weight enough without any help of Art, to sinke into the heaviest brains of such who falsifie, adde and diminish, wrest as a nose of wax the

Scriptures

verse 1. 3.

Joh. 8. 16.
Joh. 3. 17.
Joh. 1. 6.

Revel. 22. 18.
19.

Scriptures at their pleasure, speak that which they never heard, nor any wise man before them. Do they not tremble at this threat? Are they not amazed at this fearful sentence? Will not plagues, nor addition of plagues? Cannot the erasion of their names out of the Book of Life, nor their Exile from the holy City of He aven startle them!

Would those Cacevangelists of our age, who preach themselves, and come in their own names, and say, *The Lord hath said, when he never said it!* that have sweet tongues, and prophesie smooth things, that cry out, *I have dreamed, I have dreamed,* when what they deliver is indeed but dreams: who sell the Word of God for gain, and make merchandise of the pearl of price: would to God, I say, such Preachers and Messengers would lay to heart this fearful threat of the Angel. For then there would not be so many that start up in the Church as the Gyants children in *Samuel*, with a finger and a toe too many, nor with *Adonibezek's* captives, with a thumb too large; not such who fall short, or exceed; not who adde, or diminish. But God shall adde to their plagues; and one he hath added to the amazement of all wise men, that they who have varied from what they have heard, are come to that variance, that they know not where to fix, being as far from union as they are from unity. They tugg and pull as *Pines amphibians*; they rend the very bowels of their Mother, struggling to bring to light their unheard of phancies; what the issue will be I cannot divine; but they who are skilful, take upon them to presage, that they who divide Christs seamless Coat, shall in the end rend and tear their own bowels.

Let them please themselves then with their strugglings, let them draw and pull every one his own way: It is but justice, when a Messenger will presume to be wiser than he who gave him his instructions, should split upon a Rock. The true Ambassadors of the King of heaven never durst be so presumptuous, they durst not falsifie nor alter their message, nor say more, nor less than they had heard. *Balaam*, though a Hireling, yet told the King in plain terms, if *Balak* would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or evil as my own mind; but what the Lord saith, that will I speak. The Messenger sent for *Michaiab* to fetch him before *Ahab*, spake him very fair. Behold now the Words of the Prophets declare good unto the King with one accord (a Synod of Prophets here was, but yet of liars, and among them a full vote) and is it now any wisdom in thee, being but one, to be singular and to contradict? Let thy word I pray thee, be like the word of one of these, and speak thou good. But the man might sooner have craved his head, and obtained it, than the falsifying of his message; for the Prophet knowing that that speech is best which pleaseth not the humours of men, but pleaseth God, answers stoutly and wisely: *As the Lord liveth, though I dye for it my self, whatsoever the Lord saith unto me, that will I speak.*

And the Apostles were every whit as consciencious in this, as were the Prophets. *St. John* speaks not here for himself, but for the whole Colledge: That which we, we in the plural number, we have heard, that we declare; though dispersed into several Countries, and scattered among many people, yet they preached one and the same thing; and to that end, antiquity teacheth, before they parted from *Jerusalem*, they compos'd the Creed, which to this day bears their name. And he, *St. Paul* I mean, who was pleased to speak of himself, as one born out of due time, professeth that what he receiv'd from the Lord, that he delivered; and this tradition is left with *Timothy*, and commands him to keep that which was committed to his trust, avoiding prophane and vain babblings, and oppositions of science falsely so call'd.

Upon which words *Vincenius Lyrinensis* moves this question, *Quis est bodie Timotheus?* who is at this day this *Timothy*? who else but the univer-

Jer. 23. 16. 31.

Isa. 30. 10.

Jer. 23. 25.

2 Sam. 21. 26.

Judg. 1. 7.

Numb. 24. 13.

1 Kings 22.

13. 14.

1 John 1. 1.

1 Cor. 15. 8.

1 Cor. 11. 23.

1 Tim. 6. 20.

Vincen. Lyrin.

cap. 24.

sal

tal Church, the Corps of Pastors, Doctors, Priests; and what are they to keep? *Depositum, quod tibi creditum, non a te inventum*; the gage, the pledge committed to them, not invented and found out by them; received, not devil'd, *rem non ingenij, sed doctrinae*, a matter not of wit, but doctrine, not privately catch'd up, but universally taught, of which they may not be Authours, but Keepers; not prime Masters but Schollars; not so properly Guides, as followers. Gold thou hast receiv'd, bring forth gold; good silver, let it not be embas'd with thy tin; allowed it is, that any cunning *Bezant* do cut and set, and give a right water to any pearl of price; he may give grace, and beauty, comeliness and lustre by all art, wit, industry to any word that proceeds out of the mouth of God, but he must not exchange the Jewel, and for a Diamond, foist in a Christal; what he hath learn'd, he must teach, and so teach, that *cum dicas nova, non dicas nova*, when he speaks in a new manner, he speak not new things. Let his eloquence be what it will, yet it must immutably remain *idem dogma, idem sensus, eadem sententia*; the same position, the same sense, the same sentence.

Every Pastour may learn thus to preach from his own body, which is constant even from his cradle to his grave in the same parts. By process of years these grow bigger and stronger, but in number and proportion they are still the same. A great difference there is betwixt the verdure and spring of youth, and the Autumn and Winter of old age; and yet the old man hath the same eyes, hands, arms, head that he had when he was a child; he hath the same nature, and is the same person. So should it be also in our Doctrines; still they ought to remain for substance, one and the same, although they be flourish'd with eloquence, and strengthened by time, and ripened and matured by age; yet they may not suffer any essential permutation, but retain the same properties, the same principles, the same parts that they had at first: and the reason is, because it is the message which we have received from God, who being immutable, the Word which he hath put into his servants mouths is immutable also. New light then is a notion of a hot brain, and twice accursed by St. Paul. Inconstant minds as Larks at a glaring glass, may stoop to it, and be taken in the net, but all wise men know, that *Quod primum, verum*, what message was first delivered was true, and all after light to be a counterfeit. That which they have heard then from the beginning, that, and that only they deliver, knowing well that it was not put into their mouths to dye there, but to be declared, insisting in the steps of St. John, who saith here, *the message which we have heard of him*.

2. That we declare unto you.

Ἀγγελλόμενοι. Annunciamus.

Acts 2. 13.

It was laid to the Apostles charge, that they were full of new wine; with the vessels being fill'd, the spirit is so active, that it labours to vent it self: and so it fared here with them; being fill'd with the spirit, they could not contain themselves from shewing what was within; for what they heard, they declar'd. The little book which St. John eat in the Revelation, was in his mouth sweet as honey, but in his stomach bitter as gall. Such is the gospel of Christ, a sweet Doctrine being relish'd and well tasted, but digested it is bitter in the bowels where it contends with corruption, and the errors of flesh and blood: and a Messenger that hath received it, can no more conceal it, then a man who hath taken down some displeasing food, which will beget a tumult in the bowels till it be up again. I held my tongue and spake nothing, saith the Prophet, but this was pain and grief to me, at last the fire kindled, and I thus spake

Rev. 10. 10.

Psal. 39. 23.

spake with my tongue. In this sense it was that *Jeremy* protests, that the Word was like fire in his bowels, which could not be smothered, nor kept from breaking forth. *Elisha* also tells *Job*, that his womb was like a vessel full of new wine, which will burst if it have not vent. Thus it was with the Apostles, they were fill'd, they spake so; In all their names *St. John* professeth

Jer. 20. 9.
Job 32. 18, 19.

Acts 2. 4.

Ἀγγελία, Ἀγγέλιος.

Anuntians is the constant word used by all Translatours, and it shews what they were, and what all their successors must be, ἄγγελοι, *Nuntij*. Gods Nuncio's of the Gospel, the subject whereof is glad tidings, and they are bound being commission'd to report it.

1. Commission'd I say; for if Nuncio's, they then must have their Commission, and not run of their own head, for so may not Nuncio's; they alwayes under seal bring their letters of Credence with them. *Here am I*, saith the Prophet *Isaiah*, send me; though he shews a ready mind, yet go he would not till sent.

Isa. 6. 8.

Where then are they who boast much of their private motions, and make themselves Nuncio's without a warrant! The Prophet might have said, O now I feel a motion from the Spirit, therefore I will go and preach! But notwithstanding a Seraphim flew, and with a live coal from the Altar touch'd his tongue, mouth, and lips; notwithstanding his inquiry was taken away, and his sin purged, yet he sate still, and said till God said to him, *Go and tell this people*.

Ver. 9.

2. And then, and not till then, he must deliver his message. For Nuncio's must not be mutes. To these Nuncio's the spirit of God appeared in fiery tongues, in fire to make them zealous, in tongues to make them eloquent. And this ability in them is not to be silent, when God bids them speak to *Israel*, or cry against *Nineveh*, as occasion required. Messengers they are both of War and Peace; when sin is the Tyrant, and reigns, then they set the Trumpet to the mouth, and proclaim War; where sin is the servant, their Commission is to say, *Peace be to this house*. As old *Fabius*, then the Ambassador for the Romans at *Saguntum*, opening the Lap of his Robe, told them, *That in it he brought them War and Peace, and wisked them to make their choise*: So do we, who are the Messengers sent from God to you, offer a fair option; continue to War against Heaven, and you shall have nothing but War, Wrath, Anger: But submit and come in, and by penitent tears endeavour to pacifie your God, and you shall be forgiven; your heavenly Father is faithful, and just to forgive your sins, and to cleanse you from all unrighteousness: Which is a main point of *St. Johns* Message in this place, and is to be a great part of our Declaration also.

Acts 2. 3.

Hosca 8. 1.

Mat. 10. 12, 13.

Silius. Ital.

3. Which that it may the better be understood, we are to open Gods mind to you by way of Declaration, in which all ought to be plain and clear, and powerful. Plain, clear, and evident our Declaration must be; for how else should the unlearned man perceive his fault, and discover'd? And powerful it must be; for else how should the unbeliever be convinc'd? The commendation then of one of these Declarations is not the Rhetorique, the sweet cadence of the periods, the quaint phrase, or the deep learning; but to speak so plainly to the capacity, and yet so powerfully to the conscience of the Auditor, that he may fall down, and confess, Out of doubt God speaks, and not the man.

1 Cor. 14. 9,
23, 24, 25.

But what I pray hath been the reward of this plain dealing? what the issue? scarce is there a Declaration, which is not received with censure, with indignation: To declare, as after I must, for confession, may be will be thought Popery; to declare that all men are sinners, perhaps censured for a position contrary to purity. Dangerous sure it will be to tell our new lights, that they walk

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in darkness, and have no fellowship with God and Christ; unmannerly 'twill be thought to give Professors the lye, and to examine what's done in darkness by the light. This simple and honest dealing hath made the true Prophets of God odious. *I hate him, saith Ahab, of Michajah, because he speaks no good;* and he is a pestilent Fellow, saith Terullus of Paul, because he declared for Christ. Jeremy for this uncivil and barbarous usage, laments his own case; because *I cryed out of wrong, and proclaimed desolation, therefore the Word of the Lord is made a reproach to me, and had in derision daily.* And the injury for this he suffered was so intolerable, that he cursed the day of his birth; and the man that brought newes to his father, that a Man-child was born; withing, that he had rather been a Messenger to one of those Cities that God had over-turned, than unto so stubborn, sullen, self-willed a people. Possibly, had he lived before as *Jonah*, and been sent to *Nineveh*, where the King put on sack-cloth, he might have found more kindness; like enough, had he lived after, as *Daniel*, to have interpreted *Mene Tekel to Belsazzar*, he might have been had in honour. But it was his fate to declare the Will of God to a rebellious Nation, to be undone, and scorned, and cast into a Dungeon by them. This made him cry out, *Woe is me my mother that thou hast born me a contentious man; and a man that striveth with the whole Earth; every one doth curse me.*

We that live now are the Successors of those Prophets that lived in former times; we were born to be contentious, we strive and struggle with the whole Land; for this we are despised, despighted, cast aside, hated, cursed of most men; because we freely declare what we have heard, every mans hand is almost against us; because our tongue is against every vice, the tongue of the most is invincibly armed with hatred against us; *linguam habent ad maleloquium, aures ad receptaculum maleloqui;* without probability, witness; just cause, men cry *Rekebub, Samaritan, Glutton.* Our plain Declarations are called Raylings, Scoldings, Clamorous Investives, and our sharp and conscientious Reproofs censured for seditious and pestilent.

O you who are of the same society of Saints with us, I beseech you forgive us this wrong: Do not think but the Grave, Learned and Pious Divines that as yet remain alive; could be as cautious and wise as any of the people: They could no doubt be as mute as fishes, and swim with the stream, could they answer for their silence to Him who hath sent them on His Message. A necessity is laid upon us; and as it is our woe that our Mothers hath born us to so quarrelsome a vocation; so it is another and a greater woe, if we preach not the Gospel; if we declare not the Law also. *Woe to us, if we bring not the glad tidings of joy to those who rejoyce in our Message: Woe to us, if we thunder not the terrors of judgement to those who walk in darkness; if we pipe not to those who will dance, and mourn not to those who will not weep.*

If we be the light of the World, we must discover and make faults manifest; if Voices, we must be vocal, and heard to speak; if Seers, we must not be blind; if Cryers, we must not be Tongue-tied. If Embassadors, we must declare our Message; out of love we speak, whatever we speak. We are your friends, and as friends we will go along with you, so far as we may, and the Law of friendship will suffer, *usque ad mortem;* and he is no friend to God or himself, who will preiudicate farther. *Compellunt nos ut eamus a Mile with you, we will go running; ask our Elbak, and take our Coat also;* imite us on the left Cheek, we will turn the right. But leave us our God, our Soul, our Religion, our Conscience; for he that demands of us either of these, shall receive this round answer, *It is better to obey God, than man.* God hath set us upon the Watch, and we watch for your souls, as those who must give an account; and if any soul through our default perishi, our soul must gae for his. Read but the thirty third Chapter of *Ezekiel*, His blood will I require.

1 Kings 21. 8.

Ahab 24. 5.

Jer. 20. 7.

Ver. 14.

15.

16.

7.

Dan. 2. 25.

Jer. 15. 10.

2 Cor. 12. 13.

1 Cor. 9. 16.

Rom. 10. 15.

Matth. 11. 17.

Mat. 5. 40. 41.

Acts 5. 29.

Hebr. 13. 17.

quire at thy hands. What did we write those words? Dare any of you blot them out? Let any of this Company undertake to do it, and he shall sleep in his sin without disturbance, and never more hear a word from us against him. But if this be beyond your power, then pity, and forgive us; Be not offended that we stand on our watch, and give warning; that we lift up our voices like Trumpets, and tell the House of Jacob of her transgressions, and the House of Judah of her sins. Let it not displease, that we thus frame all our Declarations.

Isa. 58. 1.

1. That God is light, and in him there is no darkness at all.
2. That if we say we have fellowship with him, and walk in darkness, we lie, and do not the Truth.
3. That if we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son, will cleanse us from all sin.
4. That if we say, we have no sin, we deceive our selves, and there is no truth in us.
5. That it is our Duty, to confess and forsake our sin.
6. Which if we do, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

These are the Heads of our Declaration, and these will you have patience, and hear me, I shall in order open unto you. The first whereof is:

Ver. 5. God is light, and in him is no darkness at all.

Two things there are in this Proposition.

1. What God is, *He is light.*
2. What he is not, *In him is no darkness at all.*

Many wayes there are, by which God reclaimes man from sin, and perswades to obedience: He allures him by the hope of life, *Do this and live*: He disswades by the fear of death, *In the day thou sleepest, thou shalt dye*: He takes upon him many names, that we may assimilate, and be like him, as *the Way, the Truth, the Light*; then which there is not any thing more amiable, nor any thing more opposite to the *filth and darkness of sin*.

In the Apostles time there were, who boasted of their society with God, and yet lived an impure and unholy life; which in the Apostles judgment was an impossible thing; for opposites and contraries will never meet and join in one. Such men were *darkness*, and God was *light*; when then you can make Night and Day, *light* and *darkness*, Purity and Corruption, *holiness* and *unholiness* meet together, then you may imagine a society and fellowship betwixt a most pure substance, and such a foule soul. Whosoever therefore intends to have any communion with God, must not think to walk in the *thick darkness of sin*, but give himself to the study and practice of a holy life; for *God is light*. This is the strength of our Apostles Argument: And his *Medium* is of great force; *For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?* VWhen there can be a concord betwixt God and Belial, then there may be an agreement betwixt the Temple of God, and a profane wicked man. There is a four-fold *light*.

1. The *light* of Nature, that which God first created, a great part of which was afterward embodied in the Sun, Moon, and Stars, being the most glorious of his Creatures.

2. The *light* of Reason, infused into all men in some measure, but in the learned eminent, by which they discover what is hid from the unlearned.

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Luke 10. 28.
Gen 3. 3.
John 14. 6.
John 8. 12.

2 Cor. 6. 14.
15. 16.

3. A third *light* there is of the Word of God, by which holy men being illuminated, see the wonderful things of Gods Law.

4. The last is an eternal and uncreated *light*, having nor beginning of dayes, or end of time; and such a *light* we call God; not that he is so in Nature and Essence, but because there is a great Analogy and Resemblance betwixt God and *light*, which is expressed in this manner.

1. *Light* is the most excellent of all Gods Creatures; the first, the purest, that which in an instant disperseth it self over the whole Horizon; and God is the most perfect of all Entities, the first and Father of the rest; who, quicker than a thought, passeth into all places, into all hearts, there being nothing hid from his eye.

2. *Light* again, though most visible, yet is hardest to understand; not any one question hath and doth more trouble the Philosophers, than to resolve this one Probleme, *Quid est lux?* what the nature of *light* should be? Nor in Divinity, though for the *quod sit*, there be nothing more apparent than that God is; yet for the *quid sit*, if you press us to define what he is, we are at a stand, and resolve it best, when we tell you, we cannot tell. The light of the Sun dazzleth the eyes of them that too much gaze upon it: and so the Divine Majesty dwelling in the *light that no man can approach*, confounds the apprehensions of such who over-curiously pry into it. *De Deo vera discernere periculum; melius scire nesciendo.*

1 Tim. 6. 16.

3. In a *light* body, there is *luminare*, *lumen*, *lux*, these three; the body, the beam, the splendour or shine issuing from it: In some sort so it is in the Deity; the Father as the great Luminar, the Son as the Beam, the Holy Ghost as the Splendour of both. These three concur to one effect, and these three to make one *light*.

John 1. 9.

Luke 2. 32.

Luke 1. 79.

4. Or lastly, He is *light*, because he is the Father of all *lights*, and by those illuminates every one that is enlightened in this World; the light of Prophecie, the light of the Word, the Gospel, that *light ordained to lighten the Gentiles, and his people Israel*, is from him: As we cannot see things on Earth without *light*; so had we never discerned the things of Heaven, unless this *light* had shined into our minds, and enlightned our hearts. And as upon the rising of the Sun, all the darkness of the Night is dispell'd, and if it shines forth in its beaurty, then the thick Mists and Clouds are chased away; so at the rising of this day-star in our hearts, the Night of ignorance and sin, the Clouds and Mists of a wicked Conversation are put to flight. For

2. In him there is no darkness at all.

Darkness is opposed to *light*; and as contraries, they serve well to illustrate one another; all our *light* in this World hath its Defects and Eclipses; but in this *light* there is no Defect, no Eclipse at all.

Hebr. 4. 13.

Hab. 1. 13.

Hebr. 3. 13.

1. He is full of knowledge clearly and intuitively, understanding himself, and in himself all things; for all things are bare and naked, and open to his eye; so that he can never be said to suffer the least defect in his Intelligence.

2. He is goodness, justice, holiness it self; for he is a God of pure eyes, and can no more communicate with iniquity, than *light* with filth; which though it be cast upon impure places, as Sinks and Dung-hills, yet is not defiled with them; he suffers no defect in his holiness.

3. No nor in his life neither; for he is the living God, not subject to mortality, no kind of darkness is to be found in him.

But with us it is quite otherwise; naturally there is gross darkness in our understanding by ignorance and error; a Night of hatred and malice of the true good

Serm. 42. God is to be ascribed the light. Part III. | 565

good upon our will; clouds and mists of perverseness upon our affections. And this inward darkness exposeth us to those *external* *darkness*, that outer darkness, where there is no manner of light at all, none to be seen, none to be felt.

It is then the purpose of Saint John in this place, not so much to express unto us, what God is in himself, as what he is to us, and in us. That as in himself he is a pure light, so also in us he is the fountain of all light, that is, of all truth, all goodness, all justice which is in us; he expels the darkness of ignorance from the mind, and purgeth the will from the love of sin. He enlighteneth the understanding, and teacheth us what is to be done, and effectually and powerfully excites the will to choose and embrace it. As in him, so also in that light he holds forth, there is no darkness at all, no ground for error, no countenance for wickedness; no not in us neither, if we have any fellowship with him; no such palpable darkness as will destroy the light of Truth, nor such malicious wickedness as can no way consist with his holiness.

The APPLICATION.

1. Is God light? Is he the father of light? is he such a Father in which there is no shadow of darkness? then it behoves us to take heed of all dark works because they are opposite to him, the Mother of them being our own concupiscence, and the father the prince of darkness. Many are the names in Scripture given to sin, by which we may be warned to shun it. Tis a cloud that hinders our prayer: Tis a wall that makes a partition betwixt God and man: Tis a weight of lead, that hanging at our hearts, pulls them downward: Tis a leprose, a foul disease, that pollutes the flesh, the house, the man. But there is not any, that expresseth the nature of it so fully as this of darkness. For as in darkness all things lie confus'd and heap'd up together, as in the chaos; when light was created, every thing was put in his his right place: so it is in sin; there is nothing but confusion, but disorder; It is the light of truth and equity, that must set all right. Again, cold is the companion of darkness; as heat of light. The frosts fall in the night, at the approach of the light they give and thaw; so in a dark soul there be but cold, heavy, frosty affections; the more of God, the more light; and the more light, the more warmth of love. Or lastly sin bears this name of darkness, because it is at rest in a dark soul; begotten there by the father of darkness, and leads to the place of eternal darkness. Take it in what sense you will, enough there is in it to make you hate it; if you love God; for he is a God of pure eyes, and cannot behold the foulness and pollution of wickedness; he is the God of Order, and hates confusion. His light warms the hearty and therefore will not dwell with frosty affections. Nothing so opposite to him as deeds of darkness, which arise from the father of darkness; and therefore he will not cohabit with him in a black soul.

Go to now then you workers of iniquity; plead your privilege, boast of your fellowship with the Father, with Jesus Christ, and with his Saints, so that you know all this while you do but deceive your own souls. For although such specious and outside Professors, do out-mouth as I may say, true believers in bragging of familiarity with God, and his Son, yet the truth is, so long as they walk in darkness, it is impossible they should be children of the light: For in God is no darkness, nor so much as a shadow of it. But of this more hereafter.

Secondly, Since God is light, it behoves us to take heed what we do in his eye; for every thing when it comes to the light, will be manifest. Wo to them who seek to hide their counsels in the dark, and say, Who sees us, who knows it? for let the doors be shut, the windows stopp'd, the chambers wall'd up; eio

Hof. 6. 4.
Jer. 4. 22.
Zach. 6. 7.
Lev. 13.

Jac. 1. 17.

Joh. 3. 20, 21.

Ra. 29. 15.

Scut.

MEMO

Psal. 73. 11.

Pindar.

Cant. 2. 9.
Ezek. 8. 7, 8.

Martial.

2 Sam. 16. 22.
Cap. 12. 11, 13

Plaut.

Luke 12. 45.
Prov. 7. 19.

Prov. 5. 21.

Luke 8. 17.

1 Cor. 3. 20.

nemo te videt, non tamen nullus; yet the bad Angel sees what's done, the good Angel sees what's committed; and that eye of God, which is far brighter than good or bad, is in thy House, in thy Chamber, in thy Bed, in thy Bosome, by Night and Day he beholds all. Say not then in thy heart, *How should God know it?* Is there knowledge in the most High? Wipe not thy mouth, and say, *I did it not, I spake it not*; for God is a present witness; *et deus in omni tua veritate ipse cognoscit*. If a man works ill, and hopes to lie hid, he is mistaken. Working ill did I say? nay, if he do but think to do it. Be not deceived, thy very thoughts go for works in the presence of this light; he is as near to the speech of the one, as to the voice of the other, and will one day bring all to light, and reprove all by it.

Behold he stands behind the Wall, he looks through the Windows, through the Lattice. He is present at every Pew in the Church, at every seat, and attends how you hear, how you pray; what service then you do, do it as in his eye; hear as in his presence; pray as in his presence; and when you are gone, practise as in his presence; — *Suo terretur vultu filius & frater*. A good son, as he doth enjoy the light of his fathers eye, so also he is frighted from evil by it. That Abshon did act his villany in the sight of the Sun, did very much aggravate his offence; and that we should commit and justify our leud courses in the sight of a Father, whose eyes are ten thousand times brighter than the Sun, must needs make us more culpable.

Remember then before whom you stand, who is the Supervisor; the Witness of your actions; *quem quia inspicit omnia solus, vero possis dicere solem*; and blush, that he sees thee, and forbear; let not the eye of man be more awful, than that of Heaven. Before a friend, before the people, in the presence of a multitude, the leudest strumper will not prostitute her shame; shew not less Reverence, where thy God is present, see, looks on, and will punish what he likes not.

My Master (says the ill-servant) is gone from home into a far Countrey, and delays his coming: The good-man (saith the Harlot) hath taken a journey, and upon it the one began to fall foule upon, and to beat his fellow-servants, and the other to intice the fool; see what the thought of absence may do. A fair warning, that you imagine not your Lord absent, your Lord removed from you; that he hath not the knowledge, the inspection of your wayes; for no man can then say, what may follow. Better it is to remember, that he is at hand, that all the wayes of man are before his eyes, and that he pendereth all his goings; so that it must be a great folly to please himself with a hope of being hid; sooner you may conceal what's done in the open Sun, than any thing you do from him. For the light, which he is, will discover all, even the secret thoughts of the heart.

To conclude all, *Ton who would be taken for Kings and Priests to God, let no man deceive you, deceive not your selves*; he that doth righteousness, is righteous; he is the King, he is the Priest, he is consecrated to God, and from him he shall receive his neward. Light from the God of light; light in his understanding, light in his will, light in his affections, light of grace, light of glory: For as God is light, so also in his Son light; a light that enlightens both Hemispheres, this below, and that above; in his light we shall see light; we shall have the light of grace to guide us through the darkness, while we walk upon this Globe, and shall after this life enjoy with him, the light of glory.

To which light he brings us, who hath redeemed us with his blood, our Lord and Saviour Jesus Christ. Amen, Amen.

A Good Christian walks in the light.

1 John 1. 6, 7, Verses.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

If we walk in the light, as he is in the light, we have fellowship one with another; And the blood of Jesus Christ cleanseth us from all sinne.

IT hath alwayes been the work of Satan to dim the light of true Religion; for he being darkness himself, labours to have all others dark and black like him.

Hence it was, that Light no sooner appeared in the world, but his labour was to extinguish it. The Christian name was no sooner given at Antioch, but he cast scandals and calumnies upon it. His work it was that this sect was everywhere spoken against. His work that the Professors were scandalized for Blasphemers, Troublers of Cities, Troublers of the world: And afterward stiled by the Jews in contempt Nazarines; by Julian, Galilaans; by Ulpian, Impollors; by Demetrian, Pests.

All this while Satan roared as a Lion, but finding that violence was not the way to work his ends; he chang'd his course, and takes that of the Serpent; what by cruelty he could not suppress, he studies by subtilty to stain. His policy now was to infuse an opinion into mens heads, that a man may live as he please, and yet be Christian good enough. This damnable conception was hatched betime; for in Saint Johns time there were the Nicolaitans, from whom arose those impure beasts the Gnostiques. Simon Magus was the wicked Author of this School: Basilides and Carpocrates followed; at last the matter came to this passe; that among them, the determination was, *per fidem & charitatem salvari*, that bare Faith, and such impious charity as they used would save. *Reliqua indifferentia cum sint, secundum opinionem hominum, quaedam quidem bona, quaedam mala vocari: cum nihil natura malum sit.* That other things were indifferent, some good, some bad, according to mens opinions; when by nature nothing was evil. Certainly the Ranters of this age are their off-spring. This gave occasion to Saint Augustine to conceive, that one reason that moved Saint John to write this Epistle, was that he might beat down that perverse and pernicious opinion of some, who said that faith without works would suffice to salvation. The chief of whom, saith he, was Simon Magus. And would to God, this impiety had been buried with those damned Hereticks, or rather Demoniacks, that it might never more have been brought to light again; sure then we should not have seen in this dotage of the world, such swarms of Apostates, Atheists, Blasphemers, high-flown men, Quakers, *qui Christianum nomen ad iudicium habent, non ad remedium*; who have turned the Grace of God into wantonness, having a Name that they live, when they are indeed dead.

The Church of God is compared to a Kingdom, in which there be *fili regis & filii regni*; Sons of the King who succeed and are like their Father; or Sons of the Kingdom, who submit indeed, but as strange children do dissemble with their King. So in the Church, there be *fili regis*, true children of the King of heaven, born to be heirs of an eternal inheritance. And *fili regni* who make a shew of obedience, but are indeed dissemblers, whose portion is the Kingdom of darkness. It were happy for these men, could they learn in time to

Act. 8. 22.

Acts 6.
Acts 16.
Acts 17.Rev. 2. 25.
Iren. l. 1. c. 23.
24, 25.

Aug. de fide & operibus, c. 14.

Aug.
Jud. 4.
Rev. 3. 2.

Psal. 18. 45.

sub-

Mat. 7. 21.
Rom. 2. 13.

submit to the Laws of the Kingdom; for not every one that cries Lord, Lord, shall be an heir of the crown. He is not a Jew which is one outward, but he is a Jew, which is one within. Now, that the difference may be apparent betwixt these, and it may be evidently discerned, who are the Kings true sons, and who only sons of the Kingdom: Saint John in these verses sets down these Notes of both.

1. The first Note of those who are in the kingdom, is, that *They say they have fellowship with God: that they are of the family, of the house, of the Society of Saints.*

2. The next note is, that in manners and conversation they are far from it; *They walk in darkness.* Their words and works are so far asunder, that they *lie, and do not the truth.* Those are the two Notes belonging to those who are the Sons of the Kingdom.

One Note there is, which belongs to those who are true Sons of the King, viz. *They walk in the light:* upon which there follows two remarkable favours, First an honour, then a Benefit.

1. An Honour, that they are admitted to the Communion of Saints; *They shall have fellowship one with another.*

2. A Benefit one of the greatest that may be; Remission. *The blood of Jesus Christ cleanse them from all sin.*

1. *If we say we have fellowship with him, Qui supponit, ponit.* He that supposeth, takes for granted that some such thing there may be. Possible then it is, that there may be such men, who walk in darkness, and yet will not stick to say, that they have fellowship and society with God. And indeed too many there are, who say it. For it hath been an evil which hath always too much troubled the Church, bad no less then good, dissemblers as well as true Believers; nay those especially have boasted of their Society with God and his Son; *We are of God, we are the children of Abraham, we are Jews, when yet they are of the Synagogue of Satan.*

Joh. 8. 33.
Revel. 9. 9.

Virtue is in it self amiable, vice odious. Whence the most wicked would yet seem to be a good man; for should he appear in his own ugly shape, every man would fly from him. The very locusts that came out of the bottomless pit, yet appeared like handsome creatures; *they had the faces of men, and hair of women;* they would be taken for pieces of beauty, when yet they were dangerous Beasts; Scorpions in the tail, Lions in their teeth. It is one of *Machiavels* Maxims, that, Whether vertue it self be sought for, is not material; yet the appearance is necessary, without which men shall never compass their end. And this Politique of their hellish Master his Scholars have followed, taking upon them to be what they are not. A Wolf to be a Lamb in a woollen coat; and a Lyar to be a Prophet in a rough garment; an Oppressor to be a Saint, and a Devil to be Angel of light; One that hath nothing to do with the society of Christ, yet to be in it, and of it, that he may deceive. Let but his *Dixit*, his word be taken for it, and affirm he will that he is a cheif of the company. Well then that you be not couzened with such a Lye, and such a Lyar, from his Tongue look to his feet, and find you shall that *he walks in darkness.* That's the first Note.

Revel. 9. 7.

Mat. 7. 15.
Zach. 13. 4.
2 Cor. 11. 14.

1. *He walks in darkness.*

What darkness Saint John means, is not hard to guess: viz. Ignorance, love and practice of sin, with Impenitence.

Gen. 1. 3.

1. As Christ raiseth his Kingdom by light, so doth Satan advance his by this darkness. In the first Creation God began at the Light: *Fiat Lux:* and in the second Creation he doth the like; opens the eyes, heart, understanding of

of those, whose salvation he will promote. Satan on the contrary is careful first to blind his Captives, to deal by them as the *Philistines* by *Sampson*, pull out their eyes that they should not know sin to be a work of darkness, nor the wages thereof to be the blackness of darkness. For this would stay their walk, and cause them to turn back their feet. Take heed then of ignorance.

Judg. 16. 27.

2. And much more beware of the effects of ignorance, the love, the practice of sin, and irrepentance; for *an impenitent heart heaps up wrath against the day of wrath*. To this pitch whosoever arrives, out of doubt he is the man that walks in darkness.

Rom. 2. 5.

Zanchy observes rightly upon these words, that there is a great difference betwixt *esse in tenebris*, and *ambulare in tenebris*, to be in, and to walk in darkness. In darkness the best man is: For no man knows what he should, nor no man knows what he would. But a good man will labour to see what he knows not, and to turn back when he discovers his error: Whereas a bad man still walks on his way, as the blind blunders in the dark, presuming that no harm shall happen to him. To walk in the Hebrew Dialect is a common expression, whether in the way of vice or vertue, and it signifies a perpetual and constant motion, such as is in a walk for pleasure, or a way for progression. Heed their must be taken, that though we step into the darkness of wickedness, yet we neither make it our walk, or our way, neither take delight in it, nor proceed, nor labour about it. For this is a Note of one who hath no fellowship with God. This our Apostle teacheth in plain terms; if we say we have fellowship with him, and yet walk in darkness,

Zanch. in loc.

2. We lye, and do not the truth.

We lie in our profession; we do not the Truth in our Manners; There is a doing of the Truth, as well as talking of it; and that man whose life doth not answer to his profession, is but a lying Christian. Which when some of the enemies of the Gospel beheld, in derision they said, *Ant hoc non est Evangelium, aut hi non sunt Christiani*, either this is not the Gospel in which is taught so much goodness, or these are no Christians, in whom there is no good at all. You see now, what comes of walking in darkness, in affected and wilful ignorance, in wilful and obstinate rebellion; it thrusts a man out of the Communion of Saints and convinceth him of a grand lye.

There is not so great Lye, as a profane Christian; for he lyes to God, he lyes to Christ, he lyes to man, and he lyes to himself.

1. To God he lyes first; for he promised him, when he became his, to forsake all works of darkness, when yet he walks in them: He calls himself Gods child, when he carrieth the image of Satan, as if it were possible for God to beget children to another image.

2. He lyes to Christ; for *Christi nomen induere*, &c. to put on Christs name, and not to walk in the way of Christ; what is it else *quam praevaricatio divini nominis*, then to prevaricate, and abuse the Divine Name! In effect, he gives out this false testimony against Christ, that there is no power in his death, no vertue in his resurrection, no renewing grace of power to sanctifie those who are his. The lye of the tongue is nothing so dangerous as that of the life. For let the walk be as it will, where the feet wander after impiety, there is a real abrenunciation of the Faith.

Cyprian. de zelo.

3. He lyes to man; for man seeing his outward Communion in the Word and Sacraments, in charity takes him for a friend, a Brother, one of the society of Saints, when all the while he is but the Devil in *Sanniti* mantle, or like the apparition of a spirit: have but patience, and I will open to you the refer-

N n n

blance.

blance. First, these spirits for a time assume bodies; they seem to eat, to drink, to speak, to do what other men do, but they are not nourished nor thrive by it. So these fair-faced Christians do all the actions of the most sincere; they eat with us at the Lords Table, and drink with us in the same Cup: They talk of the Words of God, they hear, they pray, they read, they preach, but yet they are not nourished, or are ere a whit the better for it; because all's done in shew, nothing in Truth. Again the motion of that body assumed by a Spirit is not Natural, or from an inward essential principle; The Spirit assits it, informs it not: Such are all the motions of those who are the *speetra* or puppets of religion. Their eyes are made to rowl, their heads hang down, their lips are made to wag, their breasts to shake, and sigh; and sometimes fear, and sometimes praise, and sometimes policy, and sometimes philosophy, but most often gain, assits, and do the work; when none of these worldly respects give any impulse or assistance, the motion is at an end. For this is another property of assumed bodies, that the Spirits which take them, lay them down at pleasures so is it also in these counterfeiters, they are never religious long, but inconstant and fickle; to day an Anabaptist, the next a shaker. Lastly, what actions soever the spirits perform in these borrowed out-sides, they are only fictions; Such are the actions of these hypocrites, appearances only: An apparence of a fast, a mask of devotion, an Act of prayer, a Scene of Alms, *ad Plaudere usque vivunt*; they present the interlude till the *Plaudere*, and that being given, the hangings are taken down, and the play is done. Say now, whether such white Angels be not great lyars to men.

4. To themselves, as the end will shew; they lye abominably; for they say no harm shall happen to them; they promise to themselves life and happiness however they live; general Grace shall save all, when yet their doom is extant, *Depart from me all ye that work iniquity; for I know you not.*

Truth is but only one, and simple without doubling, but falsehood is full of folds: Of true Christians there are but one kind; men who are *re & nomine Orthodoxi*, Orthodox in name and life; and it is to be wish'd, as there is but one Christ, so also there were but one kind of Christians. But besides those hypocrites I now named, there be other profane people, whom we need not stick to call apparent lyars; for these we know walk in darkness; in this black book are the names of all those who live dissolute lives; fornicators, drunkards, proud, blasphemers, all those, *qui ad patrum applicant religionem, who make their belly their God.* Those who live dissolutely, and boast of, and glory in their shame, shall have their names enrolled in the head of this book; and those shall be registred in the foot of it, who take up their Christianity upon the stock of their fore-Fathers, as they do their land, suck it in with their first milk, & never inquire farther into the power and force of it. Would to God there were not just reason for me to make this partition: I had rather to have said, you had been all one, all true, all sincere, all upright men, nor hypocrite, nor profane *Esfan* amongst us. But I have done it, to make the Good cautelous; the prophane fearful; which are the two uses of this point.

1. First, since there be so many, who profess Communion with the Saints, and yet walk in the dark, it behoves Christians to be wary and circumspect, lest they be not circumvented, lest they take a vizard for a man, and a Wolf in sheeps clothing for a sheep. *Jehu's* question is fit to be propounded to such as *Jehu* was, before we give him the right hand of fellowship, *Is thy heart upright?* and that he give some manifest of this, before we admit him to our society. For there be many, *who will come in Christs name and deceive many.* It is not good to wrong any man upon a groundless suspicion, neither is it wisdom to wrong our selves by over-easie credulity. The same Spirit that saith *charity believeth*

Phil. 3. 19.

2 Kings 2. 15.

Mat. 24. 5.

lieveth all things; faith also, that a fool believeth all things; and charity is not foolish; as not prone to be suspicious, so not lightly credulous; that then many liars and hypocrites may be of this fellowship, 'tis a good caution, *That we be not easie of belief, and give credence to every spirit.*

1 Cor. 13. 7.
Prov. 14. 15.

Secondly, And as we ought to be circumspect and wary, that we be not deceived by others; so we ought to be as careful, that we be not deceived by our selves: For there is no flattery so dangerous, as is that of a mans own heart, which is apt to perswade, that a Christians life need not be so pure, so strict, so severe as is call'd for. Hence there be who live profane and unholy lives, and yet take upon them to be good Christians; this is that spiritual whoredom so much complained of by the Prophets, causing a divorce betwixt God and his people: For as the case is of her who hath play'd the Harlot, that for it is put from her husband with shame; such is his, who follows his own corrupt heart, and walks in darkness; his union with God is quite broken off, so long as he remains such, he hath no fellowship with him.

1 John 4. 1.

Satan hath two Arms with which he wrestles with man, and labours to overthrow him; despair & presumption; and if he cannot thrust him down to hell with despair of Mercy, he will labour to mount him to a higher fall by presumption on Mercy. Talk with such a presumptuous soul, and he will be ready to boast, that he is secure of Heaven, that he is a partaker of the Divine Nature, one of the Members of the Holy Society; when indeed this is but *infidelis fiducia*, a confident boldness, not grounded upon Faith, but Arrogance; for can a man have fellowship with God who is light, and still walk in darkness?

Do but hearken to the voyce of Nature among the Philosophers; among them, they were accounted the best men, who did what they said; for the rest, that *μᾶλλον ἔλεγον ἢ ποιοῦσαν*, they taught Philosophy as far as their words might be taken. Such was *Aristippus*, who for his wording only of Philosophy, and practising the Court-manners, was usually tiled *Canis Regius*, the Court-dog. Again, in Nature there is nothing feigned, nothing counterfeit, but every thing is what it seems to be; we know the Nightingale by her Tune, the Crow by his Throat, the Lyon by his Roaring, the Fox by his Barking; so a man may with no great labour know a counterfeit Christian from a true, by his life, and by his works; let his words be never so smooth, if his works correspond not to his words, there can be no congruity; for as in Musick there is the best Harmony, when there is a right proportion observed betwixt the upper and the lower strings; so also in our Christianity there is the best Musick made, when our manners answer to our profession, and our words keep time and tune with both.

Hence our Saviour often condemns these out-side Christians; at prayer, he will not that they be tedious, and babble; at fasting, that they be sower-faced, and look like leaven; at almes, not vain-glorious, as were the Pharisees: But that they be zealous and fervent, peaceable, poor in spirit, humble, meek, patient, hunger after righteousness, suffer persecution, be merciful, be perfect, as their Father in Heaven is perfect. Let all them then please themselves, they I mean, who boast of their communion with God and Christ, yet divorce Religion, and a holy life: For upon a second thought they will find an impossibility in it, that they lye, they do not the truth, so long as they walk in darkness. The true Note of a child of God is,

Matth. 6.

Matth. 5.

3. To walk in the light, as he is the light.

As, notes to us a similitude, not an equality, as in other places; Be perfect, as your Father in Heaven is perfect; Be merciful, as your Father in Heaven is merciful; the meaning is, that though we cannot equal his perfection, his

Matth. 5.

mercy, yet we endeavour in some measure to represent it, to imitate it; So here of Light, though it is not possible to attain to that light and purity which is in him, yet we take his light for our example, *and walk in light, as he is in the light.*

There be *Sicms* for this in other luminous bodies, but they are not perfect. A *Sicm* for this in the Sunne, but that light suffers an eclipse. A *Sicm* for this in jewels and gemmes that receive light into the whole body, but they also have their terrene parts which darken them. Another *Sicm* for it in rotten wood, fish-bones and skins, but this is meerly outward, some glining and shining rather than properly light; so Hypocrites shine. But our patterne is more perfect, it is God himself, in whom there is no eclipse, no dark part, no appearance; and to him it is, that we must, so far as we can, labour to be like. And the more we resemble him, the more

2. *We walk*, Walking is a progressive motion; in goodnesse then there is no standing still, no giving over. In our walk of Christianity, the motion must be continual and constant; we are bound to grow and increase, to go on from vertue to vertue, and so long to continue in this course, till we attaine all possible perfection. But of this before.

3. *In the Light*. And this our progreffe must be in the Light. There is the Light of Knowledge, The Light of Faith, The Light of good works. And in these we walk, when we know what to do, and do what we know: when in that vocation and condition of life to which God hath call'd us, we labour to expresse our inward light of Faith by good works to the glory of God, and edification of our neighbour. In a word, then we walk in the Light, when our soul is enlighened with Knowledge and Faith, our life is glorious by sanctity and purity.

Ephes. 5.8.

Give me leave to put you in mind of that which Saint Paul inculcates to the Ephesians, *Ye were darknesse, but you are now children of the light, walk therefore as children of the light.* And that you be not to seek in your walk, I shall teach it out of the same Apostle, who in the same place prescribes you these three stations;

Verse 10, 11.

1. *That you prove that which is good and acceptable to the Lord.*
2. *That you have no fellowship with the unfruitful works of darknesse.*
3. *That you do reprove them.*

First, He that will walk in the light, must know the light by which he will walk, for a false may seduce him. To the Law then and the Prophets such a man must go, and learn what light God hath hangd forth therein; there he shall finde what's good, what's acceptable, what pleaseth, what displeaseth. You see then whence to fetch your test, and by it be sure not to make a superficial trial, but *search*, make a full search and experiment, and you never shall be mistaken, but be sure to know what work will please him, what he will accept.

1 Cor. 5. 3, 10.

1. Which I am sure is a holy and good life; this he expects, this he will accept, which will be much help'd on, when a man hath no commerce, nothing at all to do with the unfruitful works of darknesse. A quality to be learned from the Light also, whose property it is to joine it self, and to commingle its beams with the most impure things; and yet partakes not with their impurity. So also it cannot be avoided, but the sons of light in their walk will meet with the impurest men, for else they must go out of the world, but in their way they may not be defiled and sou'd with them, they may not communicate with the works of darknesse, from which they shall reap no fruit, except that of death and darknesse, the same that Adam did for eating of the forbidden fruit.

3. Lastly,

3. Lastly, light detects and brings into open view the foulest, the basest things, and by detection brings an odium, an hatred upon them. And it behoves a Christian to walk in that light, which will detect any action, and show of what nature it is; which if it appear to be foul, he will reprove and condemn it, and labour to make the doer ashamed. Which is done two wayes.

1. Either by words, as *Lot* did the Sodomites; *O my friends, do not so wickedly.* Thus Christ commands, *If thy brother sune against thee, go and tell him his fault betwixt thee and him alone.*

2. Or else by deeds, by a spotlesse life, and a holy conversation, which is of the two the most effectual. For every one, who walks in the light, doth convince wicked men in their consciences, and shame them in their ungodly courses. So walk then in the light of holinesse and purity, that when a drunkard sees thee live a sober life, and when a wanton beholds thee to walk chastely, he may be sufficiently convicted, that his riotous and leud course is not good.

Now the high favour and honour that will ensue upon this walking, may not be forgotten; 'tis not long since I insisted at large upon it; howsoever it will not be amisse to rub up your memory a little about it, because our Apostle comes over it again. Your honour is, *that if ye walk in the light,*

4. *Ye have fellowship one with another.*

There will follow upon it a mutual fellowship, a firme league and society; A Society with us, us the Apostles, and the Church of true Saints, and consequently a Society with God and Christ, which he mentioned before *Verse 3.* Similitude of manners as it is a strange motive to beget love and friendship, so also it is a fast bond and eye to continue it. Like will best agree with its like, good men with good, bad with bad. Hence good men are called the friends of God, wicked men his enemyes. Continue then in holinesse, goodnesse and light, and ye shall be his friends; But if you fall once from this, and walk in darknesse, he esteemes you not any of his company, his Society, you are his enemyes. Neither can the Church esteeme you of her company, for she is Holy, and all that are truly hers are holy ones, a holy Priesthood. *Ne impii vane de societate Dei, & de Ecclesie amicitia sibi plaudunt.* Wicked men do in vaine boast of their fellowship with God, of their friendship with the Church.

Behold then you black Swans, the Dignity, the Honour, the high calling to which you are called, and walk worthy of it. *You were far off, but now you are brought near, you were strangers, but now you are of the household; you were enemies, but now you are reconciled; you were dark, but now are made light; you were aliens, but now are made fellow-Citizens with the Saints.* A new honour calls upon you to be new men, a new condition, new deportment and behaviour. One kinde of life becomes a common man; and another him that is enobled: any him who lives in obscurity and darknesse: but a man reserved and circumspect, that man walks in the light and eyes of all. You are called to honour, you are raised to great dignity, to be friends, to have fellowship with God and Christ, and with his Saints; take care then your life be answerable to your state and condition, and be an evidence to your self, and to the world, that you set a price upon this fellowship. How you can prove that you are of this corporation, is not visible to me, except it be by your walking in the light, and therefore walk worthy of it.

Good counsel, perhaps you will say; but who is able to hear and follow it? Nor to wander, nor to slip and fall, and foul our selves, is an higher perfection

Gen. 19. 7.
Matth. 18. 15.

John 15. 14.
Rom. 5. 10.

Exod. 19. 6.

Ephes. 2.

than our nature can attain to. Being men, and carrying this flesh about us, the corruption of which is so well known, and walking in this world, the wayes whereof are so dark and dangerous, we cannot choose but erre and mistake, be the light never so resplendent. And to confesse the truth in *multis omnibus*, the best of us one while or other follow a false light; and if any man say to the contrary, our Apostle in the very next verse tels him, not that he is proud, and wants humility, but that he is a lyar and hath no truth in him.

Our estate then needs some Scripture that may help us in our walke, and comfort us when in the dark we fall. For if our society with God be broken off, when we cease to walk in the light, our case, God help us, is very lamentable. Behold then a text that offereth Grace, 'tis the comfortabest close that ever ended verse. Call for this light, hunger and thirst after the splendor of it, walk along in the way; by it feele an unfeined desire to put away that very work of darknesse in which sometimes you are involved, and your falls, your failings will not break the knot of amity; a pardon then is purchased and sealed for all with the Sonne of Gods own blood. So saith Saint John here,

5. *The blood of Jesus Christ his Sonne cleanseth us from all sinne.*

This is the summe of the Gospel, the Anchor of our hope. Every word drops like an honey-comb, and were it not that I had fully pressed out this Netar in my Exposition of the former Articles, I would not touch it so lightly. However I shall present you with these taits of it.

1. The *matter*, the Laver, or Purgation, *Blood*.
2. The Person, whose blood it is, *Jesus Christ*.
3. That which gives it vertue and force to purge, 'tis the blood of Jesus Christ, his, that is, *Gods Sonne*.
4. The power and vertue it self, *It cleanseth*.
5. That on which the vertue is operative, *Sinne*.
6. The extent of this vertue, *It cleanseth from all sinne*, Original, and Actual.

1. Sin is a foul thing, a staine, a running sore, a Leprosie; conceive what loathsome thing you will, that is filthy in your eye, that and much fouler is sin in Gods. It stains the infant in his mothers womb, and fouls every man after in his way of life. Now to wash off this filth, God hath provided a Laver; but not of water, nor of Fullers sope, but that which passeth all other Lavers whatsoever, a Laver of blood. Not the blood of Bulls or Goats poured forth in their legal sacrifices. No nor the blood of the first-born neither; for this was not available for the sin of the soul. And if not these, then sure not other Lavers of an inferiour degree; nor the legal and often purifications of the Pharisees, nor the frequent Baths and Lotions of the Judaizing Ebionites, (whom 'tis not improbable, Saint John aims at in this place) nor the sorrow of the Socinians, nor the naked faith of the Gnosticks, no nor the Indulgences of Rome are ever able to purge this uncleannesse. It must be the blood of Jesus Christ. This alone can purge the conscience from dead works. This alone can cleanse the soul from sins. *In him we have redemption by his blood*, viz. remission of sin. *In him*, then by no other, redemption we have, that is, remission of sin, which was not effected by a gracious manumission, as when a master frees his slave; nor by a commutation, as when one prisoner of War is set free for another; nor yet by force of armes, as when David freed his captives from the Amalekites; but it was by laying down a sufficient price, a price of blood, by the effusion of which in justice he paid our debt, for it was the blood of

2. *Jesus*

Mich. 6. 7.

Ephus in loc.

Heb. 9. 14.
Col. 1. 14.

1 Sam. 30. 18.

2. *Jesus Christ his Sonne.*

In which words first our Apostle gives a blow to three Heresies at once, of the Manichees, who denied the truth of his humane nature; Blood he had, and then he must be perfect man. Of the Ebionites, who denied him to be God; that cannot be true, for he was the Son of God, saith our Apostle. And of the Nestorians, who divided his person; that may not be; for it is the blood of Jesus Christ his Son, his Son and Jesus Christ are but one person.

But then secondly, it is not without great reason that the Apostle adds his Son to Jesus Christ. For this universal purging vertue belongs not to it, because it is blood, nor because it is the blood of man; that conceit is heathenish, *Sanguine placatis ventos & virgine casā*. The true reason is, because it is the blood of the Sonne of God, this gave it a transcendent power, and made it a sufficient price. The Sonne of God; *divinus*, is our Redeemer. This work required that he be God, that he might conquer death; and man, that he might die. As God, a property he had in, and undertook the work to redeem his creatures: And as man he, became our kinsman in the flesh, and undertook the work to redeem his brethren. Not the Deity, not the humanity alone could performe this great work of Redemption; but only the Sonne of God. His humanity was the instrument, his Divinity the principal Agent in this great work of our cleansing. Whence the Apostle excellently, God hath purchased the Church with his own blood. It was not the blood of the Sonne of Mary, but that blood which hypostatically was united in his person, that made it a Catholique purge. For such is the vertue of this blood, that it

Eph. in loc.

Virgil.

Goel.
Job 19.25.

Acts 20.28.

3. *Cleanseth.*

There is in sin *Macula & reatus*. More than a spot there was, there was a guilt; A spot, and soyl, that makes us loathsome in Gods eye; and a guilt that subjects us to punishment; water may do one, wash off the spot, but blood only can do the other, remove the punishment; that then our cleansing might be perfect, our persons nor loathsome, nor guilty when we should be call'd to the Bar, *He shed out of his side both water and blood*; water to wash away the spots, and blood to satisfie the guilt and punishment.

And the power of this cleansing blood is not only operative upon what is past, but powerful and effectual upon him who is cleansed by it, through his whole life. For it is not only said to cleanse in that sense, as if it took away the guilt of our former sins, but it purgeth the will from all affection and love to sin, conferring at the same time a true conversion of the heart, a love of righteousness, and the practice of vertue. For it brings with it a Communion with God in the Light of Faith, and a society with Christ for our justification and sanctification.

4. *It cleanseth us.*

But that no man be too presumptuous upon the purging power of this blood, and vaunt that he is cleansed by it, when he is not; The Apostle tells us here, *that it cleanseth us*. Us who have fellowship with God and Christ, us who walk in the light; as for those who have no society with God, those who walk in darkness, these are not like to have any benefit by it, nor remission, nor purgation. These are mercies that belong to the society of Saints, these it will purge from

John 19.34.

5. All

4. All sinne.

For as for that sin against the Holy Ghost, which is never to be cleansed, those who are of this Society shall never be fouled with it. Into all other they may and do fall; yet so often as they are sensible of their filth, and bemoan themselves for it, and flie penitently to this Laver, it is at hand ready prepared for them to cleanse them from all sin. From all sin original, and actual; from that of the womb, from that of the way; from the entour, from the slip, from the fall; I go farther; from the vomit; from the willow after the fall.

Zanch. in loc.

Find me now if you can such another Bath, any that will cleanse from sin, any that from all sin, to all persons, at all times; this hath, doth, and will do it: Our Apostle speaks in the present Tense; it is not *emundavit*, nor *emundabit*, but *emundat*; it is alwayes present to those who are of the Communion, and doth cleanse Men, Women, Children, Masters, Servants, Kings, Subjects from every kind of offence: David from blood-guiltiness; Peter from Apostasia; Ananias from seven deadly sins; Paul from persecution of the Saints; what soule penitens sinner can you name, who hath not had his purging from it?

The APPLICATION.

1 Cor. 7. 1.

Rev. 21. 27.

First then, we shall do well to take notice of our own pollution, and what we are without Christs blood. A sinners case, how gloriously soever he or she glisters in the eyes of men, being in Gods eye, but as the case of a foul diseased person; and we thereby so taught to conceive of sins, as of foule spots without, or as of such excrements and ill humours within, which pass from us by purging, *inquinamenta carnis & carnis*, pollutions which defile both flesh and spirit; and unless they be purged away, there is no entering into the heavenly Hierusalem; for into that holy City, *no unclean thing shall enter*.

Isa. 1. 18.

Secondly, Next, that you who are of this fellowship, do not think too highly of your selves, even you have your spots and bad humours still; though you *walk in the light*, yet you have your Defects, your Eclipses; even you are to have need of the blood of Christ to cleanse you: The Apostle tells us in the next words, *That if any man think he hath no sin, he deceives himself*. Being a sinner then, he needs the common receipt to purge him, *viz.* the blood of Christ, no less than he who is foulest.

Thirdly, Yet here is a wholsome Bath for a timorous trembling conscience, which when it finds about it an unclean thing, is presently quite cast down, utterly disheartned, as if for these blains and blotches the man should for ever be cast out of Gods eye: Raise up thy spirit, O thou dejected soul; it was for thy sake that Christ shed his blood, it was for thee he made a Laver of it; *peccatum non nocet, si non placeat*; the sin that foules thee, and pleaseth not, shall not hurt thee; though it be a fearful sin, yet upon thy conversion, it shall be as white as wool; though it be a crimson offence, twice dyed, dyed in the wool, and dyed in the cloth, it shall be as white as snow.

Fourthly, But the greater sort by far are in the other extrem, who are nothing timorous; so far from that, that they are dissolutely wicked, they never care how many blotches and biles they contract; the blood of Christ they presume is able to purge all; and so indeed it is; but whether it will cleanse any stains of a presumptuous sinner, may be well doubted. Read over this Text, and mark it well, and you shall find, that it is thus written, *It cleanseth us; Us,*

and

and who are those? I but now told you, those, whose study it is, to walk in the light; those, who are careful to retain their fellowship with Christ. These are the men, who have his blood applied to them for the Justification; his Name was called Jesus, because he shall save his people from their sins. Now his people they alone are, which walk as they have him for an Example. Whereas, if men be destitute of faith, and walk in the darkness of ignorance; be destitute of holiness, and walk in the foule wayes of sin, the blood of Christ will not profit for their remission, for their cleansing.

The Lord in his whole Book hath not spoken one syllable that can be wrested for hope of pardon to an impenitent, presumptuous sinner; to the repentant, to him that comes in, laments for, and forsakes his sin, there be store of comfortable Texts; he is often in these, and the like cordial promises; *When a wicked man shall turn from his wickedness, and do that which is lawful and right, he shall save his soul alive: He that confesseth, and forsakes his sin, shall find mercy; and as it followes in this Chapte, If we confess our sins, God is faithful and just to forgive us our sin.* But where is it written, where to be fouled upon Record, that men living in their sin, shall find mercy, pardon, forgiveness? where that such an one as goeth on still in his wickedness, shall save his soul alive?

It is then the divinity of the Father of divinations, that the blood of Christ will cleanse men, though they presume obstinately and wilfully to foule themselves. Our Saviour teacheth another Lesson, *Behold thou art made whole, sin no more; Behold you are washed;* upon which Saint Paul thus comments, *You are washed, you are cleansed, you are sanctified, you are purified; desile not then your selves with Drunkenness, with Fornication, with Adultery, &c. Return not to your vomit, wallow not again in the Mire.*

So Christ, which hath washed you with his blood of the Cross, will by virtue of the same blood yet farther cleanse you; and having purified you a peculiar people to himself, will at his second coming take you to himself; that where he is, you may be also; seated with him in a Throne of glory, and live with him for evermore. Amen.

Math. 1. 21.

Ephes. 5. 1.

Ezek. 18.

Prov. 28. 23.

Ver. 9.

Psal. 68. 21.

John 8. 10.

1 Cor. 6. 11.

2 Pet. 2. 22.

Tit. 2. 14.

John 14. 3.

The denial of sin a deceit.

1 John 1. Ver. 8. & 10.

If we say we have no sinne, we deceive our selves, and the truth is not in us. And

If we say we have not sinned, we make him a lyar, and his Word is not in us.

I Have joyned these two Verdes together, because they are not altogether disjoyned in sense; for we find in both, and presumptuous sinners in both; in the eighth verse, some who are apt to say, *They have no sin;* in the tenth, those who were bold to maintain, *That they never had sin.* The first deceive themselves; the last, rather then they would be found guilty, would make God a lyar, that is, accuse the Word of God of a lye, which saith plainly, *That all men are sinners.*

Rom. 3. 23.

Clem. Alex.
Strom. 6.

There were, who gave out, that the Apostles after our Saviours Ascension were so far advanced by the gracious influence of the Holy Spirit, that they were no more subject to common passions and infirmities. This opinion Saint John here disavows, both for himself and his fellows; to such impiety they never came, as to *make God a liar*; of such folly they would not be held guilty, as to *deceive themselves*; ingenuously they confessed, that they had sinned, and as yet they did sin: If a contrary thought should come into their heads, or a word to the contrary drop from their tongues, *the Truth were not in them, the Word of God were not in them.*

But the Apostles are in their Graves, and what they durst not, some after them have been over-bold to affirm; some among us are come to this pass, *that they have no sin*, and some again, *That they have not sinned.* The Pelagian denies original sin in infants. The Papists deny this to be a sin in Regenerate persons. The old Cathari with the Rabble of Novatians, Antimonians, and many new Sectaries, applaud themselves, and boast that they are *perfect, pure, holy, without sin in this life*; and therefore they have no use of that petition, *Dimittite nobis debita nostra, Forgive us our trespasses.*

To all three we oppose these words of Saint John, professing that *we have sinned* in our father Adam, and *we have sin*, and yet carry it about us; we dare not *make God a liar*, we dare not *deceive our selves*; both which we should do, *si dixerimus*, if we should say to the contrary; and to convince them of deceit and falshood, that I say no worse, I shall set down, and insist upon these Propositions.

1. That even Infants have sinned; against the Pelagians.
2. That Concupiscence in the Regenerate, is a sin; against the Papists.
3. That no Regenerate person is so heightened by grace, but he sins daily; against the Sectaries.
4. That those who say the contrary, Do

1. *Deceive themselves.*
2. *They make God a liar.*
3. *The Truth, his Word is not in them.*

These Discourses I confess are fitter for a Professors Chair, than a Preachers Pulpit; and were I in the School, I would enlarge my self upon them. Howbeit, having so just occasion given me, I shall with what brevity I may, say somewhat of them. I begin with the first, and prove unto you, that even Infants are guilty of sin from the womb, taking my hint from the last *verse* of this Chapter.

1. *If we say that we have not sinned, we make God a liar, and his Word is not in us.*

Who they were that said this in Saint Johns time, is not evident, but in all probability the Judaizing Christians were these bold men, who came to this rashness, that they denied the perverseness of our corrupt nature, affirming that they had never sinned; who afterwards trode in these steps, is well known. Pelagius, and his Scholar Ctesiphon were of opinion, that *sin* was not subjectively inherent in our nature, nor by propagation transmitted to us, but only by example and imitation of our parents taken up by us, so that children were not guilty of it from their birth.

An heresie which Bellarmine endeavours to fasten upon us, because we affirm with Saint Paul, *That the children of faithful parents are holy*: But against the old Heretick, and malicious Adversary, we profess, *That holiness is not in us by nature, but by grace*; that it is not our first, but second birth, which makes men good: For whatsoever is born of the flesh, is flesh; and that by nature we are the children of wrath; that even *every one that is conceived of unclean seed, and warmed in a sinful womb. In the conception, I say, polluted no less with sin than blood.* Adam represented all mankind; and as in the loins of Abraham Levi paid tythes, so also in the loins of Adam every mothers son that descended from him, is a disobedient person; Saint Paul saith it in plain words, *In him, that is, in Adam all sinned.*

Should I hold my peace, even the very children would cry this abroad; a man might find enough out of the mouths of Babes and Sucklings to still the enemy; for these silly, harmless, Pelagian Innocents can no sooner speak, but you shall see in them a crafty lying disposition, an inclination to revenge, stubbornness against their parents, with the like enormities. These blossomes shew what the Tree is, and by what sap it is nourished; neither can they learn these ill qualities by imitation of their parents bad example, before they know what it is to imitate. The truth is, that same sin which dwells in the nature of man, which is by Baptism wounded, but not wholly healed, *inimicus*, but not *sublatus*, weakened, but not removed, produceth these effects.

David acknowledgeth himself infected and defiled with this universal contagion: *Behold I was formed in iniquity, and in sin my mother conceived me.* He fetcheth the cause of his actual Murder and Adultery from that Original, and in this common fate he doth lament his own; two words he useth to express it by: The first *Constit*, signifying to create or form; the other *formam*, to warm; whereby he declares, that even in his forming in the womb he was defiled, while he was foster'd, warm'd, nourish'd in his mothers belly, he was polluted with this Original uncleanness, which being stired up, and brought to flame by a beautiful object, beg'd him on to commit that outrageous sin.

For which, he was in Law but a dead man; and from the very root, whence his sin did grow, all other Infants are obnoxious to death; to their Graves it brings them; and dare any man say then, that they have no sinful quality in their nature? This were to tell us of an effect without a cause, and to make God punish such as never deserved it; for the wages of sin is death; nay, the wages of this sin, is death; for one mans offence, God wrote this sentence of condemnation against all: And when we see death reign, and his will executed upon Infants as well as others, what reason is there to conceive, that any one put to death by this righteous Judge, should be an Innocent. Innocents indeed we call these, and well we may in comparison of our selves, which are such notorious Nocents; but if they, or any for them say, *they have no sin, they make God a lyar, and his Word is not in them*; for in his Word he hath said, *that all have sinned, and fall short of the glory of God.*

But Pelagius for the better colour of his Errour, hath ranked Infants into two sorts. Some that are descended of parents who believe not the Gospel; and these he confesseth obnoxious to sin and corruption: Other, who are the Offspring of the godly and faithful; *These godly parents (saith he) being holy themselves, cannot bring forth an ungodly child: no more than an unclean thing can come out of a clean; and to give strength to this shift, he applies the Apostles words; That children are holy,*

True it is, that some are the issue of believing, some of unbelieving parents; but as untrue, that there is in the first an exemption from original sin,

1 Cor. 7. 14.

John 3.
Ephes. 2. 3.
Job 14. 4.
Psal. 51. 5.
Ezek. 15. 6.

Rom. 5. 10.

Psal. 8. 2.

Psal. 51. 5.

2 Sam. 12. 3.

Rom. 6. 23.
Rom. 5. 18.

Rom. 3. 23.

Job 14. 4.
1 Cor. 7. 14.

Rom. 5. 14.
August.

as it is true that the latter are guilty; for Saint Paul affirms, that this sin is in all alike, nor more, nor less, because by the offence of one, many were dead alike, even those who had not sinned after the similitude of Adams transgression; that is, *propter culpam unius*, by an act of their own will, as did Adam, and he means Infants: All dye, and therefore no difference between a child of a believer, or an unbeliever; of a Jew, or a Gentile, in respect of natural corruption: And indeed how was it possible, when the child of Jew and Gentile was unborn at the commission of Adams sin, that one should be guilty of the transgression of the Law in Paradise more than the other? If they equally sinned in the loyns of Adam, as they did, either then exempt both, or exempt neither; for free the one, and you must free the other. This gives distinction then of children of good and bad parents, to this purpose, is altogether frivolous.

And that he collects from it is as false, That the children of good men are without sin, confirming his assertion by that of the Apostle, *For children are holy*.

For holy they are not, as if descended from holy parents, they had an inherent holiness from the birth; yet holy they may be said to be, because the children of believing parents have this Privilege above Infidels, that they are born within the pale of the Church, and therefore have a present right and interest to those means, whereby the Ordinance of Christ is, that his Church should be sanctified.

Rom. 5. 19.

And this Laver their good Mother the Church bestows upon them, because they are polluted, what do you at the water? why hath there been such care taken to wash little children? In vain were they washed in this Laver of Regeneration, were they without the spots and filth of sin. Go and wash your spotted, dirty, tawny Sheep there; Lambs these are, and it Pelagius Doctrine be true, I ask, What have they done? What have they done? They have sinned in him, as I affirm, in whom all have sinned; they are involved in that great offence, in which all are guilty; and therefore they are all washed in that water, in which all must be washed; this very Baptism of the Church is an evident Argument, that they are soiled with the stain and pollution of this womb.

John 1. 13.

Yea, but Pelagius goes on, and lays hold on this answer as advantageous for him: For (saith he) are they washed? are they by it sanctified? that will follow, that the children begotten by them, are not born of blood, and the will of the flesh; but coming from regeneration, are a holy seed.

Suppose that were true, which this wise man takes for granted, viz. That grace did so far cleave our nature, that it raised it to the first integrity, that a father were as holy and clean, as Pelagius would have him; (which yet is not so, since in Baptism there is a remission of the guilt of sin, the ill quality remaining) Yet suppose all this true, this will not make holiness hereditary; for piety and holiness, and other Christian virtues are adventitious forms, not innate to any man; these belong not to the nature of a man; for a man is a man without them; these then the Father begets not: That a good man beget a man, is natural; but that he beget a just, a holy man, is no way necessary, because he begets not a child as he is just, but as he is a meer man: And since now the nature of man is cleaved, it is no wonder, that together with his nature, the corruption is infused into the posterity.

Gen. 3.

This is false to be seen in Adams himself, to him God made a promise of pardon; his faith rising upon the seed of the woman to break the Serpents head, justified him in the sight of God: And yet this believing Adam begets his natural son, and so brings him forth: Can he Saint Paul say, no heir of his fathers faith, and imputed justice?

Gen. 4.

Go

Go now *Palagius*, and say, That good parents must have good children; but sanctified persons must needs bring forth Saints; when justified *Adam* begets an impious *Cain*: And why should any man wonder at this, since every day's experience can teach us, that a circumcised *Jew* begets an uncircumcised infant; and the purest grain of Wheat, sown'd, and widdow'd, and snatched from the Chaffe, grows up, and ripens in the Ear with the husk about it; what therefore skin is to the circumcised *Jew*, or the Chaffe to the purest grain, that fil is to our nature, it sticks so fast on, that it will appear with us as fast as hair.

It was the Privilege of *Christ* alone to be free from this blot; he derived not from his mother original sin; for he was not born *Adam*, as from the Agent principal, and from the feminizing power; but from the *Virgin* he took that matter, which by the ever-shading power of the Holy *Ghost*, was freed from the common contagion with which all other are polluted. *Act. 13. 33.*

Hebr. 4. 15.

Luke 1. 35.

2. That Concupiscence in the Regenerate is a sin, against the Papists.

One of the main Reasons that persuaded the *Romanists*, that the vicious nature of original sin in Regenerate persons, is so far enrooted, that they are not guilty of it, is because the *Massilians* were by *Thomassin* condemned for Hereticks, in that they thought Baptisme as a Razour to have away part from; but that it took not away the root, concupiscence remaining behind: But our Adversaries are partial in relation of the *Massilians* Heresies: they thought indeed Baptisme did not unroot original sin, but they added, that it did not deliver men from the tyranny of Satan, nor yet conferred grace to the resistance of sin: This last we disclaim; the first part of their assertion hath some truth in it. Now those of *Rome* explain themselves about it one way, and we another.

The *Romanists* grant, that this original corruption is in all men at their conception; which yet so far by Baptisme it taken away, that it is dead, that it is properly sin, that yet it is so called, they confess, because it is the beginning to sin, being much like *Tinder*, which though it be not formally fire, yet it is very apt to catch the flame; they liken it to some hereditary disease, such as the Scourge or the Gout, which being received even with the food from the Progenitours, disaffects the sons body.

We agree with them in this, that it remains in our nature after Baptisme; but also it is a provocation to wickedness. But what shall we say, which they deny, that it is a sin, and leaves a blot upon the soul. I know very well that original sin extends further than concupiscence; yet since *Thomas*, *Lombard*, and the other Schoolmen speak of both as one, if in this place will not separate them; yet specially since the distinction of concupiscence will give great light and satisfaction in this controversy. Concupiscence is to be considered three manner of ways.

First, As it is a power and faculty of the flesh by which we are stirred and moved from within to desire something without; and this power is like the visual faculty of the eye, or the printing ability of the ear, both natural and inseparable; another is the motion any man is in, when it moves the soul to desire any thing lawful, than that of the eye, or the ear are, when they are stirred up to behold their proper object. Concupiscence then in this last is a natural faculty inseparable from the soul, and is lawful too, when it desires any thing for the glory of God, or his neighbour, and in that decent order as it should be: But it is when things transitory and sensible, are inordinately and overmuch, and especially as spiritual matters so lively desired.

Secondly,

Ephes. 2. 3.
Gen. 8. 21.
Rom. 1. 24.
Tit. 1. 15.
Rom. 7. 23.

Benav. in 2.
Sent. dist. 30.

Thom. 1. 2. q. 9.
82. art. 3.

Secondly, Concupiscence is taken then for an inordinate motion, deviation, or ardoe, either in the minde, or in the heart, or in the will, or in the affections, or in the conscience; making a man rebellious to the Law of God, and soliciting to evil. This in the Scripture is call'd *the law of flesh*, because it is in the flesh as the subject; *the Law of the Members*, because it makes an active rebellion in all parts; *semit peccati*, because from this stem all filth of sin is fomented; *law of nature*, because it inclines a man to do the good he would, and as he would. This is not so properly Original sin, as it is an ill consequent accompanying Original Sin. For in Original Sin there be two things.

The One is a privation of, and a defect in Original righteousness, or as *Thomas* teacheth, an Aversion from good, which is the formal part of it: The other is a pronesse to evil, and a difficulty to do good, which is the Material part thereof. Both these are in Original sin. For as sickness is not only a privation of health, but also an ill affection of the body arising from the distemper of the blood and humours: so also this hereditary stain is not only the want of righteousness, but also an exorbitancy and a defect to iniquity. This last proceeding from the former, as the act from the habit.

For thirdly, Concupiscence is taken for the effects themselves, which follow upon it; blindness in the mind, perversenesse in the will, a tumult in the appetite, the loss of supernatural endowments, and the corruption of those which are natural.

To apply this: Let Concupiscence be taken in the first sense, for the affection naturally arising from the soul, whereby it is carried to desire its proper object in an orderly way, and we grant it is no sin. But take it in the second and third acceptions, as it provokes to evil, averts from good, and sets us to desire unlawful and forbidden things, and so it is a sin: and the reasons to prove this are very pressing.

1. It is not a breach of the last Commandment: *Thou shalt not covet*, but God in vain said, *Thou shalt not covet*. In which, that not a carnal concupiscence is condemned, but original is evident: because the act was prohibited before in the other commands; necessarily then it is, that in this there be somewhat forbidden, which was not before; except we will make but nine Commandments. Which what it should be except original concupiscence, I know not: to which *Zanchy* adds many other reasons, *Tom. 4. lib. 1. cap. 5. the first* not original sin, but original concupiscence.

2. But the confession of the Apostle is plain; for five times he call it sin in the sixth chapter to the *Romans*, and six times in the seventh, and thrice in the eighth; and were it not truly and properly such, he never would so much for it have lamented in his own person the estate of a regenerate man, defected in, and himself for it. This he confess'd *in his bone*. This he confess'd made him do that which he would not. Against this he fought and struggled, but could not be rid of it. For this he judg'd himself to be a miserable man. And is it not then sin? Let any man shew, what more sin is able to do.

3. Further yet, that vitious quality which lieth against the Spirit, and by tolling tempers, and in tempting allures; and by alluring draws the heart to sin in its nature sin is felt: But concupiscence in the regenerate *lusteth against the Spirit*. It tempts: It draws away as well as allures: there is a conception from it, and the birth is sin. *For from within come murders, thefts, fornication, adultery, &c.* Now such as the fruit is, such the tree is like to be; but the fruit is naught, lowre and bitter, and therefore cannot be good and sweet.

4. But after all the heat of dispute, our Adversaries meane they break the very neck of their own cause by their own confession; for they grant that it is prohibited by divine Law, and repugnant to the same: what's this I pray? prohibited by divine Law! repugnant to the same! and yet no sin. *Opus est Oedipo.*

Rom. 7.
Ver. 17, 16,
19, 20, 24.

Gal. 5.
James 1. 14.
Mat. 15. 19.

Becc. de pec.
5. 10. & 12.
Simpl. de Just.
lib. 3. c. 2.

Oedipus, this a Sphinxes riddle for *Oedipus* to interpret; for it far passeth my capacity.

I could be tedious in this Point; but it is, as I said, an intricate discourse, fitter for the School then the Pulpit. I will therefore shut up all, with that excellent determination of Saint *Augustine*; *Sicut caritas cordis &c.* As the blindness of the Heart is both a sin, in that by reason of it men believe not in God; and a punishment of sin, by which the proud heart of the sinner is worthily punished: and the cause of sin, since by it man becomes obstinate, and does that which is evil: So concupiscence against which the Spirit doth struggle, is a sin; because there is in it a disobedience against the Law of the mind; and a punishment of sin it is, it being just, that those who rebel against God, should have within a rebel to rise and rebel against them; and it is a cause of sin, in that wicked men do consent and yield unto it.

But at these last words of Saint *Augustine* our Adversaries hastily catch, hoping to make their advantage by them; for say they, the consent indeed is sin, but not till that be had; and to this purpose they cast in those words of Saint *James*, *Lust when it hath conceived, brings forth sin.* It is not, say they, sin, till it brings forth, which without consent it will never do.

We answer, first that the very conception of sin is a sin, though it have not our consent, because it is a filthy motion of the soul in the affection of an unclean lust. Then secondly, that the argument follows not; for one Serpent may bring forth another, and yet that not hinder the first to be a Serpent; and so concupiscence, that conceives and brings forth sin as the mother, may be no less a sin then the daughter. The inference to my understanding were far more strong to the contrary and for us, that since lust brings forth sin, therefore it self is a sin; because the fruit declares the root.

The *Pelagians* then that deny the corruption of Nature, and the Papists who reach that Grace doth so far free us from this corruption, that the contrariety betwixt the flesh and the Spirit, and the proneness to desire inordinately things transitory, sensible, and outward, are not sinful, are by this Text found to be Deceivers and Lyars.

A third sort there are, who yet go one step farther, and free those who are born of God, from all sin, original and actual. They boast, that they are purified, sanctified, washed; all other men are a sort of impure, unholy creatures; they themselves only exempted from the condition of sinners; which is *ex diametro* contrary to Saint *Johns* words; for saith he,

Ver. 8. *If we say we have no sin, we deceive our selves.*

That they are better then other men, let them bless God for it. I envy not their holiness, but will pray that it may be far greater, and that God would add to it, how much soever it is. But perhaps while in the arrogance of their hearts they exalt themselves above other men, they may for this their spiritual pride be far worse in the eye of God. The *Publican* that stood afar off, and begged mercy, was dearest unto God, then the insolent *Pharisee*: when he should have prayed, he praised himself, he thanked God for what he was not, when he should have confessed, and asked pardon for what he was. And so should the proudest *Sebathy* that lives now; for if he, or any man else say they have no sin, they deceive, and are deceived.

A man is said *Habere peccatum*, to have sin, three wayes: 1. *Propter affectionem peccati*, for the affection he beareth to sin; and there is not a man to be found, whose affections are not inordinate and vicious; for every man bears too much love and goodwill to sin, being in one part carnal. In a mans own bosom a Saint shall find what he may reprove.

August. contra Julian. lib. 5. cap. 3.

Rhem. in Rom. 6.

Isidor. de diff. Spit. lib. 2. cap. 27.

Luk. 18. 13.

Epistola de.

Rom. 7. 14.

Sc

Marth. 6. 12.

Secondly, A man is said to have sin, *propter peccati reatum*; for the guilt of a sin newly contracted by him; there being not a man living who daily sins not. For if our affections to sin be not purg'd away in this life, the work one time or other will be committed, even by the most regenerate man; upon which there will follow a guilt, which that it may be removed, our Saviour hath taught us daily to pray, *Forgive us our trespasses*. One reason perhaps, why those pure souls dislike that form.

1 John 2. 1.

Thirdly, Sin a man may to be said to have, *propter actum peccati*, because he is a continual and daily actor in sin; for which Saint John appoints him Confession, and upon it comforts him with the blood of Christ, which will cleanse him; and in the next chapter assigns him an Advocate; *If any man sin, we have an Advocate*; *Whosoever therefore saith that he hath no sin*, that is, that he bears not too much love to sin, that he contracts no guilt of sin, that he acts not sin, *he deceives himself*.

Synod. Dordr.

In Baptism there is Grace conferr'd for the non-imputation of sin, but not for the non-existence of it: for this cause we say, that God vouchsafeth two blessings in Baptism; Remission of sin, and Mortification. He then remits the guilt of sin, so that the iniquity thereof shall be no more imputed to the condemnation of him that is born again. The guilt that is afterward contracted by an actual sin, though it needs not a new Laver, yet it needs a new repentance. As for the power of Mortification then bestowed, it goes further; and were it perfect, it would wholly abolish sin in the mind, will, and affections, that so no corruption, no not vicious concupiscence should remain behind; But because it is begun only, and not accomplished till death, therefore the bitter root still remains, though the fruits it brings forth, be not imputed.

Method. apud
Epiphani. Her.
64. Sect. 27.

We disclaim then the whole extirpation of corruption. Yet we say, that Grace in the very act of regeneration doth work very powerfully upon the soul; that the tyranny of sin is thereby much assaid and still'd, and continually brought to a kind of rest and sleep. The rage then of sin, the dominion and reign is very much abated in the regenerate persons, but not the root, nor the branches are quite taken away. This is a work for death, which God brought into the world, least sin should be immortal.

A skilful Artisan frames a statue of the gold of Ophir, which some malicious hand envying the glory of the workman, batters, and bruises, and defaces so much as lies in his power: The workman brings this to the file and the hammer; but when he finds that no art will reduce his Statue to the first lustre, in pieces, he breaks it, and melts it anew, that so it may recover its first beauty: God did thus with man, fram'd him to his own likeness, a goodly creature, which the envy of the devil presently defaced. And God perceiving that no skill or power would ever remove from him the bruises and scars, that he had received from that envious spirit, resolves to bring him into the dust of death, that so his blemishes might not remain for ever, but that they might be by the furnace of death as it were melted out, and never appear more.

21. 1. 1. 1.

Hence you may see, that in the judgement of antiquity, that sin doth so far deface our Nature, that the image of God first impress'd upon us, can never be fully repaired, till we be dissolv'd, and as a statue newly melted.

The cracks and blurs in a Statue may be perhaps stopp'd up, and scoured off, yet to a curious eye they will appear. And so Grace may and doth very much mend the flaws of our corrupt flesh, but *vitæ maris*, the scars of that wound we first received, yet remain behind; and though the indigence of man may pass by them, yet they are apparent to the eye of God.

Hebr. 12. 15.

Saint Paul acknowledgeth so much, that in the Hebrews *there was a root of bit-*

bitterness, and that in himself there were too manifest fruits of this bitter root. By which texts it is manifest, that the bitter root of sin yet remains in the regenerate, and that it is not dead, but living, and that the operation thereof is only kept in, and restrain'd from prevailing in such sort as it did before, but it is not wholly taken away. If the faithful would do Gods will on earth, as the Saints in heaven, they cannot; for the flesh lusteth against the Spirit; if they would sin maliciously and obstinately as the Devils, blasphemously as Julian, they shall not; because the Grace of Gods Spirit doth allay the power and tyranny of this inbred enemy.

Zanchy hath well observed upon this place, that there is a vast difference betwixt the sins of the Regenerate, and those who are not born again. Both sin, but not both in the same manner. Those he calls *drambulations*, walks in sin: These, *Lapses*, slips only.

1. First, the wicked walk in darkness; *their ways be dark and slippery*, and yet they voluntarily and freely continue in them. 2. Then they take great delight in this walk; sin is no burden to them, but a pleasure; so that the works of darkness give them great content, according to that of our Saviour, *Aden love darkness more than light, because their deeds are evil*. 3. Lastly, they give not over till they have walkt out their walk, and brought their sin to the *Consummation* off, to be perfect.

2. But with a regenerate man it is quite otherwise. For first, sin may surreptitiously and in a cunning way steal upon him in his walk, but he will never give it the right hand of fellowship. The purpose of his Will is always entire, fixed as the centre immovable, that God be King; that his Law be his guide. That he makes his scope, though by the practice of the flesh against the Spirit, *destruit in particulari, quod in generali intentione est confirmatum*; He doth that he would not. For secondly, he rejoiceth not in doing evil, but *rejoiceth in the truth*. He finds sin a burden too heavy for him to bear, and therefore hates, and is willing to cast it off. A full pleasure he takes not in the Act, and less after; *peccat remurmurante conscientia*, his conscience murmurs and riseth against that he does, and mutters that it should be done; His heart hath little rest within, comes and goes, and disciplines him, and puts him to pain even when he yields; *displicet sibi quia displicet Deo*, he is displeased with himself because he hath displeased his God. Lastly, having slipped, he recovers, if possible, or if his hard hap be to take a foul fall, he lies not along, and tumbles in his filth, but rises quickly and goes to his God, and complains of his own heart, and of his enemy. He pours in salt tears to his sweet sin, and pays for his pleasure with brine. And ever after is afraid of sin, as of the plague, he flies from it *cito, longe, tarde*. His departure from it speedy, his remove far, his return is very slow, or never. He looks to every rub, to every stone, every rock against which he may dash his foot; and goes on his way with fear and trembling. He never awakes this sleepy Lion, nor stirs these dogs in the bottom by some tempting object let in by the ear, or any allurements from the eye; knowing well that these provocations will be like Jacobs pil'd sticks in the troughs and gutters; the heart that beholds them with delight, will bring forth no other but speck'd and spotted births.

These then are the differences betwixt a good and a bad man about sin.

1. The one offends freely, the other with reluctancy.

2. The one loves his sin, the other hates it.

3. The one continues on his course, the other breaks it off by repentance, flies from it, and takes care, that he provoke it no more.

Why God was pleased that sin should remain in regenerate persons;

PPPP

Yea

Psal. 35. 6.

Joh. 3. 19.

James 2. 15.

1 Cor. 13. 6.

Psal. 38. 4.

Gen. 30. 38, 39.

Dan. 4. 27.

Yea but now some will ask, Could not God have utterly destroy'd sin, root and branch, so that it never should have sent forth a blossom, nor born these sour and hedge-grapes in the regenerate? Yes, no question he could have unrooted sin as well as have pruned it, but he hath left this root and sap in our nature, and permits it to be free and luxuriant even in his choicest vines, for divers weighty reasons.

Luke 18. 11.

1. The first is, to take down their pride, and to humble them. Man is too apt to have too high a conceit of his own person, his own wit, power, grace: So that there is not such a dangerous enemy to the soul as spiritual pride. The Pharisee because he was a little better, in his own conceit, than the Publican, condemn'd him. That a man therefore might descend into his own heart, and know himself, God lets the best of his servants be obnoxious to this poyson and the effects of it, and so makes sin a remedy to slay pride, that invincible Monster which otherwise would slay the soul. Saint

2 Cor. 12. 7.

Paul for his abundance of Revelations, was in danger to be puffed up: to allay this tumour, there was given to him a thorn in the flesh, the minister of Satan to buffet him. The heart in the body is so full of heat, it would scald itself; and us also, were it not that God hath provided the lungs to cool it: Semblably in the soul grace is full of heat and spirit, were it not, that God had ordained these infirmities to cool it, and keep it in temper, to awake our care, and provide that we presume not too high.

Acts 5.

Joh. 20. 28.

Cant. 4. 4. 5. 6.

1 Cor. 9. 25.

2. Again, God suffers his servants to have sin about them, and to fall into it, that thereby he may quicken and revive those graces which lie hidden in their hearts; Saint Peter is more bold after his denial; Thomas more strong in faith, after his infidelity: The good husbandman cuts his Vines, not with a purpose to kill them, but to make them bear more fruit. In the *Cananites*, when Christ left his Spouse, then she riseth out of her bed; she opens the door; then her hands drop wyrie upon the Bar; then she seeks, then she calls for him, but not before. No man is crowned, except he strive; and therefore the Lord, who hath prepared for us a Crown, hath also suffered some enemies to remain, that by the battel and conflict with them, our faith, our patience, our perseverance might be tryed and increased; no otherwise than the *Cananites* were left in the Land, that his people might thereby be proved, whether they would walk in the way he set them, and keep it.

Judg. 2. 22.

3. But there is another Reason beyond all these; that is, that by feeling our wants, we may seek for help, and petition for more grace; partly to supply what is wanting, partly to cover what is amiss.

1. Did not men by experience find how powerful sin is to over-rule them, they would never be so sensible of their own bondage, and sins tyranny; for if it remains only of it in the allay and weakness produce in us so strong and restless temptations and exorbitances, how would it tyrannize, were it in its full strength and vigour? That which abates it, and takes it down, is grace; and grace descends not down upon us, till our prayer ascends up, and fetches it down: Being then, even out of the abatement, sensible of the Tyrannical power, it behoves us to call for help, for armour to resist.

Joh. 16. 7.

2. But when we have fought, wrestled, resisted to the utmost, yet we shall be foil'd. A cover then is necessary, that will hide all; and such a one there is; a long white Robe, made of our Saviours righteousness, which is able alone to cover all. He that is truly sensible how much he wants it, will alone petition for it; and it is this same root and stock of sin in the Regenerate, that forceth them to sue for it. Christ told his Disciples, *it is expedient for you that I go away*, and so it is expedient that Christ sometimes withdraw himself, and leave man in the hands of his own counsels, leave sin in him to provoke, to tempt, to assault, to conquer him: that being pursued, and in danger of undoing, he may flee to him for remedy.

We.

We see it in the common course of life; it is good for some men, that their meat be taken from them; yet meat is the staff of life; that from some it is good that blood be taken, yet blood is the Nurse of life; that from men with sore eyes light be removed, and yet light is the comfort of life. Loth I am to say it, yet it is for our good that Christ absent himself; for upon his recess, *men will seek him the more diligently*; the people did so; the want of any thing being that which will set the true price upon it. This same home-bred, inbred disability will deject a pious soul; this same sad apprehension how little we can do without the help of our good Lord, the sense we have of our failings in his absence, will batter a religious heart to a flat nothing; and yet again inflame his affections to grasp his Saviour with all his merits, that he may be *Wisdom, Righteousness, Sanctification, Redemption, Light, Life, good works*, in a word, *all in all unto him*.

Evident hence it is why God hath suffered sin to dwell with good men, viz. to humble them, to perfect his graces in them, to drive them to Christ, such is his love, such is his goodness; *He that caused light to shine out of darkness*, hath out of the poyson of sin made a Cordial, by which he will make it appear, *That all things, even sin and all, shall work together for the best, to those who love God*.

Thus much of the Hypothesis, *If we say we have no sin*; which supposeth the Thesis, that there be some who say so; well, whosoever they be that say it, they are but in an ill case; for,

1. *They deceive themselves*; so are false people.
2. *They make God a liar*; and so are impious.
3. *There is no truth in them*; and then are not to be trusted.

Not to detain you long, *blasphemy*, we wander, and erre, and put a meer fallacy upon our selves. Wise men love not to be deceived, or if by any, yet not by one they trust, and least of all by him they most trust, the Counsellour that lies in the bosome: But *he who saith he hath no sin, is deceived by his own heart*, his nearest Friend, his dearest Counsellour; of all other Errours then, let us take heed of this: For first, no man will pity us, rather turn upon us the Proverb, *Self-do, Self-have*; Then by this over-swelling a man bursts to nothing, and by his nothing, *thinking himself something, he deceives himself*. But the greatest Paralogisme or Fallacy, is, *That he deceives himself of a Saviour*; for Christ saves none but sinners; his blood cleanseth from sin; he that *hath no sin*, hath no load; and he that hath no load, feels it not; and who so feels not his burden, is not called by Christ. Beware then that pride entice you not into the company of the *Cathari*; for by it you couzen your selves of salvation, and a more dangerous deceit and couzenage there cannot be.

2. *We make God a liar.*

But this is not all, behold a greater impiety, *We make God a liar*! What's this I read! *God a liar*! The Father of Truth to become the Authour of a lye! *Horresco referens*: And yet this is done by him *who saith he hath no sin*; for God hath plainly delivered his testimony in this matter, *All we like sheep have gone astray*; there is not one that doth good, no not one; not the Infant of a day old is clean, *All have sinned*; and God hath shut up all under sin, that he might have mercy upon all. To exempt our selves from the common condition of sinners, is to make a false conclusion, and to blaspheme God to his face. *All men are sinners*, saith God; nay, say these pure soules, say there, *We are not so*; and what is this but to give God the lye?

Pppp2

3. The

John 6. 24.

1 Cor. 13. 39.

Rom. 8. 28.

Gal. 6. 3.

Isa. 53. 6.
Psal. 4. 1, 2, 3.
Gal. 3. 22.

3. *The Truth is not in him, and his Word is not in him.*

Rom. 3. 4.

1 Tim. 3. 15.

Isa. 53. 9.

Luke 5. 8.

1 Tim. 1. 15.

Isa. 6. 5.

But let this lie rest with those that devised it; let God be true, and all men liars; as it is written; for he that saith it, is a liar, and the Truth is not in him. God is without sin; for he is justice and integrity it self: The Son of God is without sin; for there was no deceit found in his mouth: The Angels without sin; for they stood in their integrity: But what man soever affirms this of himself, contradicts Gods Word, Truth there is none in him. They who have said the Truth, have said to the contrary: Peter confesseth, *I am a sinful man*; Paul an Elect Vessel, *That he was the chief of sinners*: Isaiah, *That he was of polluted lips*. But what do I trouble you with Instances in this kind, since they are as many as men, who are, have been, or shall be; either then a mortal must depose the nature of man, or confess himself to be a sinner, except he will deceive himself, and deceive others; except he will make God a liar, and his Word a lie.

The APPLICATION.

Eccles. 7. 16.

1 Cor. 4. 4.

Rom. 7. 23.

Phil. 3. 4, 5, 6.

2 Cor. 11. 23, 23, &c.

2 Kings 5.

Jonah 2. 8.

That counsel then of Solomon is good, *Be not righteous over-much, neither make thy self over-wise, why shouldest thou destroy thy self?* Righteous over-much? Who can be so? He that thinks he is so, that trusts in himself, and imagines he is not like other men; for ever, where there is the greatest sincerity, there is the greatest humility; and where the least truth, there is the greatest pride. *I know nothing by my self*, saith Saint Paul, and yet am I not thereby justified: Guilty he was not of any malicious wickedness, nor to be convicted of any scandalous offence, and yet he durst not stand for, and plead his justice; for he confessed there was a Law in his members which rebelled, and led him captive to the Law of sin. Let's have no boasting then, since this chosen Vessel durst not boast, not of his Pedigree, not of his Pharisaism, not of his stripes, not of his preaching, not of praying, not of his Fasts, his penance: In his esteem all these, and all that might be added to these, in comparison of Christ were but dung: In the eye of man of some worth, but at Gods Tribunal not worth talking of: for when all's done, the best man is but *quasi justus*, the resemblance of a just man; he may fall, as did David; he may sin, as did Peter, he carries flesh about him, that doth and will pollute his best actions: Wash in Abanah and Parphar, and all the Rivers of Damascus: Dowse thy self in Jordan seven times, yet this leprosie of sin will not off, it still cleaves to, and will yet dwell to the flesh. What vain confidence then is this, in which these walking Ghosts of the old Gnostiques trust? Is there not a lie in their right hand? It is a vanity to say, *We have not sinned, we do not sin*; and they that trust to these lying vanities, forsake their own mercy.

What the sin of this Land was, that thus hath raised the anger of God into a flame, is not hard to discover; what it is that continues it, we know: *We sin*, and yet we say, *We do not sin; we are deceived*, and yet will not be brought to confess it. O holiness, the beauty of the old Saints, whether art thou fled? in what Corners are we call'd upon to seek thee? And thither when we come, there we are presented with thy Shadow and Name; but thy Self, in a foul Garment, and deformed face; woe is me, it pities me to see what thou wert, and what thou art.

Qua causa indigna serenos

Fadavit vultus, aut cur hac vulnera cerno!

Wounded by ambition, wounded by sedition, wounded by covetousnes, wounded by sacrilege, wounded by obscenity, by cruelty, confusion; wounded by ignorance,

ignorance, by error, by darkness, by heresie, by schisme, by hypocrisie, and yet thy venerable Name fastned upon all these; these which were wont to be branded with the name of hellish sins, now are presented to us for the beauty of holiness.

Men may well say *they sin not*, when they own these for vertues; but this gilded Copper moves us not farther than to pry the sinners, and wonder at their pride and darkness.

Back then we retire, and seek for holiness, where we are sure to find her in the Word of God; there we find her as old as the Ancient of dayes; there we behold her clad in meekness, courtesie, charity, humility, justice; about her we find the fruit of righteousness, peace, repentance, and the love of God and man; and a great Train of old Saints in a mourning weed attending on her, lamenting that they have stain'd her beauty by their weaknesses and infirmities.

And in the steps of these holy men we mean to walk. While they say, *they have no sin*, we will acknowledge we are sinners; while they defend their sin to be no sin, we will confess it, and lament for it; nothing doubting but that God who sees these tears, will put them into his Bottle, and will cover our imperfect holiness with the long Robe of his Sons righteousness, in which when we shall appear before him, we shall be cleansed from all sin. When they who say they have no sin, shall be found to be liars, and have the reward of liars. From which our good God deliver us, for his Son Iesus Christs sake. Amen.

The publick and private Confession of sin.

1 John 1. 9.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousnes.

That all men were sinners, we may learn in the *verse* before; that to say the contrary, is to be Impostors, Blasphemers, Liars, and Impostors; for we shall deceive our selves. Blasphemers; for we make God a liar. Liars, for there is no truth in us; *vidistis vulnera, nunc inspicite medicamenta*. You have seen the wound, now behold the plaister; for in this Saint John prescribes a remedy for the disease, to wit, Repentance: For since we have not *agrimus*, so much fore-wit to prevent sin; necessary it is, that we have *curatio*, so much after-wit to sorrow, and forsake sin. To this a man is not like to come, till he acknowledge himself to be a sinner; and therefore Saint John prescribing Repentance to those who are guilty of sin, names only Confession, which ariseth from grief and shame, implies a hope of obtaining mercy, and a ready mind to do such things as God requires of penitents.

Note then, those necessary preparatives to repentance, *viz.* the sense of sin, sorrow or contrition for sin, resolution against sin, are not here excluded, but are included, and presented to us under this name of Confession; for it is necessary, that he be truly affected with the odious nature, and the danger of sin; that he be truly contrite for sin, that he disclaim, forsake, and resolve against sin, who will be a true Confessionist. Saint John then under this one word supposeth all the

rest, and so shall I; but that I may the more methodically proceed in the opening of this great Christian duty, I will insist on these heads.

1. I will shew what *Confession* is, and wherein it consists.
2. The necessity of it; because without it there is no remission.
3. The motives to it; Gods fidelity and justice; *God is faithful and just.*
4. The end or benefit received by it; Remission and Purgation; *If we confess our sins, God is faithful and just to forgive us our sins, &c.*

Confession is an act of a contrite heart, by which he doth acknowledge some offence committed by him, appears to detect it, hate it, and grieves for it; is ashamed for what he hath done, deprecates the due punishment, and renounces the sin forever. This is to be done either to God, to the Church, or to our Neighbour; to God daily, either publicly or in private; to the Church, when enjoined by Authority to remove a scandal; to Man, when our Brother hath ought against us.

Of that which is to be made to God, our Apostle speaks here especially; to him *to confess*, because *he is to forgive*: He is the searcher of the heart, and knows every sin and circumstance of it, whether we confess or no: to his eye there is nothing hid, from his ear there is nothing concealed; necessary then this acknowledgement cannot be in respect of himself, and yet he calls upon us for this duty, that he might make us penitents upon our selves. Before we pass judgment upon a sin, we seem as it were to vote for it, as if good: But to come and ask pardon, is the confession of our error, of the mistake of our judgment, for by it we condemn the sin, and our selves, that both are naught.

And that this duty be rightly done, every man must as it were erect a Court in his conscience, and there examine, arraign, accuse, endite, judge, and pass sentence against himself: The grosser sins must be attached, and the lesser not passed by, and of all other the become sin not spared; these must be presented naked and bare, with all the deformity about them, without any extenuation, without any defence: This is to follow the Prophets advice, *Pours out thy heart like water.* *Effunde,* Pour it out; it would be fully and amply done, not sparingly, drop after drop; and poured out like water, not like wine, not like oyle; for wine in the Vessel leaves a stain behind it, and oyle a fat and clammy tincture, that will not be gotten out; it would be done as water, when every drop drains out, or quickly dries up, leaving no taste, nor dregs behind it: But because to make this full confession is impossible; for who knows the Errours of his life? to annex some such form as this to the Enditement, will be a great part of wisdom, *O cleanse thou me from my secret faults.*

And if this Enditement be fully and well drawn, it will extort from the man conscious to his own guilt, shame, sorrow, and anger; shame, that he should be so foul a creature in the eye of a pure God; sorrow, that he should so grossly offend so kind a Father; and anger against himself, that he should be such an ungrateful wretch.

Peris cui peccata pater; past shame, past grace. He is never like to confess that he hath offended, who is not ashamed of his offence. The true sense of sin, will annihilate, confound, and deject the spirit of a true penitent, and force him to cast his eyes to the ground, and cry, *Lord be merciful:* So it was with *Ezra*, *Ob my God, I am ashamed and confounded, and blush to lift up my eyes to heaven:* So *Daniel* in his confession, *To us belongs shame and confusion of face:* For faith, however it be confident, yet it is not impudent; that being a Note that the Prophet hath set in the fore-heads of an obstinate and stiff people, *That they had a whores fore-head, and could not blush;* and again, *Were they ashamed?*

Lam. 2. 19.

Psal. 19. 12.

Luke 18. 13.

Ezra 9. 4.

Dan. 9. 7.

Jer. 3. 3.

6. 15.

8. 12.

2. Now

2. Now shame will bring on contrition and sorrow, which is the sole sacrifice that God will accept. Prick'd such a man will be to the heart, that he hath so unkindly grieved and provoked so good a God, so compassionate a Father, so gracious a Redeemer, so blessed a Sanctifier. Those threats, and that wrath to come that bring some men to attrition, may begin his sorrow, and soften his heart; but it will be improved farther even into a sorrow for displeasing God, and despising his mercy, and from thence into a real resolution to amend and forsake his sin.

3. For with it he will be angry. He will fall out with himself, that he hath fallen out with God. This is that anger which Solomon prefers before laughter; a holy anger, when a man grows fretful and techy with his sin, and not Gods Law. This indignation the old Penitents expressed by their *Chimarchi in culpa*, as the Italians call it, the beating of their breasts, and crying *mea culpa, mea culpa, mea maxima culpa*; intimating, that if the hand could come at the heart, it would take revenge of it; which because it cannot do, it smites the bosome, the place next it.

And there is not any affection so essential to Confession as this. Shame hath been, and is in moral men; even the love of virtue, and light of reason will make men blush upon the view of some fore-past error. Sorrow hath also attended those, at least Attrition, who were not true penitents; *Esa* we finde seeking a blessing with teares; *Abahs* pardon in sackcloth. But this fretting, this anger, this indignation of a sinner against his sin, is the truest and most proper signe of true repentance. It pricks the heart, and lets out the impostumate matter of sin that lies there, being never satisfied til it hath taken a proper revenge upon it. Of Luxury and Riot by Abstinence and Fasting; of Wantonnesse by a Chaste life; of Oppression by Restitution; of Prophaneesse by the practice of Piety; of all disorder by a strict and severe course of life.

Well now, after the Endicement is fully drawn, and with shame, sorrow and anger confessed, then a true Confessionist must set himself at the Bar, and give sentence against himself, acknowledging what he hath deserved. That God is righteous; and he and his wayes are wicked; that with *Job* he is vile; with *David*, that he hath not the understanding of a man in him. That with *Saint Paul*, he is the chief of sinners, the least of the Apostles, the worst of Saints, not worthy to be called a son, and so stand before Gods Tribunal as a guilty person, and begge for a Psalm of mercy.

For when we have gone over all our faults, and our desert, that's all we have to do, or can do, with *Isaacs* cries to crave pardon, as the poor prisoner at the Barre, who when the Judge is ready to passe sentence, pleads for favour, which plea yet ought to be deeply serious. The poor man speaks supplications; and the true penitent being poor in spirit, supplicates, and in his petition the best flowers are eloquent sighs, sobs, groans, and cries, *Hec peccatum plus gemitibus quam verbis agitur*. Some have more words than matter in their Confession; some again more matter than affection; but a true penitent in his affection is copious, what ever his words be. So was *David*, short in his expression, *I have sinned*. The Publican brief, *Lord be merciful*, but they made it out in their affection, and their grief, being very like unto vessels which run not full at the first piercing, or less that in deeper wounds gusheth not out blood instantly.

Hitherto I have shewed you, what Confession is, and how to be performed; and now I will teach you the necessity of it, by occasion of these words.

2. If we Confess, he is just to Forgive.
Saint *Johns* proposition is Conditional. *Si*, If we do it, then the effect will

Psal. 51. 17.
A&S 2. 37. &
Marth. 3. 7.

Ecclesi 3. 2.

Heb. 12. 17.
1 Kings 21. 27.

Lam. 3. 18.
Job 42. 6.
Prov. 30. 2.
1 Tim. 1. 15.
1 Cor. 15. 9.
Luke 15. 19.

Prov. 18. 23.

2 Sam. 12. 13.
Luke 18. 13.

will follow. Remission upon Confession; and the consequence will be as strong in the Negative: If we confesse not, there's no pardon to be expected. Among men the case is this: Where the Condition is not perform'd, the party is not bound to grant the favour. In reason it ought to be thus betwixt God and us. The sins which we commit by the breach of Gods Law, are the hand-writing against us, which God hath promised to blot out, when we confesse the debt: no reason then we cancel the Debt; if we performe not the Condition. But this being done, pleased he is to engage himself to us, as he is a faithful and a just God, we shall have a pardon. And can there be any stronger reason to enforce the Necessity of Confession? Could this pardon be obtained without it, I would leave you at full liberty, whether you would confesse, your sins or no: But since without it, there is no forgiveness to be had, you must Confesse.

David protesteth, that not in silence, nor in roaring he could finde any ease, till he came to confession: But no sooner was he upon his knees, humbly confessing his sins, but his God was as merciful. I said I will confesse, and thou forgivest. In the Courts of men it is otherwise. Confesse, and suffer. Judges then if they finde a villain, or a notorious person, try him not to absolve, but to condemn him, especially if he have confessed his crime. But in the Court of Heaven it is otherwise, for our good Lord calle upon a wicked man to confesse, not that he may sentence him to death, but that he may passe by his offence, and pardon him. O the singular and strange ordinance of this kinde and merciful Judge! for that he deines to draw from the mouths of the guilty a confession, that he may finde no full occasion to take revenge. After Confession among men, there follows condemnation; but here Confession and Justification go together. If we confesse, he will forgive.

Not that this Confession merits Remission; but that it is a necessary Condition to prepare the man for pardon; it debaseth him, and casts him down, and so makes him a fit subject for mercy. It is then presumption to snatch at the Promise before we have perform'd the Condition. For God deals by his children, as Joseph did by his brethren, he would not at first make himself known to them, but speaks roughly, and threatens the prison. After they were crushed with great straits, he graciously tells them, I am Joseph your brother: So will we be prepared by confession, God will not make himself nor our pardon known to us, but speaks roughly, and threatens the prison of Hell. But upon the laying open our iniquities unto him, he will no more reframe himself, than Joseph did: say he will to our oppressed consciences, I am your father; be of good comfort, your sins are forgiven.

This is a special service, and therefore may not be omitted. David after his sin of numbering the people, assumes the title of Gods servant, because he confessed his fault. Take away, O David, the transgression of thy servant. What was he a servant, that had so proudly and lately offended his Master? Not a servant in his fault, but a servant in acknowledging his fault. For I have done exceeding foolishly. As if he had said, Though I am no servant in committing folly, yet a servant in confessing it to be foolishly done. For also, among many other proofs, that he was Gods servant, reckons this for one, that he had not hid his sin as Adam. When Adam had sinned, God haply on him, sought him in the Garden, and called after him; Adam, where art thou? is the voice of a merciful God, that was loth to destroy his creature; he call'd to him in mercy, that he might blot out that sin by confession, which by his transgression he had contracted. But Adam gets fig-leaves about him, hides what he can; casts it upon the woman, the woman upon the Serpent. This did not Jee; he seeks no cover, no excuse for his sin, but acknowledgeth the bare truth before his God. He that in the old Law was in-

feet with the Leprosie, was to have his garment rent, his head bare, his face covered with a cloth, and to cry, *I am unclean, I am unclean*. Since is this Leprosie, every servant is defiled with it; discover it we must, even when we cover our faces for shame, and cry aloud; and complaine, *we are unclean*.

Levit. 13.

Neither yet be ashamed to do it. *Non pudet peccare; & poenitere pudet?* 'Tis a shame to sin, never to say, *I have sinned*. The confessions of Gods servants are extant upon record, and they are exemplary, Davids especially. A pitiful thing it is, that whereas God hath ordered that shame should accompany sin, and boldnesse confession, that the matter should be so diverted, that men should be impudently bold in sinning, and yet ashamed to confesse that they have sinned. They hide, they extenuate, they mince; they daub all over with untempered mortar. Shamelesse men, who will not be perswaded to shame themselves, before God put them to shame before the whole world.

Psal. 51.

For be it known to them, Let their sin be hid with all the Art and cunning that may be, yet God will one day produce it with all the circumstances, when, where, with what minde, how oft committed, and so recover his glory, which shamelesse sinners labour to take from him. To sinne, and think to be hid, is exceedingly to dishonour God in his Attributes; but after we have sinned, to fall down and confesse it, is to make him some amends for that dishonour. Whence *Josua* thus speaks to sacrilegious *Achan*, *My sonne, I pray thee give glory to the Lord God of Israel, and make confession unto him*. For in confession of sinne we glorifie God divers wayes. We give him the glory of justice, acknowledging, that if we continue in sin, God ought to punish us. We give him the glory of wisdom, that no secret is hid from him; we yeild him the glory of power, that there is no flying from him; and we attribute to him the glory of mercy, when we believe, that if we confesse he will forgive.

Josh. 7. 19.

Having sinned then, lay not in the way of Gods mercy the stumbling-block of neglect or contumacy; stand not out with him, justifie not thy self. Remember the Pharisee, remember the Publican; with this poor wretch, shame thy self. By this thou shalt prevent that fearful accusation of the Devil. For when thou hast accused thy self, what hath that impudent accuser of the brethren to say to thee? By this thou shalt take off the File the Enditment of a clamorous conscience, which if ever it be produced, will bring thee to a desperate case. By this thou shalt save thy Judge a labour, for 'tis his promise, he who judgeth himself shall not be judged. Lastly, by this thou shalt return unto him that he expects, and will recover, his own glory.

Luke 18. 13.

1 Cor. 11.

1. *De exomologesi, or publique confession?*

Now such as the sin is, such ought the confession to be: Private to God alone, for what is done in private. Publique for what is notorious, scandalous, and done in the sight of the Sun. As by this there is a publique wrong done unto the Church, so also ought the satisfaction be made in publique. And this is no Popery.

In the Primitive Church there was a godly discipline, that such persons as were notorious sinners were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others being admonished by their example, might be afraid to offend. This began with the first times, and it continued very long, and the penances in some Churches were sharp and tedious, fourteen years; in other from the first day of *Lent*, till *Munday Thursday*, in which *sacco & cineri incubare*, &c. I translate *Tertulians* words, to lye in sackcloth and ashes, to darken the beauty of the body with a sordid garment, to deject the mind with sadnesse, to change those things

Basil. Concil. A-
gath.
Tertul. de pen.
c. 9.

in which they had offended by a sad meditation; and for the most part to cherish their prayers with fasting, to sigh, to weep, to fast day and night to their good Lord, to fall down before the Priests, and to bend their knees before those who were dear to God; and to employ Embassages to all the Brethren to pray for them, was their custome.

This they call'd *Exomologesis*, or the Act of penitence, and they would not grant it to any the second time; of which *Terrullian's* words are to be understood, *Iteranda non est penitentia*. For they are not to be understood of repentance at large, but of this Church-penitence. This they would not grant the second time to a notorious sapsed sinner, lest they should prostitute and make it too cheap. And hence the distinction of *remissibile*, and *irremissibile peccatum*, had its rise; for they yet kept that poor soul, whom they would not admit to the indulgence of the Church, from spitting upon the Rock of despair, by informing him, that no question upon his confession and contrition he might receive a pardon from God; to him they left him therefore, to him they refer'd him: But the chaste mother (the Church) would grant no further indulgence; yet by her prayers, by her tears she would not cease to intercede for them, that God would give them Repentance. This was the practice of the Ancient Church; but as *Soderino* told Pope *Adrian*, *He that would introduce it again into the Church, must bring back the old charity, sincerity, and humility of those first Saints.*

Cont. Trid.

2. De confessione auriculari.

This publick confession was in process of time turn'd into private; and that sin which was to be confessed in the ear of the Church, was to be told in the ear of the Priest. This course the Court of Rome finding advantageous, have retain'd, and enjoyn'd as a necessary point of salvation; and that except it be done, when it may, or otherwise, *in voto*, there can be no Remission; but this Doctrine is injurious many ways.

1. When they go about to impose this upon mens consciences as necessary to salvation, out of the Word of God, which cannot be found in it; for where is it written, Go and open thy sin in the ears of a Priest? The *Romanists* have much streined their wits to find it in the Scriptures; and at last, that they may put off their Errour with the fairer colour, they put us in mind of the people that came to *John*, confessing their sins; but the Text tells us not, whether to *John*, or to God; or if it were to *John*, yet it was not in his ear, but before the whole company; and then may well be pressed to prove publick confession in notorious and scandalous sins, but it will never bear up Auricular. Lastly, that all those who do desire Baptism, do acknowledge themselves polluted Creatures, and stand in need of that Laver: For brevity sake I omit other Texts wrested by them to this purpose; wrested I say, because in the judgment of many (the best learned among them) there is no manifest Authority, either of the Old or New Testament extant, that ever God or Christ commanded us to confess our sins to a Priest.

Matth. 3.

To make that then an Ordinance of God, which at the highest is but an Order of the Church, is very injurious. Especially to impose it upon the conscience with this tyrannical necessity, that there be a particular enumeration of all mortal sins, with all the circumstances which may aggravate it, once at least every year unto the Priest, or else God will not forgive; This is a Doctrine which lays a yoke upon the necks of Christians, heavy and impossible. There may be policy in it, and is, but there is no Truth: and much less, when they make it meritorious, and such an act of religion which *ex opere operato* procures remission. Yea, put case, that he who thus confesseth his sin, be brought to it merely

meerly out of the sense of the ax laid to the root of the tree, and the wrath to come, and so only is an Acture person yet by the power of the Priests key, that is, his Absolution; his attrition is turned into contrition. This is a most ridiculous deceit of souls; for the Priest never can make him contrite that is not, or cause God to accept that which he hath said he will not. A contrite heart is only his sacrifice, which this being not, the Priest tells the penitent a lye, that God will accept him for his attrition; only words.

2. But now let this injunction of necessity, the opinion of merit, the deceit that follows upon it be taken off, together with that necessary annihilation of all moral sins: Let these abuses, I say, be disclaim'd, and the wisest Divines of the Reformed Church acknowledge, that confession to a Priest or Minister of Gods Word, may be of singular use and benefit both for instruction, counsel and comfort.

1. First of great use it may be for instruction, partly in the Faith, partly about our sin. To go to a Lawyers reading, and hear it, serves us not in our worldly doubts: Nor to hear the physick Lecture for the diseases of our Bodies; No, no; we call the learned in both sciences to us; we question them in particulars, and have private conference about our state, and estates. If the like course were taken in the business of our souls, great profit would arise from it. Every man is blinded with self-love, which makes him judge that often to be no sin, which is, or that to be well done which is not, or at least the sin not to be so great as he is made to believe. In these and the like cases, would he but call to him some learned and pious Pastor, he might find somewhat whereon to settle, either to go on in a good way, or to repent and desist in a bad, and have an apt and fit remedy prescrib'd him. Besides a man is oftentimes through ignorance, negligence, or iniquity of the times, blinded or perverted in many fundamentals of religion; to rectifie which, though books and Sermons are very good helps, yet an information in private, and a retired conference is far more powerful. Then the reasons are more narrowly sifted, and the doubts cleared, which in general applications are either omitted, or but lightly touched. In private then the acknowledgement of a mans own weakness to a knowing and judicious Physician of thy soul may be an excellent means to stay thee, that thou stagger not in the faith. To what purpose else are these words, *The Priests lips shall preserve knowledge, and thou shalt require the Law at his mouth!*

2. Again of great use this may be for counsel; Advises in general are but as general prescriptions in Physick; they have not that effect that particular doses have. The Quantities of Ingredients must be varied according to the particular constitution, or condition of the party. The same variety there is of diseased souls; and in general only we can prescribe, till we are acquainted with this or that mans imperfection. Then we can take away, or add to the dose, as we see occasion. It were then a wise way, when thou findest thy soul diseased, to go to some approved and experienced Doctor; and to ask his counsel how to be cured of those sicknesses of soul, to which thou art inclined. Behold how John Baptist the penitentiary, applies the parts of his Sermon of repentance to every penitent that came to him; they had all their several answers. To the people, who asked, *What shall we do?* he returns answer, *He that hath two coats, let him part to him that hath none.* To the Publicans, who sought *what they should do*, he gives in charge, *Exact no more but that appointed.* To the Souldiers, who demanded, *what they were to do?* upon them he laid this apt command, *Do violence to no man, out of fear accuse no man falsely, be content with your wages.* When he had opened to him their necessities, he prescribes apt and fit remedies. One dose served not all.

3. Lastly, this private Confession is useful also for Comfort. God saith the

Dr. Ham.
pract. Catech.

Mal. 2. 7.

Luke 3. 10, 11,
&c.

Isa. 50. 4.
Luke 12. 41.

Prophet, hath given us the tongue of the learned; to speak a word in due season. And he that is a good and wise Steward will give to everyone his portion of meat. Which cannot be so well done, except he know what meat every stomach requires. A Pastor may propound the mercies of God in general to repentant sinners, but then they are most cordial, when he declares it to that sin with which a man finds his conscience loaded; and the load he cannot know, till it be made known to him. Then he can turn the key, which Christ hath put into his hand, to the comfort of a poor soul; and say with confidence, *Thy sins are forgiven thee*. That then a penitent may have apt consolation, solid information, and sound advice, wisdom it were to repaire to those who are set over him, and appointed to give it: And there are as great reasons to perswade it, as that we repair to the learned in the Law, when the Title to our Land is questioned, or that we send for the Physician in any desperate disease. Cases of Conscience, and nice points, and they are to be resolved only by the wise.

THE CONCLUSION.

To this kind of Confession I shall not farther press you; for I know it is arbitrary. But for the other that which is to be done to God, it may not be omitted. Done it must be, if ever you expect remission. Hence God calls for it, commands it, and exhorts to it. After your shipwrack in sin, he hath left you only this board to swim to shore. Therefore, O thou sinner like to me, may far better; for I am the chief of sinners; catch after and lay hold on this plank as a man at sea ready to perish, seizeth on some broken piece of the Ship; for this will bear thee up being almost drown'd in the waves of Gods anger, and set thee safe on the shore of Gods Mercy.

Neither let the difficulty of this Duty deterre thee; unpleasant I know it is to flesh and blood. For if it be ascribed to a man to err, and be deceived, a hard matter it will be to bring a man so far to discredit himself as to confess that he hath err'd; and is deceiv'd. Yet thus it must be, this hard task must be undertaken, the error must be confess'd, the deception acknowledged, and by sorrow retract'd; for without it there is no hope of pardon.

Joseph. lib. 26.
Antiq. c. 7. §
8.

When Herod had accused his son Alexander to Caesar, the young Prince in these words speaks to his angry Father; Sir, how kindly affected you are to me, this your sentence declares; For if it were your purpose to destroy me, you would never have remitted me over to Caesar, the common preserver of men. Especially when you might by either right, or that of a King, or that of a Father have dealt with me at your pleasure; but since you have made Caesar to be the Judge, *servare volentis argumentum est*: This is an argument you desire to save me. For no man sends him to a Sanctuary, whom he will destroy. In the same manner may we say of our heavenly Father and Confession; How kind is Almighty God to us, this his ordinance doth well shew: For had his purpose been to destroy us, he never would have sent us to take Sanctuary by Confession. When he might justly have taken away our lives, to bid us Go, confess and be saved, is an evidence beyond exception, how willing he is to save us.

Prov. 18. 17.

Exod. 9. 17.

Tell me, who is there that ever betook him to this Sanctuary, that hath not been the better for it? O Lord, I confess that I have sinned, is the powerfulllest Rhetorick in Gods ear, it charms, and changeth and alters his heart, turneth him from an angry Judge to a merciful Father. And therefore all who have come to ask pardon, have served themselves of it; still they begin with confession of sin, according to that of Solomon, *in initio sermonis est accusator ipse*. It seemed to me to be delivered by Tradition; and echoed from ear to ear to all posterity. It was the voice of Pharaoh, *I have sinned*: The voice

voice of *Balaam*, *I have sinned*; The voice of *Saul*, *I have sinned*; The voice of *Job*, *I have sinned*; The voice of *David*, *I have sinned*. Good and bad you see have served themselves of the argument to obtain a pardon. And good and bad have been the better for it. *Pharaoh* is respited, *Balaam* and *Saul* deferred, *David* pardoned, and *Job* in his last days, blessed more than the first. So powerfully are three syllables, *peccavi*, in the ears of an offended God; they can turn him from anger to pity, and win him to set his hand to a pardon, as he is faithful and just.

The fury of Gods indignation hath been long poured out upon this Land, and as yet we drink up the dregs thereof. This seems to be marvelous in our eyes; but the reason is evident, we have not been at confession as we ought; some slight acts perhaps of this duty have been from sense of our sufferings extorted from us, but truly ashamed of our sins we are not; for we continue in them; nor contritely sorrowful for them we are not; for they are not forsaken; nor religiously angry with our selves, that we have committed them; for we shew them too much love, and is it any wonder then, that we cannot obtain a remission?

Down, down then O you obstinate and rebellious impenitents, fall on your knees and confess with shame, *we have sinned, and have committed iniquity, and have done wickedly, and have rebelled in departing from thy precepts and from thy judgements*. He expects that we be contrite and humbled out of a quick sense of the offence and dishonour done to him, but attrite only we are from the sense of what we suffer; whereas we ought to chafe and fret, and smite upon our thigh, and say to our sins, as repenting *Ephraim* to his Idols, *lie get ye hence*: angry we are with his just proceedings, and are apter to accuse him than our selves, and retain our Idols still. And is this to be Confessionists? is this to be true Penitents?

O you whose happiness I tender as my own, *Turn unto the Lord that he may turn unto you*: take up those words of the Prophet *Jeremy*, and pour them out before your God; *Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, but there was no good; and for the time of healing, and behold trouble. We acknowledge, O Lord our wickedness, and the iniquity of our fore-fathers; for we have sinned against thee. Do not abhor us for thy Names sake; do not disgrace the Throne of thy glory; remember, break not thy Covenant with us*: Presumption, and continuance in your sin, will continue his anger and fury; some such real submission, and humble confession, may reduce his love and pity.

Defer it not then, but go about it; cry mightily to heaven, *Lord, be merciful to us poor sinners*; ye are but men, call therefore upon God; sinful men, pray then to a merciful God. It is no shame to be sorrowful; cry aloud, O God; It is no discredit to beg grace and pardon, pray him to be merciful; It is no dishonour to confess a fault; acknowledge then, that you are sinners. If your sins past do utterly displease you, your God will return in mercy to you. Your merciful Father when he sees that you weep, will wipe off all tears from your eyes. Deal he will by you, as the kind Father did by his Prodigal, give you a robe, a ring, and a kisse; a ring as a sign that he takes you for his; the robe of his Sons righteousness to cloath your nakedness; and a kisse of peace, love, and reconciliation. You shall be taken into favour again, and at last by his favour rewarded with an immortal crown of glory, *Amen*.

Gods

Numb. 22.

34.

1 Sam. 15. 24.

Job 7. 20.

2 Sam. 12. 13.

Jer. 31. 19.

Hos. 14. 8.

Isa. 30. 22.

Zach. 1. 3.

Jer. 14.

19,

20,

21.

Jon. 3. 8.

Luke 15,

Gods Remission of sins.

John 1. 9.

He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

WITH what affection you heard your last Lesson, I cannot tell; I dare say it will content you to hear this; for every man will be glad to hear of a pardon, and that he may be forgiven, when he hath offended; which yet may not be obtained, except you make your selves capable by confession of the Fact. Charity then perswading me that you have, and are willing to perform your duty, at this time I shall acquaint you with Gods mercy, that he will forgive you, that he will cleanse you. About which point, that you may have the more comfort, taking my direction from the Apostle, I shall insist upon these two chief heads.

1. The assurance given us for a pardon, from these two Attributes of God, *That he is faithful, and just.*

2. The pardon it self, set down in these words, *He will forgive, he will cleanse*, making use of his Attributes to that end, *to forgive, &c.* In the consideration of which, there will fall in other circumstances.

1. The person remitting, *God.*

2. The persons to whom the Remission is granted, *Us.*

3. The matter of the pardon, *for sin*; and the extent of it, *from all unrighteousness.*

1. *He.*

Mark 2. 7.

Isa. 43. 25.

Mark 2. 7.

To God it is that we must confess, and from him alone to expect our pardon: *For who can forgive sins, but God only?* Truly and properly this power belongs to him; this he challengeth as his Prerogative, *I am he, I am he, who blot out thine iniquities.* No not Christ himself could have forgiven sins, had he not been God; this the Pharisees knew well, and therefore infer'd from our Saviours words to the sick of the Palsie, *Son, thy sins are forgiven thee*, that he had *spoken blasphemy.* Ignorant they were not, that there was power in the Priest for Remission; they knew one brother might remit an offence to his brother; but to grant a pardon with Authority, properly and truly to set the Seal to it, was in their judgment an act that belonged to the Deity; and therefore looking upon our Saviour as meer man, they charged him with *blasphemy.*

1. *First*, Truly only God can do it, since there can be no error in his pardon; whereas in a remission from man there may be a fallacy, the person being perhaps not capable of a pardon; and therefore the Rule is, that an absolution from man is good, *Cave non Errare.* Then again, in sin there is the guilt and the punishment; in both these consists the whole debt, which the Creditor only can truly remit; for should any other take upon him to do it, he commits a double fraud. One to the Creditor, whose Authority he takes upon him; forgiving that debt in which he hath no right: And a second to the debtor, making him believe his debt is remitted, when it is not.

2. *Properly.*

2. *Properly*, Properly it belongs to him, because he is the sole Superiour: Man then having not absolute Authority, cannot of his own power grant an abolition. Besides, the offence is not alwayes committed against him; what then hath he to do to remit the injury offered to another? A wrong that is done unto him, he may and must forgive; but truly, properly, authoritatively to remit a sin committed against heaven, he must leave to him that dwells there.

Mat. 6. 14, 15.

But how God will have this pardon made known to us, tells in his own breast; for he doth it sometimes immediately: But the ordinary way to receive it, is from the hand of the Minister, to whom he hath committed the Word of Reconciliation. Say not thou then in thy heart, *Who shall ascend up to Heaven*, to fetch my pardon from thence! for he hath erected an office on Earth, whither we may come, and find grace in the time of need. It pleased him out of his plenary power to grant a Commission to men, and in his stead to delegate them to forgive sin. That ye stagger not at it, their Power and Patent is extant, *Whose sins you remit, they are remitted.*

2 Cor. 5. 19.

Rom. 10. 6.

Hebr. 4. 16.

John 20. 23.

The Apostles first had it, and their Successours have it also, because those who live in the Church to the end of the World, do as much need remission, as those who liv'd then; and therefore it ought to continue unto the end of the World.

Mat. 28. 20.

Of which we may not so conceive, as if God absolutely without them cannot bestow a pardon, or that he is bound to this way alone, and cannot work without it; for the grace of God is free, and can work, as without the Word, so without Ministers. But if we look to that which is common and ordinary in the course established by him, this is an Ecclesiastical Act, committed, as the rest of the Ministry of Reconciliation, to Ecclesiastical persons: To these, when we testifie our Faith and Repentance, they have power to remit, and what they do, is confirmed by him; for so he hath promised, *Whose sins you remit, they are remitted.*

John 20. 23.

Note only here this great difference in this power; for the power of God is Absolute, theirs is limited; his is Primitive, theirs derived; his Imperial, theirs only Ministerial. This power being solely invested in God, he might have kept it, without any wrong to any, in himself; but it pleased him to commit it to the hands of men, that from them also it might be sought.

This little I have said, that the power be not despised, and that men take not themselves to be wiser than God, and challe to themselves a way of salvation which he never taught. That Faith and Repentance may procure a pardon, I deny not; but that, he, who shall deride, and out of contempt scorn and cast aside this delegated power, I shall not easily believe, that he is endued with these conditions; and therefore may justly doubt whether God out of fidelity and justice is bound to remit his sin: To those who shall submit to his wayes, a pardon he will grant; for *he is faithful and just.*

3. He is faithful, *veritas*:

Faithful he is, and he will keep his word; gracious in his promises, and firm and constant in his performance. *Fides desinitur, eo quod fiat quod dictum est.* The Consuls bade *Hanna* be bold, and never fear; the faith of our City frees her. The same say I to every penitent sinner; Fear not, the Faith of our God frees thee: For God is true as man; that he should lye; he is faithful, and he cannot deny himself; and among his faithful sayings, this is one, and worthy of all acceptation, that *Jesus Christ came into the World to save sinners.*

Cic. Off. 1.

Num. 23. 19.

2 Tim. 2. 13.

1 Tim. 1. 15.

Why

Why was it that his Son was incarnate, but that his word was passed for it so soon as man had sinned; *the seed of the woman should break the Serpent's head?* Why did he take the Name *Jesus*, but to save his people from their sins? Why did he turn in, teach, converse and eat with Publicans and sinners, except for their conversion? Why did he ordain his Word to be preached, his Sacraments to be administered? Why doth he call to him *all that labour, and are heavy-laden*, except it were to make it evident, that he came to seek and save *that which was lost*? His Word for this was pass'd to the Patriarchs and old Prophets, and he sent his Son in the similitude of sinful flesh to perform it.

This is the Rock on which a distressed soul may safely Anchor. Say the winds of temptations rise high, and the waves roar to split thee on the Rock of despair; look from thy self to God: Thou in a moody fit mayst say, *I am cast out of the sight of thy eyes*: But he is the same God, and his promises cannot fail; he hath said it, nay, sworn it, *As he liveth, he will not the death of a sinner; let but the wicked man turn from all his iniquities, and he will not remember them*: They are his own words; and therefore he calls, *Turn unto me, and I will turn to you*.

Let it but be shewed what one promise he ever made that was not performed, and then I am content that you distrust him for this. He promised to *Israel* deliverance from bondage; to the *Jewes*, a return from captivity; to *Abrahams* posterity the Land of *Canaan*; with thousands of this kind, all which he performed in their due time. He is the same God still, *immutable, unchangeable, verus & verax*; and hath he said it, and shall he not do it? By his word pass'd to a penitent, and can you think, that he who is faithful, will break it? *The Earth may shake and reel too and so; the Mountains may fall, and crumble to nothing; the Heavens shall be wimpled up as a garment; but not one word, nor one lot that he hath spoken, shall be disannul'd*.

As long as we are compass'd with this body of sin, our heart will be affrighted with distrusts, with fears, with doubts; need we have to pray, *Lord increase our faith*. That which can especially keep us from despair, is the meditation of this Attribute, *God is faithful; I know whom I have believed*; neither can I be disappointed of my hope, unless the Lord should fail in his truth. This is the first Reason why we may hope for a pardon, which is drawn from Gods truth and faithfulness; and yet there is another drawn from his justice.

3. And just.

Just to forgive! Man would have made a clean contrary conclusion, *just to punish, just to take revenge*: Sin going before, and following, more proper it had been that severity than mercy should have followed. And so it had been, were it not for *confiteamur*, confession that preceded; for where this goes before, there pardon attends upon it, which is highly consonant to the justice of God, except we should call him just and unjust with the same breath. Thus then the case stands.

The sins of all penitent sinners he hath once punished in his Son; from him he received a full price, an ample satisfaction for them; and upon it, was pleas'd to cancel the Bond, and to blot out the hand-writing against us: So that now if we confess our sin, and acknowledge the debt, yet truly by faith in Christ plead it to be paid, his justice doth much more embolden us to be confident of Remission, then drive us upon the Rock of diffidence and distrust: For God forbid but *the Judge of all the World should do right*. When therefore he is a just God, he cannot in justice impute and punish those sins, which were once over and above punished in his Son. *Non factum* then we may not plead; *confiteamur*, stands flat against that; but full payment and satisfaction we may

Gen. 3. 15.

Matth. 1. 21.

Matth. 9. 11.

Matth. 11. 28.

Matth. 18. 11.

Luke 1. 70, 71.

Rom. 8. 3.

Jonah 2. 4.

Psal. 102. 27.

Ezek. 18. 32.

Zach. 1. 3.

Numb. 23. 19.

Hebr. 1. 10, 11.

Matth. 5. 18.

Luke 7. 5.

2 Tim. 1. 12.

Col. 2. 14.

Gen. 18. 25.

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may plead, which if with a penitent and faithful heart it be put in, the Judge will be pacified, and his justice will save thee.

There is then in this Attribute great comfort to an afflicted soul; He may at first fight think it makes against him, but being rightly examined, it makes much for him. For say his enemy catch him by the throat, and cry *Pay what thou owest*, his answer may be, that he owes nothing; for his Saviour that was engaged for him hath paid the whole debt, taken up and cancelled the Bond. And so in equity being bound to proceed no farther, he will forgive.

Math. 18. 28.

4. *To cleanse To forgive.*

This terme *apans* is borrowed from such as are in a strait. The other *apans* from men that are foul and defiled. In sin there seemes to be great liberty; whereas yet the man is but a slave or prisoner. In sin there seemes to be great purity, *the wayes of a man being clean in his own eyes*, whereas there is nothing more foul and filthy. Now to him that feels himself in these straits, God hath promised remission; for him that feels himself polluted, God hath provided a Bath, a Purgation.

Prov. 16. 2.

Not this to Devils or damned spirits. The lapsed Angels sinned voluntarily having no temptation, but from themselves it came to rebel. The damned souls maliciously refused the pardon offered them; and therefore are reserved to the judgement of the last day. But with man, with a living man it is not so; he may confesse his sin, and ask pardon; which if he do, a free pardon shall be sealed to him.

1 Pet. 3. 19, 20

And a free pardon I call it, because remission is a wonderful favour proceeding from the meere grace of God, procured by the death and passion of Christ, whereby the guilt and punishment of sin is freely remitted. Terme it Grace, Mercy, Love, by what name you will, 'tis the same thing, we deserve it not. *The zeal of the Lord of Hosts hath done it.* A *gratis* it must be, or nothing. For we have not wherewith to buy it, the best work that ever we do, being his gift; and therefore suppose the pardon were to be purchased by it, yet it must be imputed to Grace, since from his favour we had wherewith to purchase it. But God help us, so far we are from that, that *non sumus solvendo*, we are not able to satisfy for the wrong we do him dayly, the injury being infinite, and our works few, finite, imperfect. As for our sufferings, *non sunt condigna*, they are not worthy; for *pena nulla hominis nocentis est peccati delictiva*, no punishment of a guilty person can blot out sins. We must then rely only upon his favour and free good-will for our discharge. 'Tis a pardon of Grace. So much he hath taught us in the Parable of the two debtors, *One ought two hundred pence, the other fifty; when they had nothing to pay, &c.* he freely forgave them both. His mercy, his free grace tore the Bill. But yet more clearly, and in no Parable, *he hath forgiven you all trespasses.* He hath gratified you in this, that he hath taken as it were a sponge and blotted out your sins for his oath sake, for his promise sake, for his name sake, for his own sake, *gratis, freely, freely by his grace*, Rom. 3. 24.

Isa. 9. 7.

1 Cor. 4. 7.

Rom. 8. 18.

Luke 7. 41.

Col. 2. 13.

Deut. 13. 5.

Ezr 36. 22, 23.

Isa. 43. 25.

Yea, but here the Socinian steps up and asks, How was this pardon freely granted, when he required and accepted a price for us, *redemption*, his Sonnes blood for our redemption? Doth he a courtesie gratis, that takes a recompence and ransom for the doing of it?

1 Tim. 2. 6.

I confesse a ransom he had, and a full recompence, he took the blood of his dear Sonne, without which we never had obtained a pardon. And yet it is a free gift for all this. For first, what cause did we give God to love us, or Christ to die for us? What reason can be given of Gods *infinite*, good pleasure, or his Sonnes *infinite*, love to mankind? Then again it is another

Luke 2. 14.

Tis 3. 4.

Rrrr

degree

Ezech. 18. 20.

degree of grace to accept of the satisfaction of another person for us; To punish him, and let us go. In common justice *the soul that sins must die*, but here the soul that sins is set at liberty, and the person that never sinned is put to the death. This is another *Gravitate*.

Acts 2. 23.

Tk. 2. 12.

Consider then the case betwixt the Father and the Sonne, and no man dare call it a free remission; for the purchase was dear, and the price inestimable. But consider again the persons whom Christ pardoned, sinners; The person who put himself to satisfie, never being requested to do so much; Or God ordaining his Sonne to satisfie, and that he would accept the payment, though made by another; and we must needs conclude with Saint Paul, that in the remission of sin *gratia est dei operumque*, *The grace of God appeared*. His Son given for us a free gift, his Son given to us a free gift; that we are given to his Son and pardoned in him, and for him, another free gift proceeding from his mere grace and favour.

2 Cor. 5. 12.

Eph. 4. 22, 24.

Well yet, say some, let it be granted, that it is a pardon of Grace; for those respects before named; yet in regard of some other it cannot. For are not they who receive it, tyed up to hard conditions? must they not confesse? must they not repent? must they not believe? are they not tied in the bonds of new obedience? must they not become new creatures? are they not tied to put off the old man, and to put on the new, and to serve him in righteousness and holiness all the dayes of their lives? without which the pardon can never be obtained, or being obtained, forfeited, and of none effect. Will you call that then a free pardon, which is granted upon such termes?

Yes, yes, free enough it is for all this. For I hope when it lay in Gods power, whether he would grant any pardon upon any conditions, that he would grant it upon these; was a gracious offer, and came freely from him, and therefore he might put into it, and bind us, if we would be benefited by it, to what lawes and conditions he pleased. Secondly, These conditions being performed, are not the causes of the pardon, that was freely purchased and freely granted: It was neither for the merit of these, nor yet their worth and dignity that God pardons the sinner. These are only *causa sine qua non*, without which the sinner shall not be pardoned. For God grants not the pardon for these, but freely bestowes it where these are found. A King offers to a poor man who hath offended him, a pardon, and withal tells him, that he will give him Honour and a Crown; only he binds him to confesse his fault, that he trust to him, that he offend him no more, and to perform that, he will give him ability: Will he not acknowledge this to be a gracious and Princely courtesy? Or shall he say, that it was for his own worth and merit that he was thus pardoned and honoured? The King of heaven deals thus by poor sinners; he forgives the whole debt, *quia rogamus*, because we aske; and he gives a Crown, because we aske. And therefore every where the Scripture attributes this Remission to the mere mercy of God, who freely promised the pardon to the merits of Christ, who freely died to satisfie his justice. Those conditional expressions then, *if you confesse, if you repent, if you believe, &c.* rather put us in minde to whom the Remission is granted, then for what it is granted. For even these also are the free gifts of God, and therefore for these, if performed, we cannot deserve it. Now where there is no merit, there the effect must be a mere *Gravitate*, and of mercy.

Math. 18. 32.

Math. 26. 53.

But could not God, without these conditions, have remitted sin? Out of his absolute power he could, by the same power, that he could command twelve Legions of Angels to his assistance; but he would not do it, because it was not for the honour of his justice, or mercy; it was not compatible with his decree of Election, no nor yet profitable for mankind.

1. Suitable it had not been to his justice; For justice will never condone, that

that obstinate, rebellious, contumacious, and impenitent persons receive a pardon. It rather cries aloud, Let such be severely punished. To have granted a pardon then to such as wilfully and maliciously go on in wickedness, had been to violate all proceedings of justice.

2. This also had been a great wrong to Grace and Mercy; for is it fit that a pardon of Grace be offered to him that rejects it, and casts it off? which that man doth which is not penitent. For what is it else to say, I will not confess my fault, I will not repent, I will not be a New creature, but in effect, I will none of Gods Grace, I will have no pardon? Besides, Mercy must be a distinct act from justice. But if impenitents should not be punished by justice, but should receive a pardon equally with the penitent, what difference could be found betwixt mercy and justice?

3. This course would clearly overthrow the Decree of Gods Election. Chosen some are to life, and in Christ they are chosen, in which decree Faith and Repentance are included. For none are in the number of the redeemed, but such who are tyed to the conditions of Redemption. Promiscuously then to conferr a pardon, is against the nature of Gods election, which made choice of some to life, and expressly set down upon what conditions it is to be obtained.

4. Lastly, this had been to debase the world, and consequently unprofitable to mankind. For the fear of God had been taken away: The doors had been opened to all villany, and a flood of wickedness had over-spread the face of the earth. Who would have stood in awe and feared to sin, had he been (whether penitent or no) secure of a pardon. For if our ingeminating in mens ears, that there is no pardon to be had by those *who drink iniquity as an As drinks water*, that is, with ease, with delight, and yet this will not keep men from sinning against heaven with a high hand: in what ruff, heighr, impudence shall we conceive would malice have shewed her face, had God ordained a pardon for the impenitent? It was then the goodness and wisdom of God for these causes to enjoin, *That if we confess our sins, he would forgive*, not else. And here you must give me leave to pause, and wonder, and to cry out with David, *O Lord, who is like unto thee*! Offend but a man, whose breath is in his nostrile, and tis a marvail, if he grow not implacable, if he rage and swells not as the troubled sea. Will he study, and invent a way of reconciliation? will he admit of any Mediation, or Mediator? Such may be the fury of a mortal soul, that no Messenger or message will be accepted, all offers of peace rejected; and the man no better thought on then a Heathen or Publican. What a good Lord then do we serve, that though he be offended day after day, yet if we will confess our fault, repent, return and ask pardon day after day, we shall find it true, *that furor non est illi, he will not keep his anger for ever, he will forgive*.

To this purpose he hath exalted his seat of mercy, and set it above all his works, on which being set, he proclaims, *Come ye all unto me*, and gives us under an oath assurance to come, protesting, *I will not the death of a sinner*. Weigh but his ways well, and you shall find this true. Why was it that his Son came down from heaven? why born so meanly? whapp'd so homely? why was he baptized? why was he tempted? why did he hunger and thirst? why betrayed, arraigned, crucified? why did he bear our iniquities? was it not that we might be freed, discharged, forgiven? Say now that he will not pardon, who would not spare his Son, that he might find a means to pardon.

And that for this we might find the greater security, to his Ministers he hath committed the Word of reconciliation, and there is nothing in their Trust, be it either the Word, the Sacraments, their Prayers, the Keys, but every neerly relates to Forgiveness.

Rrrr 2

1. He

Ephes. 1. 5.

Gen. 10. 11.

Job 15. 16.

Psal. 71. 19.

Mat. 18. 17.

Isa. 27. 4.
Psal. 103. 9.

Psal. 108. 4.
Mat. 11. 28.

Ezech. 33. 11.

Luke 24. 47. 1. He hath made us his mouth to the people, so that preach we must; and what must we preach? *Repentance and remission of sins.* That is our main Text, the rest but expositions upon it. All that we can say, is but to humble you, make you sensible of, and sorry for your sin; that being contrite and penitent, you may be a fit subject for mercy and favour, that is, capable of a pardon.

John 2. 17. 2. But our Office is not only to preach. Pray we must also for you; and that we are to pray for especially, is, forgiveness. As we are to put you in mind of God, so to put God in mind of you. Stand we must betwixt the Temple and the Altar, and cry, *Spare thy people, O Lord, spare thy people;* to stand in the gap with *Phinehas*; to lift up our voice with *Isaiah*, for the remnant that are left; to intreat God, as *Moses*; as *Iob*; to make an atonement, with *Aaron*, and being called to pray over the sick person, that the sin he hath committed, may be forgiven.

John 2. 17. 3. Come to the Sacraments, of which we are the Ministers; Two they are, and both have Remission of sin annexed to them. To water at the Font: To blood at the Lords Table forgiveness is promised. That is the special Grace assured by these seals. *Go and baptize all nations for remission of sins,* that's the promise made to Baptism: *This is my blood of the New Testament shed for you, and for many for the Remission of sin,* that is, the Grace received in the Eucharist. Both Minister then, and holy Rites for this end.

Acts 2. 28. 4. Lastly, into the Priests hand God hath delivered a Key; and to what use doth it more serve, than to secure a pardon? Lock out the Pastor doth, and must, but that's not his prime intention; tis with a hope to open the door, and let in again, when he shall see the offender truly penitent and sorrowful, that gave him just occasion to turn him out, and shut the door upon him. To absolve, to remit, to forgive, is his aim and end, even then, when he doth not forgive.

Mat. 18. 18. Joh. 20. 23. Cast but up all this, and you shall see to what it amounts. The Total will present unto us the free Grace and Mercy of our good God, and his readiness to grant a pardon, in that he gave his Son to purchase a free Remission: and to pass security of it to us, he hath made known to us his word, instituted Sacraments, ordained Priests, left the keys in their hands, that by the word dropt from their lips, by the prayers offered by their devout hearts, the Sacraments consecrated by their hands, and the keys kept in their Office, the full pardon and remission of sin, might be obtained, sealed, and delivered over unto us. Hitherto of the first favour past over unto us upon Confession, which is a Pardon; but besides that, there is another, which is the cleansing; for

5. *To cleanse us from all iniquity.*

It is the Apostles meaning, that there is not only upon confession a free pardon granted, but there is a purgation that goes along with it, that carries away the malicious filth of sin. The pardon is available for our justification, but the purgation hath an influence upon our lives. By it we come to be new creatures, and are by little and little freed from the pollution of sin. For together with the action of God in forgiving sin concurrerth another action of divine Grace, enabling a man to forsake and mortifie every greater sin which God pardoneth. The filthiness of the flesh and spirit is taken down.

That we may understand this point the better, and be practitioners in it, know we must that there is a twofold purging: One that is made by the blood of Christ; this is perfect even now; for they to whom the merit of Christ is imputed, have instantly the Guilt of their sin remitted, so that it hath no power to condemn. The other purging away sin, is by the spirit of Christ, which will

*Whites Orthod.
cap. 1. par. 1.
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will never be brought to perfection, while it works upon this our flesh. For his Spirit begins only this work in this life by the mortification of our earthly members, weakens and subdues the power of sin, so that though it remain in motion and act, yet the dominion is removed; for not any one sin reigns in us to command as it was wont to do.

Micah 7. 18, 19

Men then do but deceive themselves with hope of a pardon, except they find in themselves the effect of the purgation also. The blood of Christ is applied to no man, but by his Spirit; and upon whom the Spirit works, he will be cleansed; so that if after confession a man obstinately and wilfully remains in those foul and enormous sins which he did confess, and lets them reign in him, his pardon is evacuated, and of none effect. For whom the blood of Christ frees from condemnation, his Spirit raiseth and quickneth to Sanctification.

I know well, that while we are in this life, we never can be cleansed from frailties and infirmities; in purging, all the noxious humours pass not away at once, but yet there is still a discharge of them, they are lessened, they decay, they flow away still; so it must be in this spiritual putrefaction, although we cannot be rid of it all at once, yet care must be taken, that it be lessened and weakned, purged out as much as may be. *Minimè bonus est, qui melior non vult fieri.* He is no good man, that would not be better; for the light of the righteous shines more and more to the perfect day.

Prov. 4. 18.

And to that end these three Assays would be made towards perfection, these three degrees of ascent and proficiency observ'd.

1. There would be a barring up of all the inlets, and an obstructing the avenues against the future breakings in of the old polluters; those old profane polluted habits of sin, and a resistance made to all new and fresh temptations.

Dr. Ham. Serm. 6.

2. A daily recourse by prayer to the finger of God, which alone can cleanse Lepers, that he would make us clean, and prepare us for new Jordans of grace, in which we may wash, and by that vertue be cleansed.

3. That when he hath prepared them, we go down and wash in them, acting with his grace, and co-operating with it to the utmost of our strength and endeavour; which directions, were they taken out, and put in practice, no question there would be greater proficiency in our cleansing; from iniquity, from all malicious iniquity we would be cleansed at least.

The APPLICATION.

Did you ever read of the Well which the Angel shewed to Hagar, when she and her Ismael were ready to perish for thirst in the Wilderness? Have you ever heard of the Israelites Manna? the Rock of water which followed them? the bunch of Figs that cured Hezekiah? the Spouses Apples, and the Flagons in the Canticles? All this, and much more is Remission of sins, to a soul press'd down with the weight, and scorch't with the sense of Gods wrath; for till such time he hears these gracious words, *Remissa sunt peccata, Thy sins are forgiven, go in peace.* He knows that he is more odious in the eyes of God, than the creature we most hate is in ours; subject to what penalty the Majesty of Heaven pleaseth to inflict, and that his very prayer is abominable.

Gen. 21. 19.

Exod. 16.

Exod. 17.

Isa. 38. 21.

Cant. 2. 5.

Luk. 7. 48, 50.

Prov. 28. 9.

View but the misery of him whose sin is not covered, in that mirror of sorrow our Saviour, in the Garden, and upon the Cross: See if ever there were man in such a case praying with such fervour, *Let this Cup pass, sweating blood,*

Luk. 22. 42, 44.

blood, complaining with so much sense, deserted of God, Men and Angels. What was the cause of this blood, this swear, this sorrow, this complaint? Sin it was, not yet remitted; yet not his own, but the sin of the whole World: He saw God upon the Throne, ready to take vengeance, and to damn man for it. He saw how odious the pollution of sin was to his holiness; how offensive the iniquity of sin was to his justice; and this was it that made him pray so earnestly for a pacification; melted him into swear, a sweat of clotted blood, and caused him to complain, *That he was forsaken.*

Could we but see what he did feel, the wrath, the fierceness of wrath; the anger, the heat of anger of Almighty God against that sinner, whose sin is not remitted; we would hate that sin which caused and moved it, and think our selves most happy, when we are out of the danger; for every thing that befall him, might have befallen us, and one more, eternal damnation, had he not purchased, and taught, and left us a way to sue out a pardon.

Amos 6. 1.

But there are too many who *are at ease in Zion*, a sort of careless and obstinate, and malicious sinners, who flatter themselves with hope of a pardon; but take not the way to procure it: They heap up sin; and yet never doubt of Remission. This Age hath produced a Monster, the World never saw the like before; it hath two hearts, many heads, more than a hundred hands, the teeth of Lyons, a Sword for a tongue, feet of clay, the face of a woman, a tayle of a Scorpion, a garment dip't in blood, the talents of an Eagle, and the name is Blasphemy; there attends upon it Hypocrisie, Sacrilege, Heresie, Schisme, Perjury, Murder, Extortion, Oppression; this is the description of the great Whore; It is a composition of all things, but the understanding of a man; and when that shall return, I will confess *remissibile peccatum*, but till then, *major iniquitas*.

Gen. 4. 13.

God forgives no sin, till it be confessed and forsaken; at least in dislike or hatred. What hope then can remain for them which do not repent? Our Apostle tells us here reservedly, *He forgives us, he purgeth us*. Not then a pardon for all hand over-head; but for us, who are true Confessionists and Penitents. There were many Lepers in the days of *Elisha*, and many Widows in *Israel* in the days of *Elijah*; yet none cleansed that we read of, but *Naaman*; nor no Widow relieved, but she of *Sarepta*, to whom the Prophet was sent: 'Tis so in this case, none purged, none pardoned, but to whom the pardon is sent and offered.

2 Kings 5.
1 Kings 17.

John 8.

Beware then how you would be of the company of those penitents, who for the guilt and punishment, would be glad to hear from Christs mouth, *Thy sins are forgiven thee*; but cannot endure that other counsel, *Go sin no more, lest a worse thing fall unto thee*; which certainly to all obstinate and rebellious sinners will fall. A worse thing indeed, no less than eternal damnation, especially if they fall into that sin which never shall be remitted: For such a sin there is; I cannot now stand to dispute what it is; I shall only acquaint you with these properties of it. 1. Inward impenitence. 2. Despair of a pardon. 3. To call evil good, and good evil, & to defend it. 4. Obstinate to persevere, and impugn the truth. 5. Every day to grow worse and worse. 6. And to bear the marks of Antichrist. I leave it to every mans conscience to judge who are guilty; but this gives me leave to put you in mind of, that every such man is in a most lamentable condition; for to omit what may befall him in another world; in this either *Sodoms fire*, or *Noahs flood*, *Egyptes plagues*, *Pharaohs destruction*, *Corah and Abirams ruine*, *Ahab and Jecabels end*, *Herods Lice*, *Judahs*, or *Achitophels Hilar*, *Abisalmes Oak*, *Ananias sudden death* may pursue and overtake him; for until he hath his pardon sealed in heaven by the blood of Christ (which in

a malicious course of sin he never shall) subject he is to any one of these plagues.

The Lord hath not so much as promised, not spoken one syllable that can be wrested for favour to those who do not forsake their sins; he is often in these promises, *He that confesseth, and forsakes his sins, shall find mercy; Turn to me, and I will turn to you,* with thousands to the same purpose; but where is it written, in what line is it to be found, That he that goes on in his wickedness, shall save his soul? The clean contrary is extant; *They shall dye in their sins; they shall have judgement without mercy; they heap up wrath against the day of wrath.* It is then out of the Devils mouth, not Gods, that men learn and perswade themselves they shall be forgiven, though they be great proficient in sin, and multiply their transgressions, as they increase their dayes, neglecting all wholesome admonition that might induce them to break off their sin by Repentance. O let it not be forgotten that here is a pardon, here is a purgation indeed promised in this verse; but that *confitemur* goes before it. The pardon then is but conditional, not absolute; confess then, and lay hold of it, you have right to sue it out; but if you confess not, there is no hope; the pardon then should make men better, not worse; not presumptuous to sin, but fearful to offend.

2. And such an effect it will work in the heart of every one that effectually sues it out; for he will thus say to himself, *What shall I sin, that grace may abound? God forbid.* For out of abundance of love he will adhere to Christ his Saviour, as one who is the Author of this great grace, as one who hath merited it, and purchased it for him.

Should a man who is in a great debt, beyond his ability to pay, find his Creditor so merciful as to forgive him all, would he not magnifie his bounty, would he not love him, be thankful to him? God, when the debt was infinite, we bankrupt, that had nothing to pay, freely forgives us; nay, puts into our hands a stock of grace, that we may employ for our advantage; and can we do less than love him for this? This is all he looks for; we can, we may pay it by the assistance of his grace; and shall we then stick with him for, and deny him that, so little?

Remember the case proposed by our Saviour to Simon the Pharisee: *There was a certain Creditor had two Debtors; the one ought five hundred pence, the other fifty; and when they had nothing to pay, he frankly forgave them both. Tell me, which of them will love most?* Of their love you see he made no question, but of the quantity of their love. To which Simon answered, *I suppose to he to whom he forgave most;* which answer our Saviour exemplifies for good, in that poor woman *Mary Magdalen; Dilexit multum;* her love was correspondent to her pardon; much forgiven her, and therefore in her much love; In vast sums of sin we are all engaged, and God knows what we had to pay; some ow'd more, some less; but not one who had any thing to lay down; yet our gracious God forgave us all; for the pardon is universal, a pardon for sin indefinite; no sin for number or greatness in the Text excepted: Be they for tale as the hairs of the head, or for weight as the sands, yet there is a pardon for them: Be they for weight *Talents, ten thousand Talents,* yet for these there is a Remission; for he will cleanse us from all iniquity, saith our Apostle: And if all freed, and freed from all sin, pence, pounds, Talents, then all must love him; and he most, to whom he hath forgiven most; but that man love him also, to whom he hath forgiven little.

But I know not how it falls out, he that is the greatest debtor, is the least lover. After a discharge, he runs most on the score, and boldly increaseth his sin, because God hath frankly and freely wiped it out: This is a high kind of ingratitude,

Prov. 28. 13.
Zach. 1. 3.

John 8. 31.
James 1. 13.
Rom. 2. 5.

Rom. 6. 1.

Luke 7. 11.

Vcr. 47.

Math. 18. 24.

Luke 10. 39.
John 12. 3.
Mark 16. 1.

gratitude, of which *Mary* was not guilty; for she loved much, and she continued in her love; for she after sate at his feet, and heard his words, and she brought her box of Nard, and poured it every whit on his head; and intended to do as much at the Sepulchre, supposing that she could never shew her love sufficiently to him who had given her a pardon. Go thou and do likewise, anoint his feet, poure Nard on his head, love him in his death, honour him in his resurrection; one way or other shew thy love, because he hath forgiven thee a vast debt of sins.

Math. 6. 11, 12.

Thirdly, lastly, because though thy love be never so perfect, yet thy performances will be imperfect; therefore be sure daily to ask for forgiveness; supplicate as Christ hath taught, forgive us our trespasses. Pray for it as for thy bread, beg it as food; for indeed it is more necessary than daily bread. For this then let us renew our suit day by day, be earnest and importunate with him; this being obtained, other requests will be speeded the easilier.

John 9. 31.

For sin separates from God; and till it be remitted, we cannot expect audience, and a grant of what we ask; for God hears not sinners; that is, obstinate, rebellious, malicious sinners; such who live in sin, delight in sin, plot sin, and practice sin; all the time that sacrilegious *Achan* was in the Camp, *Jehoshua* could not prevail against *him*. When *Saul* had sinned, he could get no answer from God, either by *Urim*, by *Uphon*, or *Prophet*. Ask we may, and not have; seek, and not find, so long as we remain in our sins; for the prayer of the wicked is an abomination to the Lord: Whereas if we begin our petitions with confession of our unworthiness, and seriously resolve to forsake that which makes us unworthy, we shall obtain pardon for what's past, and be heard in our requests.

Prov. 28. 9.
Lev. 26. 40, 41.
Job 33. 26.
Psal. 32. 5.
Math. 18. 38.
Psal. 56.

This is the form of the Covenant which God hath made with man, *They shall confess their iniquities, then will I remember my Covenant; he shall pray unto God, and he will be merciful; I confessed my sin, and so thou forgavest: But yet this is clear in the New Testament, Did I not forgive thee, because thou wast dead?* For according to that of *David*, *God cannot be angry with his people that prayeth.*

To be heartily sorry that we ever offended him, to confess, and beseech him to remis the offence; to be wary how we offend again, by a lively faith to present him with the ransom of our offence, and to thank him that he would provide this ransom for us, and that he hath left in his Church a means to dispense it, will pacifie our God, and expedite our suits. This, this alone may quiet the conscience, and give rest and peace to our troubled souls while we live here; and send unto us an assurance of an eternal rest with him hereafter.

The three Sermons following occasioned by the Article

I believe the Resurrection of the body.

THE

The Character or Description of a true Christian.

Phil. 3. Vers. 20, 21.

For our Conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ;

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

V I S E men live by Rules and Precepts; the many by precedents and examples; so generous, so ingenuous, of such heavenly mould are the few; so blind, so vain, of such pliable wax or temper to ill are the most; Saint Paul well knowing that in the Church of *Philippi* were both, gives in this Chapter directions to both, that not learned, nor unlearned; strong nor weak, should want either Rule or Example to live by. At the third *verse* he gives them a Rule; Not to have any confidence in the flesh; that is, not to hope for salvation by the righteousness that comes by the Law, as they of the Circumcision, or rather of the confision did, *verse 2*; which Rule he exemplifies in himself, propoeth his priviledges, his exact performances, and yet could not find them gainful for his justification; and therefore in comparison of Christs righteousness, *reckons them as dung, verse 8*. He acknowledgeth his imperfection, yet withall, shews his contention and endeavour to win the prize: This mind he wishes to be in them, and therefore again at the 17th. *verse*, he propoeth himself, and others for example to walk by; of others not at large; for there were many untuly walkers, *verse 18, 19*; but of those which walk so, as they had *us*, himself, and the other Apostles for an example; for their *Conversation was in Heaven*.

In which words we have the character of a true Christian, who may well be known by his hope and good behaviour. He is an expectant, and looks for a Saviour; and therefore though he walk, and converse with sinful men here below, yet his whole mind and aim is above, and therefore his actions are Saint-like, surable to such as live in heaven. He is *Calestis donatus Civitate*, a Burgeiss of that heavenly City; and as he hopes to enjoy the priviledges and immunities, so he takes care to observe those Laws. *The fools of this World hold his life madnes*; but he knows he takes a wise course; were their expectation like other mens; their Conversation would be like other mens; but they look for a Judge to come from thence, though a Saviour, yet that Saviour to be a Judge, who shall examine all their actions, say words and thoughts, and this keeps them in awe,

Wild. 5. 4.

In the words then we are to consider

1. The Character of a true Christian. *Our Conversation is in Heaven.*
2. His hope or expectation. *Whence we look for the Lord Jesus Christ.*
3. What it is that he expects at his appearing, which in brief is, the *Resurrection of the body.*

Which Article of Faith that we may understand the better, we are to consider a double state of this body, What it is now; What it shall be.

S f f f

1. Now

1. Now for the present it is *corpus mortuorum*, a body of humility, a vile body; cloath it with the entrails of worms, feed it with all the Tribute of Sea and Land, yet it is but *vile corpus*, a poor carcass for all that, a matter little worth.

2. But then it shall be other, *a glorious body*; a body like our Saviours, transfigured on the Mount; a body like his, when he shall be in the Throne of his glory; the Apostles *Amisheps* is worth observation; here of no esteem, there somewhat worth; here *vile*, there *glorious*.

3. The manner, how this glory is acquired; it is by mutation, not transubstantiation; *transmutation*. He shall change; change, not the substance, not the lineaments of our bodies, but the qualities; corruption being changed into incorruption, baseness into glory, infirmity into power.

4. The cause of this change, the Divine power, *He shall change*. He, our Lord Jesus Christ by his omnipotent power, whereby he is able to subdue all things to himself.

Fiducia Christianorum, Resurrectio Mortuorum; the hope and confidence of Christians, is the Resurrection of the dead. If then we have this hope, *our Conversation will be in Heaven*, which is the first point.

1. Our Conversation is in Heaven.

All the men of the World belong to two Cities; either *ad Civitatem Dei*, or *Civitatem Mundi*; the distinction is Saint *Augustinus*; the compass of the World is the extent of the one, and all that walk in it; the amplitude of the Church is the latitude of the other, and in the circumference of it are comprehended, *Christ, Angels, and Men*. But these men within this City are not of one kind; for some there be, who are such as our Apostle describes in the former verses, *Enemies to the Cross of Christ, whose god is their belly, whose glory is their shame, who mind earthly things*; *Politicians* they are, *in malitiam suam et in insipientiam suam*. They bend their wits, and beat their brains to satisfy their lusts, and fill their purses; and as if their souls were of the same mould that their bodies, their bellie is glued to the dust.

But it was well observed by *Plato*, *Imperitia est et ducitur mortuum*, to live like the men, is the most dishonourable life; for the policy of the World, is enmity with God; and therefore those who belong to that other City, whose builder is God, conform not themselves to the Rules of these Politiques. Live among them they must, as *Luc* *12* *16* *Sodom*, their body forceth them to that; but they hold not themselves any of their Comproportion, *iniquum*, they esteem themselves from their people, and out of their Country; and therefore as strangers they behave themselves quietly and peaceably, submitting themselves even for conscience sake to honest Laws, but yet live by the Laws of their own City. *I* (saith Saint *Paul*) *in conscientia mea*, *non servavi Deum in all good conscience to this day*.

And I know no City in the World which hath so strict, so holy, so just Laws. Read over the Politiques of *Plato* or *Aristotle*; peruse the Laws of *Draco* writ in blood; examine the constitutions of *Lysimachus*, *Solon*, *Adinos*, *Zamolxis*, and say whether you find any State so justly, so strictly tyed and ordered: Even the *Israelites*, who first were the free Denizens of this City, for the hardness of their hearts, had an indulgence, of which Christians dare not make use. They were suffered to give a Bill of *Divorcement*, which we may not: They took liberty to hate their enemies, so they loved their friends; and thought they might look and long after a maid without sin, so they shewed no further folly.

Whereas in the Christian State, *I* *non servavi Deum*, *et in conscientia mea*, an action lies against a man in this City's court, not only for the commission of evil,

Tertull. de Resur. carnis.

Vcr. 19.

Gennad.

Gen. 18.

Acts 23. 1.

Math. 19. 8.

Mat. 5. 43. 27.

Naz. 5. 8.

evil, but for a wicked purpose, the intent being no less punishable than the act. A bloody hand, and a murderous heart, is so heinous a crime in a Citizen, that even an angry thought, if morose, and a disgraceful word is a foul out-rage; and a modest and maiden-like behaviour is so far enjoined, that a wanton eye is utterly prohibited. I need not tell you how hateful among these perjury is, since that our Master hath engraven this command in fair Characters on the City gate, *in Hebrews, Swear not at all.* Many among these Citizens are not rich, *God having chosen the poor and weak things of this world to confound the mighty.* An Age perhaps may produce a rich *Jeh*, and a wealthy *Abraham*; but none of these trust in their riches, make them their Patron, their Idol, their God; so far they are from any such confidence, that at the most, they hold their place to be that of the steward of Gods City, entrusted only with their Masters treasure, and bound to dispense it to those that need. Tell me, in what state did you ever hear of these injunctions? *To do good to them that hate you; to bless them that curse you, to pray for them that despitefully use you, and persecute you:* In a word, to overcome cruelty, pride, impiety, with humility, meekness, patience, except in the Christian-Common-wealth! Here indeed we have an order for all these; and those who truly observe it, may say truly with Saint Paul, *Our Conversation is in Heaven*, their wayes being of another fashion, than the most who walk on Earth. In Heaven they are by their contemplations, in Heaven by their affections, in Heaven by their wayes and works.

1. The soul of a good Christian is reposed in Heaven, and therefore he doth alwayes contemplate, and seek the things above. His thoughts being busied not about the objects of the eye, but the objects of faith: *He is ever looking, not upon the things which are seen, but upon the things which are not seen; knowing, that the things which are seen, are temporal, but the things which are not seen, are eternal.* To contemplate the Earth, and things of the Earth, he leaves to Earthly-minded men, while he soars higher, and by faith beholding, what Peter saw with his eye, cries out, *It is good to be here; here, if anywhere, he will make his Tabernacle.*

This is a heavenly business, and therefore prosecuted by those only who are bent to Heaven; by this we make use of all good means, fit our selves for all good duties; by this we get more light of true knowledge, more fervour of affection, more life of devotion; by this we look strange upon things on earth, and solace and please our selves with invisible comforts; we see our Saviour with Stephen, we talk with our God as Moses, we are ravish'd with Saint Paul into Paradise.

And because we never can contemplate aright, without fit objects to fix on, therefore hath Christ in his Word proposed to us great mysteries on which to meditate; by reading his Word, and other holy and pious books, we are moved to pray, to praise God, to give him thanks, to exalt him with Psalmes and Hymns, and spiritual Songs, in all which while we spend our houres, *Our Conversation may be well said to be in Heaven.*

But this is a work beyond our own power; for no man can come unto me, (saith our Saviour) except the Father draw him. The grace of God to call, to draw, to help, to bring us into these Cellars of heavenly and spiritual dainties and refections, is necessary. Although Mary chose the better part, yet of her self she chose it not, till mov'd and call'd by Christ; that then we be prompt and ready for this work, divers things are to be done by us.

1. We must implore the Divine help and assistance with vehement and earnest prayers, breaking forth with David in fervency of spirit, *O send forth thy light, and thy truth: Let them lead me, let them bring me unto thy ho-*

Matth. 5. 22.
27. 28.

Matth. 5. 34.
1 Cor. 1. 27. 28.
Gen. 13. 2.
Job 1. 3.
Mark 10. 24.
Luke 12. 42.

Matth. 5. 44.
Luke 6. 27. 28.

Col. 3. 1.

2 Cor. 4. 18.

Luke 9. 33.

Acts 7. 56.
Num. 11. 17.
2 Cor. 12. 2.

John 6. 44.

Cant. 1. 4.
Luke 10. 42.

Psal. 43. 3.

Hieron.

Luke 11. 9.

Cant. 1. 4.

Luke 10. 39.

Habac. 2. 1.

Psal. 91. 5. 6.

Psal. 93. 3.

Prov. 16. 13.

Num. 13. 28.

Hos. 12. 1.

by hill, and to thy Father's, *ducant, adducant, introducant*, let them lead, bring, bring me into those dwellings of pleasure and repast, seated on thy holy hill, to which by my own strength I can never ascend. To which fervent ejaculations, we have this comfortable promise annexed, *Aske and ye shall have, seek and ye shall find, knock and it shall be opened unto you.* *Aske, seek, knock.* We aske what we want; we seek with labour what is distant; or hid; we knock when we are near the doore. Aske then with importunate prayers, that ye may have help, and you shall receive. And upon help given, seek, and co-operate with that help, and you shall finde more and more assistance. Which having found, now you are near the doore, and therefore now knock with more vehement importunate desires, sighs, fastings, prayers, and *it shall be opened unto you*: The King will bring you into his wine-cellars of comfort.

2. Before we can thus converse with God, there must be in us be a great quiescence and tranquillity of spirit. Mary was at rest, and sitting at Christ's feet, when she heard his words. *I will stand upon my watch, and set me upon the fenced place,* saith the Prophet, *and I will watch so for what he will say to me.* For when the minde is full of tumult and anxiety, which carries a man to another matter, it is not apt to meditate on the things of God. All impediments then must be removed, and the minde at rest. And these impediments are four especially. *The fear by night, the arrow that fleeth by day, the pestilence that walketh in the darkness, and the destruction that walketh as noon-day.* From all which God promisseth his protection.

1. That which first hinders men in their contemplations, and spiritual converse with heaven, is this same *Fear by night*, the spirit of pusillanimity, of fear, of carelesnesse, of tediousnesse, which brings a terrible night upon the soul, and makes it fear where no fear is, *significat laborem in precepto*, it presents a command involved with a thousand difficulties full of many dangers, beset with powerful enemies, exposed to observ'd to scoffs, hurtful to our health, troublesome to the body. O saith this ignorant and dark fear, *There's a Lion in the way*; the sons of *Anak* are there; and will any wise man upon the view of this danger, desire to set foot in this Land? better then still to sojourn in the Desert, than by endeavouring to converse with heaven, to be thus disquieted on earth. He then, who will have his conversation above, must be as bold as a Lion, and not be frighted with this fear by night.

2. From which when he is escaped, yet he is not safe, for he is in danger of the arrow that fleeth by day: This is the spirit of pride, vain-glory, boasting, presumption, over-much curiosity; and well it is said to flie by day, for it wounds most, when the light of knowledge, or at least so supposed, is in the Zenith. They meditate, They contemplate, They spend their time in devotion? What needs that? they have greater matters to search, the secret judgements of God to pry into, to constitute Churches, to gather Saints. Meditation and Contemplation, and pious devotions are for simple souls, their employments are for higher matters. This is the arrow that flies and wounds the heart of many by day, and turns the light into dark night. Of these, those words of *Hosea* may be verified, *Ephraim feeds on the winds, and followeth the East winds*; For when they should feed their souls with Meditation and Devotion, they feed upon windy airy speculations, vain chimeras and fancies, heats of zeal and pride, and by employing over-much time in empty and long-winded discourses to bolster up Schisme and Separation, they neglect in themselves, and coole in others the maine duties of a Christian, piety, devotion, contemplation, prayer, by which a man may be truly said to have a great part of his conversation in heaven. This is a sharp arrow, and it wounds farre and deep. God keep every good Christian out of the reach and dangers of it.

3. *Nusquam*

3. *Nusquam securitas*. Man that lives on earth can never be secure, for yet there is another enemy that will disturb him in his practice of piety; it is the pestilence that walketh in darkness, an infectious and deadly afe that he draws in from his near approaches to the businesses and negotiations of this life; while he is over-solicitous of temporals, and walks after honours, great dignity, riches, pleasures, his heart is disquieted, distracted, and with cares so oppressed, that he cannot take time for heavenly contemplations. Leisure he hath none to converse above, because he converseth so much below. Whence Saint Paul adviseth, *That no man who is a soldier in this spiritual war, entangle himself with the affairs of this life*. When Moses saw the bush burning, and not consumed, he said, *I will go and see this great sight*; a generous resolution! *I will turne aside from this place, I will leave my sheep, I will see this great sight, and enquire the cause, why the bush should be on fire, and yet not consumed*. But when he came thither, first, he is taught to approach near God with reverence, *Draw not nigh hither*. Then how to be disposed; *Put off thy shoes from thy feet*: These are but made of the skins of dead beasts, they are a burden to thy feet; away then with these dead affections; these as thy shoes joine thee to earth; a man to contemplate great sights, must be free from these. Besides, at this time, I meane to take thee to my self, to be my peculiar servant; renounce therefore the service of *Fehro*, this pastoral office in taking care of feeding thy father-in-lawes sheep, and become wholly mine. A sign whereof was a putting off the shoe: By which Ceremony a disclaim to any title in land was past, *Ruth. 4. 7*. And when we come to contemplate heavenly things, we must approach bare-footed, without earthly affections, passions, perturbations; these as shoes being put off, and laid aside, intimate, that we are no longer *nostri juris*, at our own dispose, but wholly at the will of him to whom we approach. Secular occasions will molest and distract our pious intentions, and therefore they must then be laid aside, as *Moses shoes*.

4. But there is one evil spirit more, which is a greater enemy to Contemplation and Devotion than the other three; it is *demonium meridianum*, a destructive Diel that walks abroad at noon-day. At noon-day cattle betake themselves to shady places, to avoid the heat of the Sun; at noon-day the weary labourer takes his rest for awhile; and in the heat of temptation, and after his wearied spirits tired out with uncessant pains, the active Christian betakes himself to Meditation and Devotion, in which Christ makes his flock to rest at noone. But then appears this noone Diel, transforming himself into an Angel of light, that he may deceive those who intend to pray and contemplate. *Hec rara hora, brevis mora! nam tarde venit, cito recedit*. This hour seldom comes, and is quickly gone. He perswades that the duty be either omitted, or lightly performed; and to that end he suggests some honest and lawful action that may call us off; some obedience at that time to be performed to a Superiour, or some necessary office to be done for our selves, or our neighbour; he presents things that are true and pious in their season, that he may steale from us these seasons of conversing with God.

These enemies and impediments every pious man well knows, and therefore he takes the truth of God, that shield and buckler which God hath left him; that nor the fear by night, nor the arrow by day affright him, nor the pestilential negotiations of the world infect him, nor the noone-Diel can advocate him from his devotions; notwithstanding all these, by his dayly and pious thought and contemplations, his conversation is in heaven.

2. *A Christians conversation in heaven by his affections.*

Now out of these happy and heavenly contemplations, there ariseth a true affection;

2 Tim. 2. 4.

Exode 3. 3.

Cant. 1. 7.

Bern. in Cant. Ser. 32.

Psal. 91. 4.

affection, by Divines called *amor amicus*, by which the soul desires to be united and joyned to God. For love is that verge and inclination of the soul, by which it joins it self to the object it loves; or to speak more truly, oneth to be mingled and made one with it. That therefore which gravity and weight is to heavy bodies, that is love to our souls, it moves them forward *ut draxerit* to the place of their rest and contentment, that is *ad amore desideris*, they may come *ad amorem fructum*, from desire they may come to enjoy what they love. This love was in Saint Paul, who was well-pleased to be absent from the Body, that he might be present with the Lord. Hence he desires to be dissolved; for so long as he was in this Tabernacle, *ut in saecula*, he did groan for that burden which kept him and his Saviour asunder. Christ was always with Paul by the power of his Spirit, but Paul desired to be with Christ to see his glory and partake of it. For as two loving souls, that are kept asunder, are always in perpetual fear and discomfort; *quod ardentius desideres, carus agrius*: what a man ardently desires, he never wants without trouble: so is it with the soul that truly loves God, it ponders all the impediments that may withhold it from God, casts up the dangers that may encounter it in the way, and upon it thinks the time long till it come to appear in the presence of God; it laments, it mourns, it sighs, it weeps, it grieves, till it be fully united to the God of love.

1 Cor. 5. 4.

Phil. 1. 23.

2 Cor. 5. 4.

Cant. 2. 7.

Beris.
Gersun.

Cant. 8. 7.

It cannot be unknown to you, that Christ in the Scripture is called the Husband of his Church, she then must needs be his Spouse. What affection then every good Woman bears to her Husband, there is no good Wife but knows; she grieves at his departure, fears in his absence, longs for his return; the reason is, because the soul is *ubi amat, non ubi animat*, not where it lives but where it loves. Hence it is, that every good soul who truly bears an affection to Christ, though in the Word and Sacraments she enjoys many comforts from him, yet these give her not full content; she knows that she still is absent from her Lord, and therefore is full of fear, and full of sorrow. Which grief for his absence, the Spouse in the *Cantic* hath thus expressed; *she sought, and sought, and when she could not find him whom her soul loved, she fell into a Lipothymie, wanted cordials and spiritual comforts to cheer her up; for she was sick at heart with love, being overcome with a longing expectation of her future delayed glory.*

And yet observe here, that *languet amor*, she was sick and feeble; it was an infirmity in her, that she could love him no more: Her love though fervent, was not in that degree it should be, being too often cooled by the over-much earthynesse of the neighbouring body. For howsoever her affection stood firm and entire to God, yet she hath too many allurements to draw her downward; sometimes the beauty of the world, sometimes the glittering of riches, sometimes the incentives of pleasure, that I name not the Pandarism of the Devil, make her to entertain many an adulterous thought; so that her best love is but *languor amoris*, weakly dividing it self betwixt God and the world.

What then happens to other qualities, the same happens to this of Love; it is either heightened or abated, heated or cooled by certain degrees or steps. There is *Tepor*, there is *feror* in it. And yet this *Tepor*, this lukewarmness inclines rather to fervour, or the utmost degree of heat, than abates to the first of coldness; for it can never be put out, or cool'd by the copious inundation of wickedness; but rather as fire by the aspersions of water, it recovers strength, and breaketh out into the greater flame. Many waters cannot quench love, neither can the floods drown it; nor the watery temptations from the flesh; neither the raging floods or waves of persecution, are ever able to put out this flame.

There is indeed a kind of *Tepor*, verging and inclinable to cold; such was that

that *Laodicean* temper, which a little water will quench, a wicked temptation, or an easie persecution alters his love. This degree is to be found in an hypocrite, whom you would think to be reaking hot in zeal, as the wind of the time blows up his coal; but all this zeal and courage is dash'd out with the least water that is dash't upon it, or rather goes out of it self. We are not to seek for examples of this kind, *Et si uelim dicere, quis me coget?* When time served, who so hot! but time was, and time is, and they have served the time. Then their Conversation seem'd to be in heaven, but after their heaven was on earth, and their Conversation is surable.

But there is another *Tepor* or warmth in religion which the godly nourish by prayers, fire by their pious endeavours, and never cease till they make it burn and flame out by their religious works and conversations; for they think it not enough that they be shining, except they be burning Lamps, by which they give an evident testimony of their love, and shew clearly that their conversation is in heaven.

3. Our Conversation is in heaven, in respect of an holy and heavenly life.

Which Saint Paul principally in this place professeth in his own, and in the name of the Primitive Christians: For while the Church remained a Virgin, she had the conditions and qualities of a good Maid, Modesty, Sobriety, Chastity. No adulterous lust, or immodest thought, or bewitching gift could corrupt her to prostitute her self to the world, or wed her to the earth. I speak of her better and greater part; for if any proved otherwise, *desunt apud nos fieri Christiani*, saith Tertullian, in their Apology, they cease to be esteemed Christians among us.

Hence it was, that as with us the Tree may be known by his fruits, the sun by his light, or the fire by the heat: so in those Primitive golden days, a Christian might be known by his life and conversation: As their Faith and Doctrine were different from other mens, so also their life and conversation were more holy then all other mens. Pliny an Heathen, gives them this Testimony, *That they were a sort of harmless, innocent people, that rose before day, and sang praise and hymns to the honour of one Jesus.* And when some virulent tongues set a fire by hell cast upon them some foul aspersions, *Justin Martyr, Arthemagoras, Cyprian, Minucius Felix*, rose up in their defence, and asserted their innocency by books dedicated unto their persecutors. Hear Tertullian for all, who describes their practice to the life: *Before we taste our meat, we take a taste of prayer; we eat as much as men that still are hungry; we drink as much as is profitable for them who live chaste: so we fill our stomachs as we remember, that we must rise to pray at midnight; so we talk and devise, as who know God knows all: we sing Psalms and praises to God, and thereby declare how much exceeding much we have drunken; prayer endeth our banquet as it began it; the very name of our banquet argueth, that we meet rather for piety and charity, then good cheer; for we call it *Agape*; and *solovimus*, so socious, so hospital, so charitable we are one towards another, that even you Heathen note us far at; for what is more common in your mouths then this, *Vide ut invicem se diligunt, & pro alterutro mori parati sunt.* I see how these Christians love one another, being ready to die one for the other! This was the charity, this the chastity, this the sobriety, this the piety, this the innocency of the first Christians. And this just defence and vindication of their conversation serves well for two uses; to inform us in our prayer, and to reform and shame our lives.*

It is of great use to instruct us what the lives and behaviour of Christians ought to be in this world, *viz.* such, that though *vivamus corpore in terra,*

Revel. 3. 15.

Senec. and St. Claudii.

Tert. apol.

Mar. 9. 17. 18. 19.

Tertul.

Tertul. Apolog. 6. 39. 40. &c.

August.

Rom. 6. 19.

yet *corde habitant in celo*, in the world with their bodies, but in heaven with their hearts, using the strength and youth of their bodies to the conquering of sin, but never yielding their members as weapons of unrighteousness to fight for sin. Ye may well compare them to a wheel, which in one part of the circumference toucheth the earth, whereas the greatest part of the orb either points or mounts toward heaven; so true Christians, though by reason of the provisions for the flesh, they are forced to look toward the earth, yet their cheifest and highest thoughts have respect to heaven; and that part which carries them downward, yet is not glued, and fix'd and fastened to this base and dirty element, but quickly ascends, and looks to heaven again.

Cassio de Au-
lico.

Nax. 2. 2.

2. Thus it is with the true Christian. But let a man look into the world, and he shall find him as rare as a Winter Rose, or a Summers Snow; were Saint Paul now alive, he must alter his words; for it could not be said of the generality of Christians *Their conversation is in heaven*. A Cardinal hired the Duke of Urbans Painter to draw the effigies of Peter and Paul upon a Table, to be placed in the Popes Chappel; the picture being perfected, the Cardinal blamed the workman, that he had overlaid their faces with too red and high-colours; but the witty Painter replied, that true it was, when they were alive, they looked pale and wan by fasting and preaching, and other exercises of mortification, but now they were become red and high coloured by blushing at the wickednesse of their Successors, so that very shame had altered their colour. *Et n' auditis*. Could the eyes of those blessed Spirits that behold the face of God, look down from that seat of glory, and take a full view of our actions, who profess to live by their directions, how would they blush and colour for shame of our impure, unfavoury, and corrupted lives? So far fall we short of their rules and example.

Isa. 58. 7. 4.

Prov. 26. 18.

Isa. 5. 20.

If to oppress the innocent, and turn from our own steps, if to cast abroad fire-brands, and yet say I am in jest, if to violate virginity and defile the marriage-bed, if to fast, and smite with the fist of iniquity, if to call good evil, and evil good, if to drink, spue, and reel in the streets, if to violate oaths and swear falsely and vainly, if to corrupt the truth, and introduce heresies; if (for I want breath to say all) in a word to violate not upon infirmity and weakness, but upon malice and wickedness, all Gods holy Commandments, may be characters of Professors of Religion, then indeed we may be said to be good Christians. For these works, and greater abominations appear in our lives; and if such a life be the life of Saints, then our conversation is Saint-like in heaven indeed.

Gen. 15. 16.

Jer. 23. 10.

I appeal to your consciences, whether these be not your sins? and whether these like those of the *Amerites*, are not grown to the full among you: *Emue in precipiti vitium stetit*. Because of oaths, saith the Prophet, the land groaneth; and what a burden then doth this our land sustaine, which is not only loaded with oaths and perjuries, but with adulteries, fornications, drunkenness, oppression, coverousness, prophaneness, and a whole host of iniquity. Would to God men were not fallen almost with one consent from religion to Atheism, from Christ to Belshazzar, saying, (if a man may judge by their wicked actions) with a wicked heart, and a shameless face, *There is no God*: The Sacred Name of Jesus Christ is made but a jest and a fable among the Jews and Heathens by reason of us, so that blasphemously they have judged the Christians God to be the worst of all Gods, who hath such wicked Servants. What shall we think of our selves, when our iniquities are grown to such an height, that they have (because unrepented) scarce left us any room with God to obtain mercy? how can we do otherwise expects the vials of Gods wrath to be poured down upon us, since now men sin with the whorl forbidden, that cannot blush, and so openly and impudently transgress, as if sin were their honour, not their shame? Is

Psal. 4. 1.

Jer. 3. 3.

Is this O you who have given up your names to Christ, to have your conversation in heaven? Is this that holiness that will make you Saints of that City? Can you expect a Saviour from thence the Lord Jesus Christ, when you shew your selves to be such vile servants? I know and you know, that the conditions and Laws, upon which you were admitted into his family were other. And except you perform your duty and keep your vow to your Lord, why should you expect that he should perform with you? except you observe and live by the statutes and injunctions which he hath enacted for the government of his house, how can you hope to enjoy the privileges and immunities of it? If you live like Christians, and die like Christians, you shall have the reward of Christians; but if profess the Name of Christ, and live like Infidels, you must expect the punishment of Heathens.

Live like Infidels did I say? I said too little, you live worse; I wish these my words might be blurr'd with a black coal, and this impeachment were a meer slander. Which of the Nations have robbed their God? yet ye have robbed me. Among the Scythians adultery is not heard of; for

Mal. 3. 8.

Horat.

*Meinens alterius viri certo fœdere castitas,
Et peccare nefas, aut pretium mori.*

To do as they would be done by, is their rule of life; just they are in their dealings and contracts, punctually conscientious to observe their leagues. Yea to go one step farther in their devotions and prayers, which they offer to their false gods, they shew such reverence, such silence, such humility, such pious behaviour in their Moschees and Temples, as if they meant to rise up in judgement against us Christians at the last day, and condemn our profane, careless, irreligious irreverence.

That God which searcheth the secrets of all hearts, knows how unwillingly I have broken into this bitter but over-true complaint, which proceeds rather out of compassion toward your miserable souls, then any desire to disclose your faults. I had rather with that great Constantine take my mantle, and cover all, could they by it be covered from the eyes of God. But when you and I must both appear before him, and I must answer for my silence, as well as you for your leudness, I held it profitable for neither, to palliate that which you discover, commit in the sight of the sun, and boast, and glory in, and boldly defend. He whose conscience is guilty, let him carry home this discovery, and lay it next his heart. It may perhaps have that effect upon him, that Peters Sermon had upon the traitorous and murdering Jews, prick and wound him to the soul; cause him to grieve that his life hath been no better, and move him hereafter so to frame his conversation as one that means to come to heaven. And he that can wash his hands, his heart I should say, let him bless God who hath so far sustained him with his Grace, that he hath fixed and directed his feet to walk in that path which will bring him unto that heavenly Jerusalem.

Ensb.

Act. 2. 37.

THE

THE

The hope or expectation of a true Christian.

Phil. 3. 20.

From whence also we look for a Saviour, the Lord Jesus Christ.

Rom. 8. 23.

Job 14. 14.

1 Tim. 4. 8.

1 Cor. 1. 7.

MAN of all Gods Creatures, was framed with his face upward, that he should look to Heaven: And of all men, a Christian should most bend his eyes that way, because from thence he looks for a Saviour. Before you have heard what his Life and Conversation ought to be; now you shall see what his Hope and Expectation is; an Expectant he is, and he looks for the Redemption of his body. Content he is not with his present estate, and therefore waits and longs for a better: Two dayes he knows there are which will make him a happy man; the first, the day of his death; the other, the day of Christs appearing, and therefore he waits for both. With patient Job, *All the dayes of his life he waits till his change come; and his Conversation is in Heaven, because he waits for his Saviours second coming.* With Saint Paul, *He believes that for him there is laid up a Crown of righteousness; and not for him alone, but for all those who love Christs second appearing.* This rich grace was bestowed upon the Corinthians, *They waited for the appearance of Christ.* This grace was bestowed upon the Philippians, in whose name, and all the faithful, the Apostle professeth, *Our Conversation is in Heaven, whence we look for a Saviour.* In which words I commend unto you two things.

1. The condition of good Christians, that they are Expectants, they look for, they wait.
2. What it is they expect, A Saviour from Heaven, which is Christ the Lord.

1. *We look, and we expect.*

Exod. 12. 40.

Rev. 6. 10.

Numb. 11.

Exod. 17. 4.

Prov. 13. 12.

Abac. 2. 3.

Rom. 11. 29.

God doth not presently satisfie the desires of his children, because he would have them wait upon him; he defers Abrahams seed four hundred & thirty years, before he would give them livery and seisin of the promised Land. And puts off the suits of his Saints in Heaven, though they seem to complain of an *Usque quo, How long Lord, how long?* to make a true proof of their patience.

For man is of an over-hasty spirit, he loves not to be delayed; what he would have, he would have it presently, or else 'tis not worth thanks. Let God but carry the Israelites about in the Wilderness, they *le murmur at it*, and be ready to stone their Governours; for a gift that is deferred, breaks the heart; this is the humour of flesh and blood: But the Spirit infuseth other thoughts, and therefore they are willing to stay Gods pleasure and leisure, knowing well, *That the Vision is for an appointed time, and in the end it will not lye; though therefore it tarry, they will wait for it; and strong Reasons there are which move them to it.*

1. Gods fidelity and promise, *Whose gifts and calling are without Repentance.* Three things there are in us that cause Repentance: Mutability, and unwillingness of mind to perform what we have promised: Ignorance, which causeth new consultations: Impotency, to effect our promises; none of which being to be found in God, he cannot repent, he cannot revoke his Word; having therefore said *he will come and save us*, we may, and must safely continue in our expectation.

2. But

2. But another Reason there is, that may in gratitude moves us to it, he hath waited long at the door, and stood, and knock'd, and call'd, *Open to me*; waited there till his head is filled with the dew, and his locks with the drops of the night; 'tis but reason then we wait and expect for his promise, who hath waited and expected thus long for us; more dayes and houres for our Conversion, than we have done years for our Reward and Crown.

Cant. 5. 2.

3. And yet there is another, that when he comes, *He will come with a recompence*; he will bring that with him, which we most want, and will be most beneficial to us; viz. Salvation; our God will come and save us; that we need, that we expect, and that he will give; for saith the Apostle, *He is a Saviour* who shall free from all evil, and estate us in all good; change what is base and little worth, into that which is glorious, and of esteem; free the body from dishonour, and invest it with power.

Ila. 35. 4.

Lord, how heartless and dead all our labour of Christianity would be, were it not for this expectation. The expectation of this glory in Heaven, is that alone which makes our *Conversation to be in Heaven*: This is the Cork that keeps up the Net, that the cold and heavy lead ot, impediments sink it not; this is the Helmet that keeps off many a knock; to leave the *broad way* of sin, and to enter and *walk along in the narrow path, that leads to life*, is labour sure, and very great labour; and labour is but an unpleasant thing. That which makes us go on pleasantly, and tread under all difficulties, and break through all enemies we meet by the way, is this daughter of hope, expectation, which bids us, *wait and expect*. Live in all good conscience before God; because there is a *Crown of immortality laid up for us*. In every place of Scripture, where we are exhorted to wait and expect Christs second coming, still the benefit we shall have by it, and the greatness of the reward is propounded, as a Motive to encourage us to wait and abide with patience under this hope still.

Mar. 7. 13; 14.

Acts. 23. 1.
1 Pet. 3. 4.
2 Tim. 4. 8.

The Worldlings Motto is, *A Bird in the hand*; but the Christians Symbol, *Spero meliora*. Now between hope and having, there is want of the thing desired, which being delayed, is troublesome. Now for this want, delay, fainting, patience is necessary, whose daughter expectation perswades us to be content; for in a fit time we shall reap, if we faint not: Faint not at our work, never give over to purifie our selves. Walk worthy of God, saith the Apostle; why so? for you are call'd to his own Kingdom of glory. And he infers mortification meerly out of this Postulatam, *When Christ shall appear, you also shall appear with him in glory*; mortifie therefore your earthly members: And not to search further than this very Text, Saint Paul professeth, *Our Conversation is in Heaven*, because from thence we look for a Saviour.

Gal. 6. 9.
1 John 3. 3.
1 Theff. 2. 12.
Col. 3. 3.

Upon this confidence it was, that Abraham left his Countrey; his expectation of a City, whose builder is God, made him undervalue his Kindred, and his Fathers house. Upon this ground it was, that Moses disesteemed all the pleasures of Egypt, Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. But what spake I of Gods servants, when his own Son endured the Cross, and despised the shame, out of this expectation, of that glory which is set before him. Should it be inquired, why at this day many wife and pious men have forsaken Houses, and Brethren, and Sisters, and Fathers, and Mothers, and Wives, and Children, and Lands, and Lives, no other Reason can be given, but that they are perswaded, that Christ prepares cloaths of Immortality to invest them, and holds a Diadem of glory in his hand to crown them; and this they expect. To see a Stephen in a showre of stones, an Ignatius in the Theatre compassed with Lyons, a Lawrence lying upon the Gred-iron, a Pelagia singing *Te Deum* in the burning Phalaris, a Tiburtius

Heb. 11. 8. &c.

Vet. 24. 25.

Hebr. 11. 2.

Mat. 19. 29.

walking on the glowing Coals, as on Roses; a *Marcus* to be anointed with honey, hanged in the Sun, to be devoured and stung by Wasps; to behold a *Fabius* in a Vessel of scalding oyle, or a *Peter* hanging on the Crois; what a strange spectacle is this? The Tormentor threatneth, the Martyr fears not; the Tormentor heaps pains upon pains, the Martyr shrinks not; whence comes this courage? whence this strength, but from the hope and expectation of a reward in heaven?

The glory of this World dazzles mens eyes; the readiest way to remove these glimmerings, is the meditation of the glory above; the labour and travel of a Christian-conversation weakens mens knees; all the strength they gather, is from the assurance of refreshing above. The expectation of a transitory Kingdom, when it is but once digested, and devoured by hope, makes men neglect Lives, Lands, Friends, Oaths, Souls and all. *Volunt juxta regnandi cupiditate, castitas, pietas, fides, privata bona sane, &c.* The Merchant out of an expectation of some gain, commits his life to a plank not three inches thick; contenting the anger of the Sea, and the rage of the feditious winds; hope of earth doth thus much, nay more; for what is it that wings all our professions, but an expectation of some profit, some in-come by them? This fears the Ship, this stirs the ground, this turns the book, this sheathes and unsheathes the Sword. Remove an expectation of a reward from labour, and you shall have labour and labourers accordingly. 'Tis so in Religion; Men may frame to themselves what speculations they please, but hope of a reward in heaven is it, when all's done, that bows every knee, that keeps open every eye, that knocks every breast, that *domina*, or *domina* *et* *domina*, that gives so many black and blue eyes to the body, that *beats* it down, and *keeps* it under.

1 Cor. 9: 27.

Rom. 8: 18.

2 Cor. 11: 23, 24, &c.

Saint Paul keeps his Audio, Casts up his sufferings on one side, and what was coming to him on the other; and then after a just reckoning collecteth, that one bore no proportion to the other. As if he had said, I have suffered all kind of crosses, hunger, thirst, cold, nakedness; in all places, at Sea, at Land, in the City, in the Desert, many persecutions; by all sort of men, *Jews, Gentiles, false Brethren*; but yet *noxium*, and yet I reckon that the afflictions of this present time are not worthy to be compared with the glory that shall be revealed in us. Much he did suffer, but he valued it not, because it was with him, as with other Creatures, he had an *animum*, he did as it were thrust forth his head, and look still, when he should be freed from this service of corruption, and be seated in the glorious liberty of the sons of God. This is the Christian Anchor to secure his Vessel upon every storm, this is a Christian Armour to ward off all assaults; Finally, this is the only rest set up in the heart of a virtuous man, that come life, come death, come health, come sickness, come wealth, come poverty, come what will, or may come, *Expellamus* sweetens all.

Psal. 27: 13.

Psal. 55: 5.

Psal. 73: 2.

Say that a Christian hath but a faint heart, and his treadings are well nigh gone, when he sees the prosperity of the wicked, and the flourishing estate of the ungodly; administer to him a dram of this Cordial, put him in mind of a Saviour, whom he expects from heaven, and his spirit will presently come again. Say a man grow weary of his Conversation, hath less life and alacrity in the way of godliness, there is no better way to enliven these his dying affections, and bring them back to their first temper, than this daughter of hope.

Yes, but who hath not this hope? Ask the veriest Varlet that can be found in all *Christianity*, and he will face you out, that he expects a Saviour, hopes to be saved as well as the best. Though he never serve God scarce an hour in his whole life, yet he hath heard that God is merciful, and Christ is bountiful; and if therefore he can but say, *Miserere mei*, at the last gasp, he never doubts to go to heaven.

But

But is not the expectation of the ungodly like this, down, purling in the wind, or like a thin bubble, which breaks and vanisheth? Is there not a *yea* in their right hand? and dwell they not in the Spiders house? Mark but the Apostles connection here, of *truth* and *power*. They which had their *Conversation in Heaven*, then looked for a *Saviour*; as much as to say, there could be no good to be hoped for, no *Saviour* to be looked for, if there were not a heavenly *Conversation* going before. The endeavour of a good life, is the main ground upon which we must build our assurance of salvation in heaven; the purging of the life and heart from sin is it that makes men with comfort capable of the promises of Christ. *He that hath this hope, this hope to see him as he is, purifieth himself*: And David asking the question, *Who shall dwell in Gods holy hill?* resolves it thus, *He that hath clean hands, and a pure heart*.

For however the truth and power, and mercy of God, be the foundation upon which we build our *expectation*; and the active and passive obedience of the Son of God the meritorious cause, why God should make good his truth, make use of his power, and apply his mercy for our good; yet the fruits of the Spirit are the earnest of our inheritance; we shall never be assured that we are his, or that we shall have our share of what is his, except we find in our selves those graces to which he hath annexed his promises: they who make use of these, are those servants, that have *their loins girded about, and their lights burning*: These are the men who are ready, and wait for the Lord; and whereas others at his coming shall find him a Judge to condemn them, they shall find him their good and gracious Lord to save them; as they look for, so they shall have him a *Saviour*.

2. *We look for a Saviour.*

A *Saviour*? why what needs that? some will say: shall a mans *Conversation* be in heaven; and yet a *Saviour* necessary? such an one a man would think were fit for those whose *Conversation* is in Earth, who were of rebellious spirits, and followed their own lusts; who's god was their belly, whose glory their shame; and not for such who were not afraid of all their mayes, and were of a Celestial and Angelike *Conversation*. But even these need a *Saviour*, this *Saviour* also; for there is nothing men can do, which is worth heaven, no works which they can perform that will save them. I find one in this Chapter, that could say more for himself, than any few of them all; *vaunting righteousness which is in the Law, he was blamed* for he had those things which were gain to him, he counted loss for Christ: *Yea doubtless I (saith he) count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him; not having mine own righteousness, which is of the Law, but that which is through faith in Christ, the righteousness which is of God by faith*: For this legal righteousness is defective and imperfect in many respects, and therefore needs the righteousness of another to help it out; when the Lord shall appear, it may not be pleaded, for these Reasons.

1. Man is Gods Covenant servant; let him do what he can, he can but do his duty, no nor that neither; for *unprofitable he is, when he hath done all*; which plain confession of necessary duty, and defect in every holy action, openly proclaims that the man stands in need of a *Saviour*.

2. Besides, all the good he doth, is but *poor*, an ability proceeding from the free favour of God, who enabled him. If he have a good thought, he must not call it his own, God put it into his heart; if he speaks gracious words, they are Gods, not his; if he do a good work, that's not his neither, God put it into his

Wild. 5. 14.
IIa. 18.
Job 8. 14.

I John 3. 3.
Psal. 15. 2, 3, 4.

Luk. 12. 35.

Phil. 3. 19.
Psal. 119. 59.

Phil. 3. 4, 5.
Ver. 6, 7, 8,
9,
10.

Luk. 17. 10.

I Cor. 4. 7.

his hand; but when the Spirit of God hath thus enabled him, yet this grace passeth through an impure pipe, and so contracts much soile. In respect then of the principal Agent, the work may be perfectly good; but in respect of the instrumental Actor, a leak it hath of manifold infirmities; for these then, bring the best work-man before Gods Bar, and then he will need one to save him from the defects and pollutions of those thoughts, words and works.

Math. 19. 20.

When that wise, that glorious, that powerful, that holy, that angry Judge shall sit upon the Bench, who is it that dares appear in the confidence of his own innocence? let the proudest Pharisee that stands so much in the confidence and performance of *Moses Law*; or that forward Lawyer, who boasted, *All these things have I kept from my youth*; or that arrogant brood of the new Pharisees, in whose mouths there is nothing else but merit, and works of supererogation: Let I say, any of these appear before Christ at his second coming, and then they will find in their guilty and amazed consciences more matter of fear than confidence; more glad they will be to hear of a Saviour, than a Judge.

Luke 21. 36.

A worth I confess this *Conversation in heaven* hath, and a reward accordingly it shall have; but the worth depends meerly upon Gods acceptance, and the reward upon his promise, who waits that he may have mercy upon us: Our Saviour commands us to put this into our prayers, *Pray that ye may be accounted worthy*; out of which words Saint Chrysostom lends us this distinction, of *un glorious & false Dignity & dignatio*; worthiness in it self, or a thing so far dignified that it may be held for worthy. In the first sense put our holy Life and Conversation into the Scale, and weigh it with the Crown of glory, and it will be too light; but put it into the Scale again, and weigh it with the allowance that God grants, and then *sac dignus, quem Deus dignatur*, that holy Life and Conversation is worthy, which God designs and accepts for worthy.

Bellay,

And this it seems they, who in the School plead so earnestly and proudly for merit, yet at their parting with the World, acknowledge and teach; Then they confess they need a Saviour, and that it is the safest way to repose their whole confidence in the sole mercy and goodness of God.

Psal. 143. 2.

Job 9. 30. 31.

Let then those of the Church of Rome fill and feed themselves and Profytites with this empty aire, that their holy Conversation will save them; while the best servants of God upon the view of their own lives, crave pardon, and call for mercy, praying with David, *Enter not into judgment with thy servant*; and confess with Job, *If I wash my self with snow-water, and make my hands never so clean, yet shalt thou plunge me in the Ditch, and my own cloaths shall make me to be abhor'd*; for he is not as man, that I should answer, should we come together in judgment: neither is there any days-man betwixt us, that might lay his hands upon us both.

Titus 2. 11.

Isa. 61. 10.

Revel. 6. 9.

& 7. 9. 14.

Isa. 2. 10.

How! no Days-man, no Umpire! what means these last words? These be words of worm-wood; for if the Conversation of those who live in heaven be yet unclean, how miserable is the case of all, since all must appear to hear the final sentence! Behold, here stand a company of poor prisoners at the Bar, to abide the verdict of the Judge! no man is able to open his mouth for himself, the Angels dare not plead for them; the matter being come to this pass, the good-will and love of Christ our Saviour appears; he lends them his long white Robe to cover their deformities, and his blood to wash away their uncleanness; and opens the wounds in his side, and his hands to let them in, and hide them, till the anger be past; so that all who have had their *Conversation in heaven*, shall with comfort say, *We have looked for, and we have found a Saviour*.

3. The Lord Jesus Christ.

So he writes in his stile, and such we must expect him; the Lord is a name of power; Jesus of love, Christ of office; and all we need at that day; and of all these he will make use for our benefit; of his power, to raise us; of his love, to save us; of his office, to redeem, to deliver us. Were it not for his power, we must lie in our graves for ever; were it not for his love, we must rise to condemnation; were it not for his christine or unction, we knew not what to answer; well therefore it is for us, that the Judge before whom we must appear, is the Lord Jesus Christ.

Princes often use to take many Epithits of vanity and arrogance in their titles to themselves, swelling and glorious, but of little use for their people, because they aim more at their own honour, than their Subjects profit: But the honourable titles of our good Prince, *vel sonans Majestatis potentiam, vel pietatis gratiam*; either express the power of his Majesty, or the grace of his affection; and that power employed for our good, and that grace appearing in our salvation.

Of these powerful and sweet names I shall now say the less, having before been so copious upon them; yet out of those full sheaves, I shall take liberty to collect these few ears, which I will thresh out, and make into several loaves for our present repast.

1. The Lord.

And this is the first notion in which we are to reflect upon him, and to acknowledge him by way of Emphasis, *The Lord*, not a Lord qualified, or confined to this or that Seignior, but the Lord paramount; The Lord that can do what he will in heaven and earth, help the infirme, cure the diseased, raise the dead, performe what we expect from him, easily change and make our vile bodies like his glorious body.

Now to this Lordship he hath a threefold right; by inheritance, by purchase, and by dowry. For first, the inheritance was his, as he was the eternal Sonne of God, he was the right and sole heire of all. Had he never become Jesus to save, nor Christ to redeem, this dominion and title had belong'd to him. Then again he was pleased to purchase it at a dear rate; he paid for it with his life, and bought it with his blood; and what one buys and truly payes for, of that he is the true Lord. And after the purchase, he was put into possession of it by way of dowry, God the Father giving unto him the utmost parts of the earth for his possession, he then being exalted by him to be Lord and Christ.

And now consider what an influence this title may have upon your conversation, and expectation; For can your life be other than heavenly, when you reflect upon this Lord? Can you do other than expect a Saviour in your graves, when you consider his power? This title Lord is *κύριος*, a meere relation, and it imposeth upon us the duties of obedient creatures; of good servants, of loving wives. *The Lord he is that made us*, it is fit we do him homage, and bear his image. *The Lord he is that bought us*, we must then be his servants. *The Lord he is our husband*, we ought then to be obedient wives, and live in subjection, as Sarah did to Abraham, calling him Lord. Reflect upon the title in what sense you please, it will charge you with service, whether created or purchased by him, or espoused to him. And a greater Lord you cannot serve, for there's no end of his greatness; and a better Lord you cannot serve, for there's no end of his goodness; and when great and good meet in the Lord, it must be both honour and profit to a servant. And here they meet, for this Lord is

2. Jesus.

Hebr. 1. 2.

Psal. 95. 6.

2 Pet. 2. 1.

Isa. 54. 5.

1 Pet. 3. 6.

Psal. 145. 3.

Psal. 52. 2.

2. Jesus.

Luke 19. 10.

This is an Hebrew word, and the Apostle interprets it by the Greek *Σωτηρ*, which comes from a root that signifies to save. Now to that purpose he first came into the world, and to that end he will come again, to save all those who have had their conversation in heaven, and expect him for a Saviour.

1 Pet. 3. 10.

Rev. 6. 36.

1 Pet. 3. 3.

When that great day of wrath comes, men will truly understand the power of this Name. While men here flow in pleasures, and wallow in plenty and prosperity, they care not much to know what Jesus and his salvation means. But in that terrible day, when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth and also the works which are therein shall be burnt up; when men shall say to the rocks and mountains, Fall on us, and hide us from the presence of him that sits upon the throne, and from the wrath of the Lamb: Then they will judge those only happy, that have served this Lord, and expected him a Jesus. Since he that is a Lamb to his own, will look to the wicked like a devouring Lion. These mockers in their ruffe scoffed and ask'd, *Where is the promise of his coming?* but they shall then see that the day of his wrath is come, the day that they despised and scorned, and thought would never be; in which, what will be matter of terror and amazement to the wicked, will be an occasion of joy and refreshing to the godly, because the one shall find a Lamb turned into the terrible face of a Lyon; but the other shall find him, what they looked and expected, a Jesus, a Saviour, one anointed to that end, for he was Christ.

3. The Lord Jesus Christ.

The Lord is a name of terrors; for he may use his absolute power for our destruction: But if he be Jesus, a Saviour, he is not like to do it to such who expect salvation from him, much less, if he be Christ anointed for that purpose; surely he will not destroy, whose main office and end is to save. O happy combination, when the Lord and Jesus, Jesus and Christ, Christ the Lord meet in one person, and happy the men for whose sake they were so conjoynd!

Saint Bernard upon that Text of the Canticles, *His Name is an ointment poured forth*, finds an Analogy betwixt him and oyle in three respects; oyle, *lucet, pascit, & ungit*; and such in effect is Jesus Christ, *lux, cibus, & medicina*; light, meat, health.

Luke 2. 32.

1. By him it is we have light; by him to the Gentiles that sate in darkness, light rose up; and when it was put into the Apostles Lamps, and carried into the World, many Nations that sate in darkness, came clearly to see by it; and when they should appear, what answer to put in.

2. In the mean time, as oyle feeds the Lamp, so also he feeds the soul, and keeps it alive, which otherwise would despair, and dye. What doth so much strengthen the mind! what so much revive our wearied indeavours! confirm in us all virtues! quicken our celestial Conversation! nourish our affections, as this anointed and perfumed Name Jesus! 'Tis well therefore we shall appear before him who was anointed to be a Prophet to instruct, a Priest to intercede, and a King to defend us.

Mal. 4. 2.

3. Lastly, Him it is that we expect, who hath healing in his wings, in which he resembles the medicinable vertue of oyle; for in this Name is balm to heal the Nations. Physicians tell us of Panacea's, Catholick Receipts, that cure all diseases, but they do but talk of them, there cannot be a *Probatum est* set upon any, but this Name; for this is a Catholick-cure for all soul-soars, both original and actual sins; the foulest Conversation hath been cured by it; from

an earthly, turned into an heavenly; from an impure, to a pure course of life; in which if they indeavoured to walk, they might with a good conscience expect the Saviour, the Lord Jesus Christ. Saint Paul had no stronger Arguments to move his *Philippians* to continue in their heavenly Conversation, than to put them in mind that they had a Saviour alive; and that this Saviour was the Lord, one able enough to save them; and that this Saviour was Jesus by nature, and Christ by office, one anointed to save them; & therefore they should make no doubt of salvation in the great and fearful day; what God hath joyned together, let no man put asunder; apply to your selves such a Saviour as God hath sent, divide not this Name, but let this Jesus be to you Lord and Christ. The Lord he is; you that sit in the dust, arise and sing; for do your duty, and you shall see one day, that *dominus habetis Dominum*, you serve a good Lord; for he will impart to you of whatsoever he is Lord himself. He is Lord of life, and life he bestows. He is Lord of glory, and glory he gives. He is Lord of joy, and joy he imparts. He will say to you, as he did to that good servant, Enter into the joy of thy Lord.

And this Lord is Jesus, you that at the sight of your sins give your selves for lost, take heart again; for here is good news for you; *Dominus venit cum salute*, the Lord Jesus did come once to seek and save that which was lost; and he will come once again to revive and glorify the body as good as lost. And you that were sick to death, gasping and giving up the Ghost; for fear of that death of death, in whom there was nothing but sores and ulcers, the whole head sick, and the whole hear faint; bless God for the means of your recovery; the Son of God became Christ; that is, was anointed to heal your broken and contrite hearts with the sweet balsome and oyle of mercy.

It is Jesus that justifieth, who shall condemn?

It is Christ that heals, who dare wound?

It is the Lord that exalts, who can cast down?

Believe that Jesus Christ is the Lord of glory, and you shall be saved, you shall be healed, you shall be crowned: For Brethren the Lord you serve, is the heir, devoutly entertain him, submit your selves to him, be at his service, trust, depend, and rely upon him; and you shall be co-heirs with him. The Father which hath given you his only Son to be your Saviour, will no doubt wish him bestow all things upon you. All things that shall be necessary for this life, while you are his servants here; and for your good and faithful service, a Crown of glory in the life to come.

The Resurrection of the Body.

Phil. 3. 21. *Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*

Eddius Christianus Resurrectio Mortuorum: A confidence which the wise men of the World denied, and at the report whereof they stop their ears. The news of the Resurrection was to the *Athenians* (who had ears ready prepared to drink in all other news), so strange a report, that they

Ila. 26. 19.

Acts 3. 15.
1 Cor. 2. 8.
Math. 25. 21.

Luke 19. 18.

Ila. 1. 5.

Math. 21. 38.

Rom. 8. 17. 32.

Tertull.

Act. 17. 18. 19.
20.

Uuuu

they

Ver. 33.
Acts 26. 24.

Acts 17. 17.

they draw their lips aside at it, as at a harange. The assertion of the *Resurrection* seemed to *Festus* that wise *Roman*, *manifesta phrenesis*, a phrensis of Saint *Pauls* brain; and the Apostle, when he preached upon this Theme, was for his pains accounted no better than a *babler*, and his discourse, *as yet* *ignominiosus*, words that had nothing in them.

What yet hath seemed to the wise foolishness, and to the world a matter of scorn, is to us Christians an Article of faith, preached first by Christ and his Apostles, and after by us on the house-tops. It cannot be denied by any, who believe the Scriptures, but there shall be a *Resurrection of the body*; and after it is risen, an alteration of it from corruption to incorruption, from mortality to immortality, from baseness to glory, which is the sum of that the Apostle delivers to us in these words, the subject whereof is the *body*, which is to be considered in two states, one here, the other hereafter.

1. Here it is *vilis*, *transiens*, a vile body, of a base alloy, humbled many ways.

2. Hereafter it shall be in a better condition, not base, not humble, but exalted, and *glorious*.

3. And glorious in no mean degree, but in a very high manner, the pattern for the glory being no other than *Christ's glorified body*, it shall be like his.

4. The manner how this glory shall be acquired, it shall be a change; a change of what was imperfect; no new created body; in it then there shall be no transubstantiation, but an alteration.

And if this seem impossible to flesh and blood, yet let a man think what God can do, to him nothing is impossible, and by his power this shall be done; he shall change this vile body into a glorious body, by that mighty working whereby he is able to subdue all things unto himself.

My discourse then shall be confined in these Propositions.

1. That the present estate of our bodies, is vile and humble.

2. That the future estate of them, shall be glorious.

3. That these our bodies shall remain the same for substance, but altered in qualities.

4. That the cause of this alteration in glory and honour, is the working, ability, and power of Christ.

1. Our vile body, *σῶμα ταντὸν*.

Corpus humile, Beza. *Corpus humilitatis*, Tremel.

A vile or humble body it is now; but so it was not at the first, it being the most curious piece that ever God made below. Other Creatures were made by his Word only, but man by deliberation and counsel; his hand (as I may so say) went upon him, and he formed and framed the clay into an upright shape, as might be forth the Majesty of that Creature which he ordained to be Lord of all. Objected often indeed it is to this part, that it is fetch't from the earth, that base and lumpish, and heaviest of the Elements; earth and ashes, and dust and clay, being everywhere in the Scripture cast in the face of proud man: But if we would consider that it is the Art of the workman gives esteem and honour to the matter, we could not choose but think that body honourable which was immediately framed by God: The skill of some curious Artisan, put case *Phidias* or *Polyclitus*, frames out of Ivory, or some knotty piece of wood, an Idol in

Gen 1. 2. 26.
Ephras 3. 5.

Num 11.
Ephras 3. 5.

in the fashion of a man, overlays it with vermilion, and beautifies it with the choicest colours; This is thought no longer to be rooth of a slow beast, or the stock of a Tree, but perhaps some reverent Deity. *Non quia Elephas, sed quia Phidias tantus.* And shall the work be of so great esteem, because it hath passed under the hand of a skilful man, and that which hath been framed by the counsel of the whole Trinity, be of little regard? It is no longer now dust, but another thing; no longer earth and ashes but man. Man framed after the image of God, and the image of God stamp'd upon any matter, must needs make it Honorable. Besides it is no longer inanimate earth, but a living soul; For God breathed into the earth, which he took, made it vigorous by his own Spirit, which Prerogative he would no more bestow upon that, had it been to continue a base and a vile clod, then we will commit our choicest jewels to the trust of rusty, vile, and abject caskets.

Our Body then at the first creation was an honourable piece, frame by Gods own hand, and inspired by his own breath. How then you'll ask, came it debased and humbled! *Atthodius* in *Oecumenius* shall tell you: *Adams* transgression did it, this brought in corruption, and shame, and misery, and trouble, and infirmity, and deformity, and sorrow, and death, and cast it upon the man whom God hath made. Before this, the body though from the heart was glorious; for else now it could not be said to be a body of humility; *ἡμεῖς γὰρ καὶ ὁπαυμαῖς τοῦ ἁγίου* for what was first glorious, if humbled, is humbled by a fall. It was transgression then which brought it low: At first it was immortal, but now it can no more continue then be free from wickedness. At first though it had those which we call uncomely parts, yet they needed no cover, now for very shame we are to wear a vail to hide them. At first nor crookedness deformed, nor blindness disgraced, nor lameness hindered, nor diseases humbled, nor necessities tired, nor lusts distained, nor passions disquieted this rich piece of Gods making. Whereas upon the entrance of sin, there entered *οὐκ ἐξ ἑαυτῶν*, all these and many more incumbrances, which did deflower the Body, and humble it in a vile and abject manner.

It is well observed by *Zanchy*, that the Apostle saith not our humble body, but the body of our humility; for from us this proceeds. The body is from God, but the humility and debasement from our selves. We perish by our own darts, by our own folly. Varities of diseases, sudden death, all incident calamities, banishment, poverty, persecution, prisons: That since that dwells in us, which raiseth the perpetual war betwixt the flesh and the Spirit, all those prostitutions of the body to vile lusts and affections, renders it to be a body *humilitatis nostrae* of our humbling. For to this low condition it could not, it never had been brought, had we, or could we keep it in that Glory in which God first form'd it.

It is now a Body of sin, and is it then any wonder that it should be a body of humility? Panper it up with the Tribute of sea and land, feed it with the choicest meats, attire it with the entrails of worms, swathe it with the linnen of *Egypt*, and crown it with the buds of roses, yet it is but *vile corpus*, a base and humbled body all this while. Yea for the most part the baser, the more curiously attired, and deliciously fatt'd: For what do those powdred frizles, and plaistred cheeks, those errant looks, those spots and wanton hair, those new-fangled dresses, and rich jewels? what those *extructa mensa*, that pile of dishes, and variety of sauces, but increase the bodies sin? and look how far sin is increased, so far still the body is embased and humbled. They then who go about most to grace these bodies, may debase them most. The ready way to free them from this vility, is to cease from sin. Every sin that is refrain'd, is a recovery of some part of our prime Nobility. For he grows nearer

Tertul.

Gen. 2. 7.

Oecumen. in loc.

Gen. 3. 7.

Aristophanes.

Zanch. in loc.

Rom. 6. 6.

est to his original beauty, who is most righteous, most holy, most sober, most just.

2. Which when he hath done to the utmost, yet he shall be sure to carry about him too much sin still; and this will never leave, as some evil humour in the body, never I say leave operating, till it make him acknowledge, that his Body is but vile, and hath designed him to corruption. Even we, saith the Apostle, *we who have our conversation in heaven*, carry about us but a vile body. The ways of God are wonderful and full of equity. Princes do often command the very houses of rebellious Subjects to be demolished, and some inscription upon an Obelisk to be there engraven, to testify to posterity their base attempt and treason: And the God of heaven seems to deal thus with his rebel Man; he demolisheth and brings to the Grave the house of his body, and sets this Inscription upon it, *Dust thou art, and to dust shalt thou return*: upon which no man can fasten his eye, but he must needs confesse, that he hath but a vile body.

Gen. 3. 19.

But behold the goodness of Almighty God, in the midst of judgement he remembers mercy; of a punishment he makes a remedy, and of poyson a sovereign medicine. He suffered not this body to be base, that it should be embased forever, but hath ordered that the humility should be a step to Glory. Take a view of the ways and works of God; and you shall find this his course, to give Grace to that which is humble. At the first Creation, his Method was to proceed from the more imperfect creatures to the more perfect: Nothing was before something, darkness before light, inanimate creatures, the light, the heavens, the elements before the plants and beasts; beasts and plants before Man: And thus it is in his ways of Grace; he brings low before he exalts; to the dust of death, before he sets up. To the body here, we find a promise of Glory, but there is no claim to that, till it hath been in the grave.

Gen. 1.

1 Cor. 15. 42.

The Apostle reckons of it, as we do of our seed, which you know must be cast into the earth, plough'd in, and harrow'd, nay be chang'd and die, before it soften, and move, and quicken, and appear above ground: before it be green in the herb, shoot in the blade, grow strong in the stalk, and be crown'd in the ear: Thus it is with the Body, *sown it is in corruption before it be raised to incorruption; sown in dishonour, before it be raised in glory: sown a meer Natural, a meer earthy body, before it can be either heavenly or spiritual*. The first Adam from the earth did embase it, before the second Adam the Lord from heaven will exalt it.

ver. 43.

ver. 47.

Naxianz, Apo-
log.

That great Divine Naxianzen gives two reasons why it would please God to send down into the Body the soul of man, being of it self *in* *et* from God, and *own* and of a divine nature, and humble it by the Conjunction to so base a peice; This, saith he, was done,

1. First, that this Divine part by little and little might mend and better the earthy; that what God is to the soul, that the soul might be to the Body, impart life, and sense, and motion and instruction to it, and after a fit preparation might at last be rejoyned to it, and seat it in heaven with it.

2. But the other was, that together with the body it should be in conflict before it were crown'd; fast, and pray, and watch, and labour, all which are works of humility; before it could bring the Body its fellow-servant to Glory.

Bern.

Can but the soul at the last day put in some such plea as this in behalf of the Body: Lord, when I thy servant was sent by thy command to sojourn in a house of clay, I met with a companion hat did submit unto me; that bowed the knee with me, that spared no pains for me, that wore out it self for my good, in much fasting, in often labour, in

watchings

watchings above measure, in hunger, and thirst, and cold: Remember therefore this my fellow-servant, let it not lie in the dust, let it not putrifie and rot there for ever, but raise it from thence, and joyn it once more to me, that we both may be joyned in thy glory, which were once joyned in thy service. Such an Apology as this of the soul; will be of great force to the Body, that of a vile, humble and ignominious body, it may be made Glorious like Christs: which is the second state in which we are to consider it.

2. *It shall be like Christs Glorious Body.*

As those who never were in a strange Country, after much hear-say travelling that way, ask before they arrive, what manner of land it is? how it is situated? what commodities, what pleasures, what profit it yieldeth? So we in this our passage to Glory, because we are pilgrims, and onward in the way, are still desirous to know what our estate shall be in that state of happiness. This the learned have taught us shall consist in the beauty of a double robe, that then shall be bestowed upon us; one upon the soul, another upon the Body. The stole or robe which shall then invest the soul, shall be composed first in the manifest vision of God, which is to succeed our faith; for we shall see him face to face: then in the perfect fruition of God, which compleats our hope; for we shall not hunger nor thirst any more: And in the perfect love of God, which will satisfie our Charity; for charity shall never fall away. To see God, to enjoy God, perfectly to be joyned to God in love, must needs be a greater happiness then heart can conceive or tongue express. So true is that of Gregory, *Cum homo mortalitatis de aeterna gloria disputat, carnis de luce deservit.*

But for that Stole and Robe put upon the Body, the Apostle hath said enough to satisfie any sober mind; *It shall be like Christs glorious Body*, and would you have more: he that shall be like Christ, shall be glorious enough. The particulars of this Glory, cannot be truly known by us in this life, yet may be gathered by Christs words comparing them to the brightness of the Sun, and affirming them to be equal with the Angels; by the story of the Resurrection and Ascension of Christ, and his transfiguration on Mount Tabor; as also out of Saint Pauls Epistles to the Corinthians and Thessalonians, that they shall be very glorious. And the wisest Divines and schoolmen conceive their glory shall consist in these excellencies. In Immortality, Beauty, Impassibility, Agility, Subtily.

1. The first is Immortality; For this mortal shall put on immortality, and this corruptible incorruption; and if Christ by his death, destroyed sin and death, then the life of the Saints must be immortal. Besides, how could the reward of their works be eternal life, except they should live for ever to enjoy them? evident then it is, that this body which now dies, shall be no more subject to the stroke and sorrows of death, after it is once raised from the grave.

2. The second endowment of these glorified bodies, is Beauty, arising from that splendor, brightness, and clarity that shall be revealed in them. How singular this shall be our Saviour himself declares, when he saith, *that the just shall shine like the Sun*, that is, some of the just; for others shall shine as the Moon and Stars; all shine then, but not all in a like degree. A wonderful and strange thing, that this clod of earth, so thickned and compacted, that it is opaque, should become so light and transparent, as is the most Christal glasse, or clearest Diamond. Of this our Saviour gave us a pattern in the Mount, when his face did shine as the Sun, and his rayment was white as the Light.

1 Cor. 13. 12.

Revel. 7. 16.

1 Cor. 13. 8.

Greg. Moral.

27. 26.

Luke 20. 36.

Luke 9. 28.

1 Cor. 15.

1 Thes. 4. 17.

1 Cor. 15. 43.

Rom. 8. 18.

Mat. 13. 43.

1 Cor. 15. 41.

24.

Mat. 29. 28.

3. And

3. And as these Bodies shall be beautiful, so shall they be impassible also. Those troublesom affections of grief, and fear, or what else here disturb, shall not fall upon glorified Saints. It is true, they have love and joy in their greatest perfections; for they could not be perfect without them. But look as God is said to love, and hate, and joy, but in a manner far abstracted from humane sense, so do his Saints also in imitation of him, but far from all infirmity and passion.

Of affections and passions there is not the same judgement to be given. For some there are of a froward nature, which do pine away and trouble the body, as hunger, and thirst, and diseases, and grief, &c. From these and the like incumbrances the Saints in heaven shall be freed. For they cannot be disordered with heat and cold, nor tormented with hunger and thirst, nor afflicted with sickness and infirmity. *Caro in patria secundum naturam erit, non secundum desideria passionum*: Our flesh is there, but not our desires, and passions; for we can no more be molested, then we can die; But other passions there are, which do rather help and perfect, then hurt, as the information of the senses, as the eye is not offended with a beautiful colour, nor the ear with harmony, and these shall remain in our glorified bodies, because our happiness could not be perfect without them; but yet so ordered and regulated, that the man from them shall receive no prejudice.

4. The next endowment of a glorified body, is Agility, nimbleness, and quickness, whereby the flesh is freed from all lumpish heaviness, with which it is now hindered. The body and the parts shall be so subjected to the soul, that *ubi volit Spiritus, protinus ibi erit corpus*. No motion shall be quicker. For they shall follow the Lamb, where so ever he goeth; which motion in him being very speedy, the motion of their bodies must be very speedy also: so that no gravity or ponderosity of the flesh shall be able to retard them. Which were it not so, they never could rise with such speed, to meet the Lord in the air, and so to cover with the Lord.

5. To these in the last place, they add Subtily, which is not so to be understood, as if the Bodies of the Saints were converted into a Spirit, or were to be very aery or like the wind, but that their perception of any thing by the senses shall be exquisite, sharp, and subtil, acute; all feculency and grossness which might hinder the operation of the soul, being removed, which I conceive is Saint Pauls meaning, when he saith, *It is sown a Natural, it is raised a Spiritual Body*, that is, a body coming as near the nature and activity of a Spirit, as a Body can do, both in its knowledge and affections. *Ad vitam excitati liberabimur servitute animae, & Spiritus administratio continua succedit*.

Hitherto as in a glass, I have presented you with the prospect of the future Glory, in the speculation of which if you have taken any content, without question the enjoyment will far more delight you. For all this is as a noise brought afar off to your ear; that will be a pleasing object to ravish your eye. To behold the change, and be partakers of the alteration, will ravish you with so much joy, that you will forget all your labours and sorrows: Of which that I may give you some certainty, give ear again to our Apostle, and he will inform in what manner and by whose hand this shall be done; the manner is by a Change, the power that of Christ; which are the two remaining points, of both which I will now speak in order. First of the Manner.

3. Οὗ μεταμορφώσεων, transformabit, transfigurabit: Who shall change, transform, transfigure, or reformat, shall reform.

Ἰσογενὴς καὶ ἀναμάρτητος ἦσαν τὶς αὐτοῦ, &c. The Apostle here gives us a strange and

Aug.

August.
Rev. 14. 4.

1 Thes. 4. 17.

1 Cor. 15. 44.

Epiph.

Octavian.
loc.

and indubitable argument, that *this vile body shall be changed and made conformable to his glorious body*; for if our Lord Jesus Christ comes for that end, who can doubt but it shall be done?

A change there shall be in the qualities, not the substance of the body, such as was in our Saviours body in Mount *Taber*, which was not in the lineaments and proportions, or parts, but in the fashion: and our body at that day shall be *conformable*, conformable to that change. The word used by Saint *Matthew* and Saint *Mark* in that transfiguration. The self same corpse that dyed and was dissolved, and laid up either in the womb of the earth, or the maws of wild beasts, or the depth of the Ocean, or any where else, shall be set up with the same bones, enlived with the same blood, moved with the same sinews, muscles, arteries, and covered with the same skin. Whatsoever only was imperfect, shall be done away; what was here vile and base, shall be there glorified.

Luke 9. 29.

Let not then the Philosopher tell me any more of natures ignorance and disability to make a dead man live; for our Christian profession hath taught me that which will make Nature and Death amazed: Nature, that living men should rise out of the dust and ashes scattered and varied into a thousand forms: Death, that life would be born out of its bowels. And Death and Nature both stricken with amazement, to behold the same man *Urbium*, twice born; first a weakling and an infant, then again firm and perfect; first an heir of corruption, and at last a son of glory.

Nor let those wicked off-spring of the old Sadducees, pretend no more the defects or deformities of the body as a colourable argument to scoff down the Truth of the Bodies Resurrection; as if a lame leg, or a blind eye, or a gouty foot, or an infected liver, or putrified lungs, or other imperfections of a diseased man were sufficient allegations to confine the body to an eternal imprisonment. What, say they, shall the body rise again to be vexed with all these? to be anhelous, and dark, and apostemated, and diverse ways necessitated? Better lie in the grave for ever, then to arise to such inconvenience; Better indeed, for,

Αἰεὶ δὲ διδῶν τὸ μαρτύριον
Κακοῦν ὅτι μὴ δύναται εὐδοχεῖν.

No man desireth many days to see

In which from miserie: he's nere set free.

Sophocl.
Ajax.

But how foolish and blind these Objectors are, not understanding the Scriptures! For the Apostle saith here *metamorphosis*, that Christ at that day shall make a change, a change like to that of his own body, glorious like his, perfect like his; all then which was decayed, imperfect, weak and ruinous, shall be changed into such perfection as may beautifie a glorified body. The composition shall be the same, not the deformity.

Mat. 22. 29.

But they reply, How is it then the same body? as if a sick man recovered were not the same man; or a repaired house or ship, the same vessel or edifice. Will any man say that *Moses* hand when it was leprous, white as snow, and when it was restored and full of blood, was not the same hand? If a man should set his slave at liberty, because he carries about him the same body, must he of necessity be subject to the same lash, the same torments, the same injuries, or else not be the same man? Give God but the same liberty, that men us, *re* over their slaves, and then I hope he may easily alter the condition, though he change not the substance of our flesh, he may make a man *alms*, though not *alma*; another man, though not another thing; take away he may the imperfections, and bestow upon it integrity; make that, which

Tertul. de resurrectione.

Exod. 14. 4.

which of its own nature is possible, become impossible, because it is manifested by him.

2 Cor. 15. 52.

Nay it must be so; for how otherwise should it be restored to its first integrity, how to immortality? Is not the contusion or infirmity, or defect to a member, a kind of death to that part? do we not call that a dead hand, which in a pulse is of no use, and dead flesh, that cannot be recovered and made useful? Now if the universal sentence of death over the body be reversed, shall it remain in force upon some part? shall an indulgence be granted to the whole, and shall any one Member suffer? *The dead shall rise incorruptible*, such our Apostle, but how incorruptible, if a hand be dead, or the back be bled, or a foot be full of ulcers? As we must be changed into Glory, so we must be changed from corruption.

And again, if the limbs of the body are but adventitious and outward casualties; Nature intends them not, God made them not; it was the defects, or defects of the matter, or some outward or inward impressions which caused these exorbitances. An entire body was intended by the first Cause, and so God made man perfect after his own image. *Primo est genus quam casus*. In what perfection then life was bestowed, in the same it shall be restored; *natura sua in se restituitur*, we shall be renewed after the model of our first generation, not to the pattern of our degeneration; rise we shall as we were first created, *Adam*, not with those hurts, and wounds, and blows, and defects and deformities which sin hath given us.

Further yet, *Non nisi integros Deus suscitatur, non suscitatur mortuos*; If God shall raise none but entire men; and without defects, he must raise no dead at all. For what man is there lies entire and uncorrupted in his grave, when he die never so entire and complete in every part? What body is there that receives not some maim, when the soul parts from it, when it lies cold, and pale, and with in the grave? even those embalmed carcases in the Egyptian Pyramids laid up with the greatest cost and care against the teeth and injuries of time, are not yet so absolute and beautiful, as when the soul enliv'd them. If then the deformities and decays of the body should hinder its resurrection, it must needs follow that none should arise, when there is none, which either alive or dead, contracts not deformity.

But this is contrary to the Apostle, who saith, *he shall change our vile Body, and make it glorious*. Which how could it be done, should it not arise? The soul is indeed Christ's Spouse, and the body is cast in for the dowry: *Dotis nomine sequetur animam caro*: He that marries the wife, hath right to the portion, and may call for it. The Body then as the dowry laid up in these receptacles below, shall in good time be called for again, and joyned to the soul, and both together be presented to Christ, never to be divorced either from each other, or from him for ever.

And there be these weighty reasons that perswade it.

1. The soul is but the half of man, though the better half. The other half is the Body: so that should Christ be a Saviour of the soul only, and leave the Body in the grave, that great work were done by halves, and so he should not be a whole Redeemer, which is quite contrary to the order in which the works, who never did any thing but he made it full, perfect, complete.

2. This out of doubt is the souls desire. These two old friends that live so many years together, do not part without great reluctancy, never but upon assured promises, and expectation to meet again. The ashes of the dead were not reserved in urns for nothing, nor their bodies embalmed, or their bones carefully laid up to no purpose. It shews that they, for whom this charitable act was done, had a mind this way: One that while he was yet in the body, de-

fired

fired to be dissolved, yet in another place corrects or interprets himself thus, *We that are in this Tabernacle, do groan being burdened: not for that we would be unclothed, but clothed upon.* And this desire shall not be frustrate; for God hath decreed that the graves shall open, and Christ hath promised, *That if any man keep his word, he shall not see death for ever, but shall pass from death to life. Moritur ergo, moritur omnis, &c.* Every man, every man dies who is born of a mortal condition; but every man shall live for ever, who is re-born of an immortal seed.

Thirdly, Suppose the Body should not rise, the sentence of the Judge at the great day might be evacuated; For if the soul should appear alone, it might answer to the accuser of the brethren; The sin charged upon me rose not from me, but from that corruptible and earthly body; that committed the adultery, that stole, slandered, lived intemperately; for since it was separated from me, it cannot be found that I have committed any such thing; An honest Apology, and seasonable to stay the Judges sentence. On the other side, should the Body appear without the soul, it might plead, It is not I sinned, but the soul; for I never committed any villany since it departed, and took leave of me. To remove then all excuse and Apology, God hath decreed to conjoyn both parts of man, soul and Body together again, and set them before his Tribunal, that they who laboured in the ways of holiness, receive a good reward from him; and they who have wearied themselves in the works of wickedness, be judged accordingly; the body together with the soul, and the soul together with the body.

Fourthly, I add, that this is most agreeable to Gods justice; For shall both parts be co-workers in good and bad, and not both partake in pain and joy? What reason is there that the body should fast, should kneel, do penance, be in want, in torment, in peril, and the soul only rewarded? again the soul draws the body to act her wicked designs, and shall it only be punished? *Deum non licet injustum credere Judicem, aut inertem.* But unjust he should seem, if he kept the co-partner in the work from the reward: and neglectful, if he should separate the companion of evil from the deserved punishment. Oh be it far from the Judge of the world, but to do right; far from him to take the work of his own hands, the image of his own body, that part which he hath washed with his holy water and Spirit, and set his own seal in Baptism, which sometime fights for him, sometimes dies for him, and cast it to the worms never to be seen again.

Lastly, this argument fetcht from Gods justice, is as powerful for the Identity of the Body: that must arise the same that was conquered by Death, and no other. The Body with the same eyes, the same lips, the same knees, the same back, the same skin. For what justice were it for one back to be beaten, and another to receive the reward? for one pair of eyes to drop down tears day and night, and another couple of eyes to have the tears wiped from them? Meet it is one would think, that the pay be reserved for that Body, that did the service. Either then flatly deny the resurrection, or grant this Indulgence also. But that no Christian doubts of either, the Scriptures speak fully and expressly for both. The Body shall rise, and not at large, but individually. *This Body, This corruptible shall put on incorruption.* These eyes shall see, and no other. The same grain, that whole grain which was cast into the earth, not another kind nor a part of it only: as it was with our Saviours Body, which after three dayes was raised whole and the same, which was embalm'd and wrapt up by Joseph in fine linnen, to which ours, saith our Apostle, must be *συνμορφοι*, every way conformable, and then must arise the same, and entirely the same; For what reason can there be given, that God who is no acceptor of persons, should raise one part, and cast aside another? Enoch was translated wholly in his Uncircumcision, Elijah wholly in his Circumcision; Enoch a Husband, Elijah a Virgin. The *Samaritanes* son was restored to life, the same, and entire; and *Lazarus* fetcht from his Sepulchre even with his grave clothes about him. But why do I seek proofs for this, since our Apostle teaches us, that it shall be only *μεταμορφωσις*, a change only; now, that is, when the qualities of a body are altered, and not the substance: and therefore I shall conclude with Tertullian; *Resurget igitur Caro, & quidem omnis, & quidem ipsa, & qui-*

Philip. 1. 23.

2 Cor. 3. 4.

Rev. 20. 13.
Joh. 8. 51, 52.
Chrysost.Epiphani. in
in Ancor.

Wild. 5. 7.

Tertul. de re-
surrect. carnis.

1 Cor. 15. 33.

Job 19. 26, 27.

1 Cor. 15. 36,

37.

Luke 24. 36.

Epiphani. in

Ancor.

Heb. 11. 5.

2 Kings 2. 11.

cap. 4-34.

Joh. 11. 44.

Tertul. de Res-

urrect. carnis, cap.

ult.

Luke 1. 34.

Ver. 35.

quidem integra. The flesh shall arise, all flesh, the same flesh, and that entire. Are you ready to ask with *Mary* in admiration, *ut; rē,* How can this thing be? The Apostle hath put an answer in my mouth, almost the same which the Angel in that place gave, *Virtus altissimi,* the power of the most High shall do this! There it was *diver,* here it is *virtus*? there it was the power, here it is the working of that power; *He shall do it,* saith our Apostle.

4. According to the working whereby he is able to subdue all things unto himself.

Christ shall do it, and he shall do it by that power whereby he is able to subdue all things, and then he must be God against *Avrius.* This power to subdue all things, can be no less than the power of the Deity, among which this is a chief to raise the dead. That Christ was the Exemplar of our Resurrection, ye have heard before; for it was expressed in him, and begun in him, our body being to be reformed according to his body, and to be glorified according to his body. Now we are to look upon him as he is the efficient cause, one that hath power to do it.

Marth. 28. 18.

All power was after his Resurrection given unto him, and therefore he hath power to subdue Death; and well doth the Apostle use the word *inordē* for something there is which doth carry a great sway in the World, and brings all things out of order; among which Death is chief, which subdues all things, and brings them to that place where there is nothing but confusion. Well then death it self shall be ordered; as it hath subdued all things, so it self must be subdued; 'tis our last enemy, and it shall last be destroyed. Nothing is able to bind this King of fear, but the power of Christ. Three great works there are of God, in which he doth manifest his power especially. The Creation of all things; the Re-creation of man, and the Resurrection. The Creation was a work of power; for he said the word only, and all things were created. The Regeneration is a work of power; for who can make a clean thing of an unclean, but the power of his Spirit, that came in a mighty rushing wind? And to raise a dead body from the Grave, can be done by none, but by him that hath power, in which Christ shall come again: The sound of the Trumpet, the voice of the Archangel, which they in their Graves shall hear, and rise, being of this evident testimonies; for at the last day this potent and untuly Tyrant death shall deliver up her Captives, and bring forth her prisoners, and set every one of them before the Judge; the power of the Lord of Hosts shall do this.

1 Cor. 15. 26.

Albert Magnus.
in 4. Senten.
Dist. 43.

Job 14. 4.

Acts 2. 24

1 Theff. 4. 16.

That the body shall arise from the Grave again, and the same body that was laid up in the Grave, there be proofs to be fetched as you have heard, from the justice of God, with whom it is a righteous thing to joyn them in reward, who have been yoked in the work: But it is not an act of justice to raise a dead body, to change a rotten body, and to glorifie a vile body; there must be power to do this. Justice may reward after it is risen, but power it must be that must first raise. And power it is, that *virtus* is working here, the voice and Trumpet of the Archangel, by which the Son of God works; that being heard by all these sleepers in their Beds, awakes them, and calls them up.

1 Theff. 4. 15.

Rom. 8. 19.
Numb. 17. 8.

He that doubts of this change, let him but consider what God can do, and it will stay his diffidence. *Sarab* dead womb to conceive a child; the shrivel'd Rod of *Aaron* to bud forth in a Night, and bear Almonds; children

to

to be raised to *Abraham* out of stones; a Prophet to be kept alive in, and fetch'd out the belly of a Whale: were all effects of his power, and every whir as strange as this can be. What is any thing impossible to him who is Almighty? He made the whole World out of nothing, and what cannot he do that did that? *Plus est fecisse, quam refecisse.* More it is to make, than re-make; more to build an house, than to repair it. No question then, but God is able to repair his building when it is destroy'd, to set it up again, when it is dissolv'd; to beautifie it, when it is defac'd; otherwise we shall at unawares confess, that it is a harder matter to raise a dead body from the Earth, which is somewhat, than to make the World out of nothing. I know well that from his power to the effect, necessarily the Argument will not follow, except there be an evidence of his will also: But this he hath signified to us by a Cloud of witnesses, all which have taught us, that he will do it; so that being certain of his will as well as his power, there can be no doubt made of the event.

Cast but an eye upon the examples of Gods will and power conjoyned, and you will cease to wonder how this can be done; for we have in nature obscure significations, and pawnes as it were of the bodies uprising. The day dies every Evening, and is buried in a pitchy darkness, which Funeral as I may so say, of the Sun, is solemnly observed, every Creature being a Mourner; for all costly vestments are depos'd, all creatures are silent, as in the lamentation of *Thammuz*. There is everywhere a vacation from labour, and a cessation from work; and yet within the compass of a few houres, this dead and entomb'd day rises again, and shews to the World it self perhaps in more beauty and lustre, in brighter beams and rayes than it departed the night before, taking revenge on the former night that murdered it, and breaking asunder the grave of darkness, in which it was imprisoned. What doth the Moon else, but every Moneth suffer (as I may so say) a Resurrection, when the darker parts are again enlightned, and the eclipsed Orb filled up with a full light.

I descend lower; *Quippe Terra de Celo Disciplina est;* the earth is disciplin'd by the heaven above to revive and show her youth; in which every Tree after a Winters nakedness, appears in a Summer fresh suit; every flower puts forth in a party coloured vest; the earth is mantled wth green; corn that was buried, shoots toward the blade and ear, and Dame Nature, like a careful Nurse, returns back again those seeds and fruits, and sustenance which was exhausted: O wonderful work, this provident mother defrauds us for awhile of these things, that she may preserve them for us the next year; takes them away, that she may return them; devours, that she may keep; virgates, that she may make them more entire; seems to waste and destroy, that she may increase them; for in the next year she presents them again in a better hew, and greater plenty than she laid them up, paying us manifold use for our forbearance, and large interest for the wrong she seems to do in the burial, and detaining our seeds a great part of the year.

This annual revolution of all worldly things, is no other than a natural emblem of the Resurrection of our Bodies; God writing this Article in fair letters upon his works, before it was book'd in his Word; he would have us first take out this lesson from nature, before he would instruct us by Scripture, that when his Prophets should teach us that of which he had before given us some *prægnantia*, we might the easier yield our assent. A good Scholar in Nature will not easily deny that principle in Scripture which he hath learned before; but must needs judge that possible, which he sees daily feasible; and upon the self-same ground of Gods omnipotency and power that this is to be done, doubt he will not, but the same hand of God is able, and will raise the body, which

Math. 3. 9.
Jonah 2. 10.

Tertull. de Res.
carnis, cap. 12.

Ezek. 8. 14.

can and doth revive all other things: It is not easie to imagine, that when all things besides have their revolutions and vicissitudes, and innovations for the sustentance of mans body, that that body for which they were ordained, shall fall and dye, and perish for ever.

The APPLICATION.

The comfort of this Doctrine is very cordial, even to that part to which we wish well. Death may wrastle with, cast down, trample upon, and make a prey of this our body; but devour'd by death it shall never be, for it shall be changed; so that our very body may rest in hope, that it shall be restored again, and made like to *Christ's glorious body*. Certain it is that death is a fall, but not like that of a stone into the Sea; that falls, and falls, and falls, and mounts no more. It is more like to that of the seed in our Gardens, which shoots the next Month; or that of our bodies into our Beds, from whence we hope to arise at the appearing of the next Sun. Now that this our hope should be *Anchor-hope*, Anchor-hope, fast, firm, stable, our Saviour hath secured us by a pawn or a pledge. He hath taken a body upon him, humble like ours, mortal like ours, and carried it to heaven, and glorified it there; that this of ours, of the same mould and condition with his might have access thither.

Say no more then, *flesh and blood shall not inherit the Kingdom of heaven*; for flesh and blood shall, and flesh and blood doth inherit that Kingdom. The impurity and corruption of neither shall ever come there, but the substance shall. A man like unto us, sin excepted, is ascended thither, is now there glorified; and therefore why may not we come thither in good time also? For if *Christ's body* be glorified, then there is a glorifying of the body; and if a glorifying of one, then flesh and blood can be no impediment, but there may be the glorifying of another. If he be glorified in our nature, then is our nature glorified; and if our nature be, why not our persons also?

O Death, how bitter is thy remembrance to a meek son of nature? which disjoyns the dearest friends tyed in the links of love; separateth the nearer brothers cemented by the flow of blood. I have felt thy malice when thou snatch'st away half my soul, when thou gavest a Bill of Divorce to her in my bosom; when thou didst pull away my dear infants hanging at the breasts; when thou removedst from me my wife, my learned, my sweetest counsel. In a word, when thou tookest from me my sweetest soul, and laidst up my body in a darksome Dungeon; this was thy Tyranny, such thy rage.

Behold, all thy strength is become as Towre, thy fury as flax; all thy nerves are weakened, and thy sinews shrank, ever since thou hast devoured that Prophet greater than *Jonah*, whom against thy will thou returnest to life. O Death, where is thy sting? O Grave, where is thy victory? We know now that our Redeemer *Victor*, and that we shall see God; that is, the power of God in our flesh.

Christ is now glorified, *solus, non unus*; glorified he is with all kind of happiness, *essential*, necessary, but he is not glorified whole, or all Christ; for his Church bears his Name, and is a part of the whole; till then these bodies of his Saints shall be glorified also, he may be said to be glorified but in part; and that he may be wholly glorified, all we that are members of his body, must be changed from this humbled body, and be glorified also. A type of this he gave us in *Enoch*, whom he translated, and security for it in *Elijah*, whom he mounted in a fiery Chariot to Heaven; both these were *numera funtamenta*, shadows of things

1 Cor. 15. 50.

Acts 1. 9.

Isa. 7. 31.

Math. 12. 41.

1 Cor. 15. 55.

Job 19. 25, 26.

1 Cor. 12. 12.

Hebr. 11. 5.

2 Kings 2. 11.

things to come; but shadows are but empty things; that therefore we should have real dealing from him, he hath passed over to us for performance of this a greater security, the body of his Son. His body in heaven is our security that our bodies shall come thither.

Neither can the *weakness*, the vility, ignominy, meanness, lowliness, baseness, humility (call it be what name you please) of the flesh hinder our glory; for can there any flesh and blood be more humbled, more ignominious than his was? The God whom the heavens cannot contain, in a child's body of a span long, array'd in Clouds, housed in a Stable, laid in a Manger; This was his beginning; as he grew up, to his sorrows: In his body he suffered cold and heat, hunger and thirst, fainting and weariness. But all this was nothing to his end; then we shall find such a body to rent, to torn, to black with stripes, to blew with blowes, to bloody with whips, to scratched with thorns, to pierced with nails, that even they who were by, for very shame turned away their faces from him: His visage was more marred than any man, and his form more than the sons of men. Sure I am that you will confels, that here was a body of humility, and yet this was no let or impediment to the glorification of it, neither shall the like be to yours; for the body, which was thus disgrac'd and vilified, is the very pattern for your glory. In heaven, *our bodies*, like to this body yours shall be, and no other.

To conclude then, Enter into these Chambers of the dead, and look upon their Beds with comfort; See where thy Father, thy Mother, thy Husband, thy Wife, thy Child, thy Friend is at rest, and weep for him, yet weep not without hope; for these are all but asleep, there is a Trumpet that will awake them, there's a voice that will call them up, when they shall be cloathed again, and suited with a clearer skin than they put off; 'twill do you good to behold their glory, and they'll be glad at heart to see yours. Both will stand amazed at each others perfections, and both will joy together to praise the God of glory.

Look upon death then, not as it is in itself, with a bare skull, hollow eyes, a pale face, and a bony Skeleton; but as thy Saviour hath made it, Death without a sting, Death without the Trophies of Death. At that day it will not be so terrible as comfortable; for it will reduce the soul back to the body, men to their friends, children to their parents, husbands to their wives, all these to the Angels, when the Angels will present them to Christ, Christ to God, with whom they shall live for ever and ever. Amen.

This Sermon is applicable to the close of the Creed.

Isa. 53. 2.
Isa. 52. 14.

1 Thess. 4. 13.

1 Cor. 15. 55.

1 Cor. 15. 55.
1 Thess. 4. 13.

1. The term under which this great reward is proposed and expected is
2. The continuance and perpetuity of it; not like our short and fading
3. To whom it is promised, and who shall inherit it, the right

THE

The life Everlasting.

Matth. 25. 46.

But the Righteous into life Eternal.

John 4. 14.

John 6. 33, 34.

A Good Conclusion, for it hath life in it, and will put life into us, if any thing will, to live a good life. The woman of *Samaritan* heard our Saviour no sooner mention *the water of life*, but she petitions presently, *Oh Sir, give me this water*: And the *Jewes* had but intimation of that *bread* that should give life to the World, but they become earnest Suiters for it, *Lord, evermore give us this bread*; for both knew, that this was the ready way never to hunger and thirst more.

Such bread at this time I set before you, with such water I now present you, living bread and living water; and I dare say it will be the more welcome, because the bread I set before you the last day, was bread of tears. The former part of this *verse* guided me unto it, and I could not avoid it: *These*, saith our Evangelist, *i. e. The Goats shall go away into everlasting punishment*; this is *pannis lapideus*, bread of stones, that will make the teeth of all those ake and gnash, whose misfortune it is to grind it: such as feed upon it are in the depths of hell; God grant that none of us ere come thither to taste and eat it. At this time I present you with more pleasant bread, bread that will cheer your countenance, and such as will glad your hearts: 'tis bread of life, and by occasion of the last words of our Creed, and the last of this Chapter, I shall set it before you.

From the 31. *verse* to this Chapter, a Description we have of the last judgment. The Judge, is the *Son of man*; the persons to be judged, call'd here *Sheep* and *Goats*, that is, good and bad; the good set in the best place, *at the right hand*; the worst in a worse, *at the left hand*, those at solv'd, these condemn'd; and in this *verse* we meet with the execution of the sentence upon the one, and the other. *These shall go into everlasting punishment, but the Righteous into life Eternal.*

1 Cor. 3. 13.
2 Thes. 1. 8.

My meditations then upon this whole Context, have been of *Mercy* and *Judgment*. *Judgment* to the Reprobate, *Mercy* to the Righteous. The judgment shall be without mercy; for it is to be revealed by fire; by fire that torments universally, unceasingly, everlastingly, and I list not to repeat what then with much horror I spake of it. But the mercy shall be without any mixture of judgment; for it shall be life accompanied with joy, and joy increased by glory, and glory that never shall have an end; for it shall be everlasting.

In one word, here we have set down the exceeding reward of good men in another life; of which that we may take the fuller view, I shall hold out to you

1. The term under which this great reward is proposed and expressed, *It is life*.
2. The continuance and perpetuity of it; not like ours, short and fading, but long and lasting, nay *everlasting*.
3. To whom it is promised, and who shall inherit it, *the Righteous*.

1. Inolife.

The gift is everywhere answerable to the giver; the Lord of life bestows that he is Lord of life: A benefit of that great esteem, that men will do and suffer any thing to purchase and prolong it. Be it but this of nature, which is pester'd with so many discontents, sower'd with so many troubles and diseases, yet I know not how we desire to protract it, and seek it out. Is *David's* life in hazard? he cries, *O spare me*: Is *Hezekiah* threatned to leave the Land of the living, he mourns and prays, and weeps, and petitions? It was a great truth proceeded out of the mouth of a great liar, *Skin for skin, and all that a man hath will he give for his life*. Go but to the Bed-sides of sick men, and judge of what I say; with what charge is the Physician sent for, and retain'd! with what irksomness and loathing is many a bitter pill, and nauseous drug taken down! what cutting and lancing, and cauterizing, and dismemb'ring is there undergone, and all to keep a poor mortal carcass alive for a few dayes longer! so sweet a thing is life; so that if any man voluntarily cast away this, as some discontented persons do, we esteem them as poor, miserable, abject, and seduced wretches, who so easily throw away that which the meanest worm desires to save. Under that then which is so dear to us, God hath thought good to set forth our felicity in another World; partly out of necessity, partly for our greater content.

1. A necessity there is in it; for necessary it is that every thing should be, before it can be capable of the least favour. To omit other instances, man must be before he can be blessed, to which every kind of being would not serve neither; not that of inanimate creatures, not that of plants, not that of a Beast; and therefore the Almighty, because he intended him the Subject of happiness, breathed into his nostrils, *spiraculum vitarum, the breath of lives*; of all life and perfection that could proceed from the vegetative, sensitive, or rational soul. The glory we expect, the joy, the rest, the Crown are but empty words, if man live not; or which is all one, be not; for *vita est ipsum esse viventis*; life is the very being of the living.

2. But to live is not much, even the poorest Bugg that crawls on the Earth, enjoys that with the greatest Monarch. This may be besieged with so many pressures and sorrows, that it may prove *hinc auctoritas, vita non vitalis*, a life that hath no life in it; and then a man had as good be under ground: Other appurtenances then it must have to bear it up, and sweeten it, or else by having life we can ne'er be happy. A life the very damned souls in hell retain, and an eternal life too; but because it wants the accessories, we more usually and properly call it death. Men must be free from sorrow, trouble, pain, they must be endued with a reasonable portion of wealth, have some good society, liberty, health, with many other outward accoutrements; or else they will in a moody fit exclaim with *Rebecca*, *What good will this life do me?* or break out with discontented *Elijah*, *Lord take away this life from me*.

Mene Iliacis occumbere campis

Non potuisse?

To give us then content, God hath provided for us in this life whatsoever may please. First, a freedom from whatsoever may disquiet us; and next, an enjoyment of whatsoever may advance our happy estate. In it all evils shall be removed, and we shall be settled in all good. The first of which we call a Privative, the second a Positive Happiness.

1. The

Col. 3. 4.

Acts 3. 28.

Psal. 39. 13.

Isa. 38. 2, 3.

Job 2. 4.

Gen. 2. 7.

Gen. 27. 46.

1 Kings 19. 4.

Rev. 22. 3. 5.
Chap. 21. 4.
Chap. 7. 16.

1. The first part of our future blessedness is Privation; there being a total abolition and banishment of every thing that can either allay, or retard our happiness; even so saith the Spirit, *There shall be no more death, nor sorrow, nor crying; neither shall there be any more pain: The shall hunger no more, nor thirst no more; neither shall the sun burn any heat; and God shall wipe every tear from their eye; and there shall be no more in singularity, not one left.*

John 16. 33.

In this World, those that belong to Christ especially, have experienced some, or all these; for our Saviours words must be verified, *In the World you shall have affliction*; but in heaven there is no perfection nor perfection, no afflicted, nor affliction; nothing to grieve, nothing to vex or torment. And then this blessing must needs be the more grateful, and experience of dangers and dangers having this peculiar, that being escaped it makes always the present happiness to be more acceptable. Thus have I heard a Mariner, with great content relate in the Harbour the storms at Sea, Billow encountering billow, and Wave mounting upon Wave, to the hazard of his life are very thick.

— *Olim hac meminisse juvabit.*

Rev. 7. 14.

With what pleasure will a Shepherd point to the Lamb that he pulled out of the mouth of the Wolf, or paw of the Bear! An answer to the same purpose the Elder gave to John, *These are they that came out of great tribulation*. After then so much trouble and sorrow, to come into a place of joy and rest, must needs be a great accession of content and happiness; and to make more narration to his Fellow-Saints of the temptations and dangers they have escaped, and are sure to escape for ever.

1 Cor. 2. 9.

But all this is not comparable to the positive happiness of eternal life; for as a clear Ayre follows a tempestuous, the day the night, and summer succeeds a frosty Winter; so comfort follows those tears, and eternal happiness this misery. You must not expect that my tongue should express unto you what *which nor ear hath heard, nor eye hath seen*; I shall only entertain you with what the Spirit hath been pleased to reach.

Math. 5. 34.

1. The place in which this eternal life is enjoy'd, is heaven, *the seat of Gods glory, the Throne of his Majesty*, the Paradise of delights; the dwellers in it are God, Christ, Angels Saints; and if each one of those blessed Spirits be more beautiful to behold than this visible World; what a sight will it be to see thousand thousands of those beautiful Spirits, and to understand the perfections and offices of every one of them? There be Angels to be sent on Embassages; Archangels to minister and serve; Principalities to triumph; Powers to rejoyce; Dominions to govern; the Vertues shine, the Thrones glister, the Seraphims abound in love, the Cherubims give light; and all together as in a Quire, sing laud and praise to God: And if the company of good and virtuous persons be even among us amiable, and to be desired; what a felicity will it be to converse daily with so many blessed Angels, to sing praises with the Apostles, to speak with the Prophets, to communicate with the Martyrs, and to have a perpetual familiarity with all the Elect!

Colos. 1. 16.

Ephes. 1. 21.

Hebr. 12. 23.

1 Kings 10. 3.

Farther yet, if it be so great a happiness to enjoy the company of the good, what shall it be to be in the presence, and see the face of him who is the Author of all goodness? to see him, who being but one, is all things, and comprehends in himself the perfections of all things? If to hear and see King Solomon were thought so great a matter, that the Queen of Saba said, *Blessed are the men, and blessed are these thy servants that stand in thy presence, and hear thy wisdom*: What shall it be to behold the Creator of Solomon, that eternal wisdom, that infinite greatness, that ineffable beauty, that exceeding goodness, and

to enjoy the same for ever and ever. This is the essential felicity of the Saints, and *the last end of our desires*. But he is a curious, prying, searching disposition, ever inquisitive into the nature of this or that; he reads much, and asks much, and tries many an experiment; and because he cannot be satisfied, he is anxious, discontented, restless. By that Beatifical Vision he shall have his full desires satisfied; in God let he shall what he desires to behold; for God shall be to him all in all. He shall see here the power of the Father, the wisdom of the Son, and goodness of the Holy Ghost; *For as Trinitatem, licet non totalem*; he shall apprehend the whole Trinity, though he shall never be able wholly to comprehend it. He shall behold all the goodness and perfection of worldly things compacted and united in God, as in the first cause, beginning and end of all. In him he shall behold all the Mysteries of Faith, all the Secrets of Nature, all the Administrations of Providence to his glory; as may give any contentment to the soul, or add any help to our present happiness.

I descend now to the Accessories, being all those Consequents to this Beatifical Vision, without which, yet this life could not be a life of happiness; the first of which is love.

For upon this perfect knowledge which we shall have of God, and of all things in God, the will of man will be so affected, that it will love nothing but God, and what is his express. Our love is ever according to our knowledge; what we know not, we desire not; what we desire not, we love it little, and in a greater measure where we know more. In this world we know but in part, and therefore we love God but in part. In heaven, because we know God perfectly, we shall love God perfectly: and *Love* is prerogative, that it lives, when her other two Sisters are exiled; for *Faith* and *Hope* have their periods, but *Love* never falls away: For when we are possessed of the truth of Gods promises, then faith is at an end; and when we are entered in that we hoped for, then hope is of no use: *Love* lasts even then; in heaven the Saints love God, and they love one another; and this love sets such an extraordinary price upon what is loved, that they joy to have it always in their sight, and would think it their greatest misery to be deprived of it.

So that the second Accessory to their happy life, is joy. The good servant in the Gospel is call'd to come and take it; *Enter into thy Masters joy*; and because it is our Masters joy, this is it which makes it the fullness of joy; were it not our Masters, it would not be full: For all the joys of our fellow-servants in this World have been, and are subject to their discontent: This World being at the best but the Region of the dead, in which there is crying and dying, and crosses and diseases, all which will abate of our joy, and keep it from being full. But in that life all tears being wiped off, there shall be a merry heart, and a cheerful countenance, joy, and fulness of joy to all the parts and faculties of soul and body.

What a day of joy will it be to the soul of man, when loosed from the prison of this body, it shall be conducted by the Angels unto the Tabernacle of heaven, received there by the honourable Citizens of that place, and presented there by that Princely company, before that Seat and Majesty of the blessed Trinity, with a large and full Declaration of all thy good works, thy prayers offered, thy labours and sufferings undergone, the hours and minutes spent in the love and service of this

God. No marvel then, if from clear knowledge, and perfect love, and ex-

Bbbbb

1 Cor. 13. 28.

2 Cor. 13. 12.

Ver. 13.

Mar. 25. 21, 23.

Psal. 16. 11.

Luke 16. 22.

Rev. 4. 10. 11.
Chap. 5. 13. 14.
Chap. 11. 17.
Chap. 13. 5.

22. 7. 10. 11.

cellent society, their souls being ravish'd with joy, they labour with their tongues to express it; for this is another addition to their happiness, that they shall spend their time in *sweet songs of praise and thanksgiving*. In this world the Saints do nothing but weep; weep for their own sin, weep for other mens sin, weep for what they suffer: But in that life above they shall do nothing but sing, Hallelujahs and *Alleluiahs* that be their *constant* and *continual* and because they could not sing truly *Prise to Earth* they shall sing *Gloria in Excelsis*.

Now to these Hallelujahs they will be the more encouraged, when they shall look about them, and view their own glory, which also must needs add very much to their happy estate. What here on earth is more esteemed than glory? so precious it is to men of spirit, that it makes them purchase it with blood. Without doubt this ambitious were the blessed Martyrs, which made them lay down their lives in the flames! They were assured of the Crown in heaven, and this made them gain the Crown on Earth; they believed the Robes and Scepters, and Thrones, and Palaces above, which so much raised their thoughts, that nor threats, nor blows, nor fire, nor tortures could hinder them from attaining this glory.

Prov. 30. 28.

Luce.

27. 10. 11.

Wonder as much as you may at this honour, and in comparison thereof contain this earth; 'tis but a place of flies and bees. In our Paradise the Gardens of our pleasure, we meet with worms; and in the Presence chamber we take down the Spiders house; and when you meet with our Cobwebs, and the Lords of both, can you properly call this a place of glory? Now you are blinded now I cannot tell; but sure I am, that if ever you come to have a taste of glory in heaven, you will have other thoughts. One day when you shall be set upon Thrones, and cast your eyes from that height to look down upon the most worms here upon earth, creeping on this mole-hill as to many Ants, and dig up so many holes in their Mothers bowels, to fetch thence their hidden treasures; how will you then laugh at and condemn your former pleasures and ways? Then you will be apt to think, alas, how basely I once liv'd, how poorly I dwell'd! what base Company I kept! how meanly I was esteemed! Was yonder Durehill the place I so much loved, and was so loath to leave? Think all this before hand; and since of heaven thou canst not, yet judge of earth as it is worthy; and of what is it worthy, except of thy contempt, except of thy neglect, esteem it as it is, an Inn, which no man yet did equal with a Palace. Hold it but for a Tabernacle, which no man hath thought a glorious house. But of heaven make an higher account, think of it as of a Kingdom, as of a Mansion, a continuing City, where the King of glory, the Crown of glory, the Thrones of glory, the exceeding weight of glory only remains.

Ephes. 5. 5.
John 4. 2.
Hebr. 13. 14.
Psal. 14. 10.
1 Per. 5. 4.
2 Cor. 4. 17.

This is the glimpse of our future life and happiness, where the joy is absolute, the glory excessive; you shall not meet with any distemper, any loss, any prefure, any complainer which may make that life unpleasant. You shall perfectly know God, and be joynd to him in love, and what would you yet more to make your life happy? there can be but one thing wanting, and yet that you shall have, eternity; for such this is.

22. 10. 11.

2. Eternal life.

Eccles. 11. 7.

Cicero de Senect.

The light is a pleasant thing, and it is good to the eyes to see the Sun; but when an Eclipse, or a dark night comes upon it, there is a general sadness. Thus life nothing more pleasing; yet when temporal is added to life, I know not how it abates much of the content: For they which joy to think of life, yet grieve to think it will not last. One of the aggravations with which old Age is charg'd, is that *hand presens abesse* a power, that the life of an old man borders upon death.

death. But what is of high esteem, but when we say they are uncertain, high and low from us in our greatest need; men are much vexed and troubled that they should be such sickle and miserable comforters. The like is to be said of glory and honour, which we would have, if we might be sure of their continuance. So both are we, that any thing which should give us content, should vanish so easily. And yet this is the condition of this life itself, and all that should make it vain, which we can lose, which we can enjoy, be they riches or honour, or glory, transitory they are, and their end borders upon their beginning.

In this other life it is that we must expect all these to be permanent and eternal, which addition of eternity is it which makes this life of knowledge and love, love and joy, joy and glory to be the more sweet, because it is lasting; for joy and glory would not make us happy, were they not perpetual. To be happy is not in pleasing an estate, as it is miserable to have been happy. *It is a poor comfort, to have worn a Crown, as Adam did, and to be brought to that low servitude, to eat crumbs of bread under a Table, will even break the most noble heart: To sit upon a Throne, and after to draw a Chair with Sorrow; to swim in wealth, and after to be set upon a pile with Grief, would make a wise man burst into a passionate complaint, and cry out, O Sorrow, Sorrow. So miserable it is to have fallen from the top of honour to a low estate, and to have lived a better life than now we do. In great passion it was spoken,*

Life ignominiosa, Regni Libitum deserte peregrina.
Europae inq. vasa putant.

Should then the Saints in heaven not be fearful of the continuance of these glories to be perpetual, and their possibility to be eternally their joy must needs be less, if they themselves should be watching, beholding their felicity knows no end, feared no interruption, is not subject to the rectitude of time; but is eternal for continuance. As yet, as he who had no beginning, and shall know no end.

But shall now the lowly woman be capable of an eternal being? Shall mortals put on immortality, and a creature be of the same continuance with the Creator? This is a privilege which belongs to the Son of God, who is the only one, who is immortal, invisible, the only one, who is God. No mortal soul, by the substance thereof, never so spiritual, nor the whole man, be himself, for all these places, can challenge or assume to itself an everlasting continuance.

This indeed, but to lessen the doubt, this word everlasting is to be taken in two senses.

First, in a proper sense, absolute, for ever, first and last, and thus God alone is eternal, for being the fountain of life, he must live forever; he is as St. Paul instructs us, *Bartholomaeus, the King of abidance*; and therefore must reign for all time, having dominion over death, for would death dominate over him, death should be the great God, and not he, who hath no beginning of days, nor yet end of life.

Secondly, *translating* hath another meaning; that though anything of its nature being a creature, it may return into that of which it is made, yet by the will of God it may be made immortal, and in this sense everlasting belongs to the soul, and the life it is to live; for if God had so ordained, it might perish with the body, as the soul of other creatures, because the power of God, that made it of nothing, could return it to nothing; but it was his will to have immortality, and to make a creature immortal, that in him he might show his justice and his mercy. His justice to the bad; for they shall go into eternal pain. His mercy to the good; for they shall go into eternal life.

1 Tim. 6. 17.

Job 15. 2.

Judg. 1. 7.

Herod. Plutarch. Solon.

Virg. Aen. 1.

1 Tim. 1. 17.

Life is the reward, evenlast the Quality of it: now let us consider to whom it belongs, which is not to all promiscuously, but to the just and righteous only. The righteous shall go into everlasting life.

Should righteous men be taken for such exact justice that hath no unrighteousness, with such righteous men may not be found, since it is said, *There is no man that doeth good, that sinneth not.* Or should a comparison be made with that justice which is in God, this in a creature may not be expected; for *John* saith, *When it was said that God is in him, a man be perfect, then let him be perfect.* But let justice and righteousness be examined and measured according to the condition of this life, to all the effect that are destined to eternal life, may in some sense be called Righteous and just men.

First and especially for the imputation of Christs Righteousness; for he to them imputed justice. Secondly, because a comparison being made of their lives and actions with the ways and works of the most men, they may well be honoured with the name of Righteous; such was *Noah*, *Job*, *Ezekiel*, and his Wife, *Elisabeth*, both just before God. Or thirdly, Righteous they may be said to be for their sincerity, being far from all hypocrisy, deceit, and guile. Or lastly, in respect of their works, which are the fruits of their faith, informed by charity, according to which they shall be judged, (as appears, verses 35, 36) and for the doing of these accounted and accepted for righteous.

Mar. 19. 16. was a question wisely proposed, by the young Pharisee, that came to our Saviour, *Good Master, what shall I do to inherit eternal life?* that something was to be done, he knew, without which eternal life could not be had; and gladly he would know what that was; Now our Saviour sends him and the Lawyer to *Moses*; *Do* saith he, *what the Law prescribes, and leave it.* Not intending thereby that he should obtain life; for Christ knew that his performance would fall short, but to humble the pride of the young man and the Lawyer, by setting them a task which they must labour to perform; it ever they mean to attain to life. A life lead by the precept of *Moses* Law, an honest and a godly conversation, fruits worthy of Repentance, must be brought forth by them, whom God will denominate Righteous. For howsoever we shall not be justified for them; yet God will never reckon us for just and Righteous men without them. Talk no more then of faith without works; for what shall it profit a man, to say he believes in God who in his heart, when he so leads his life as if there were no God in heaven? Is this man, do you think, one of those righteous that shall inherit eternal life? No, no. The life of Grace is the way to the life of Glory; by obtaining which to inherit eternal life, we are first united to a life of Nature here, is, when our soul dwells in this Body, and informs, and enlivens, and moves this earthly burden. A life of Grace then is, when the Spirit of God dwells in the soul, and frees it from the bondage and dominion of sin. And a life of glory there is, when the Body is united to the soul, or the soul alone shall be united to God. The promise is common to all, the law proper unto those who in this life shall follow the conduct of Grace, and live a righteous, sober, and godly life.

ly life. For this is Saint Pauls chain; *Those whom he did fore-know, these he did predestinate to be conformable to the image of his Son; whom he did predestinate, them he called; whom he called he justified; whom he justified he glorified.* Glorified is the last link, Predestination is the first, and that limited by Conformity to Christs image; the interventions are Justification, Vocation: Out of which we may collect, that if we mean to arrive at the life of Glory, by the way we must take heed to our calling, have a care to be assured of our justification; which assurance *quoad nos*, will arise by a life conformable to the image of Gods son. In a word, we must endeavour to serve God in righteousness and true holiness; which alone can quiet our consciences, and assure men that we are righteous before God.

Rom. 8. 29, 30.

USE.

Tis an error then that is hatched in profane mens brains, who suppose they shall come to the life of Glory, though they never walk in the way of Grace. Let their life here be never so dissolute, never so licentious, yet they make no question, to arrive at heaven, and live there for ever. This were to go to heaven *per saltum*; for doth not Saint Paul say, *those who will be glorified, must be conformable, &c.* doth not Saint John say, *He that hath this hope, purifieth himself?* that is, is every day in his progress, endeavour, study of Sanctification. If this benefit and reward were common to all, and not proper to those who live the life of Grace, less care might be had of it: But since it is peculiar to some alone, to the regenerate, to the sanctified, to the conformable, to the Righteous, let our greatest labour be to be found among these persons, and since we have such promises, *let us cleanse our selves from all filthiness of the Flesh and Spirit.*

1 John 3. 3.

2 Cor. 7. 1.

Blessed are the pure in heart, for they shall see God; blessed are they which hunger and thirst after righteousness, for they shall be satisfied. See God, I know you all would; to be satisfied and blessed, not a man alive but desires to be; but this desire will be utterly frustrate, except an earnest and constant hunger and thirst after righteousness, except purity of heart do accompany it. Of which if you fall short, see God you shall not; admitted within those celestial courts you never shall be; But you shall stand *without among the Dogs*, that is, the contemners and snarlers at Holy things, among *archers*, and *murderers*, *whore-mongers and Idolaters*, among *the cruel, covetous persons, and extortioners, &c.* for all these are without the gate of the City.

Mat. 5. 6, 8.

Rev. 22. 25.

1 Cor. 6. 9, 10.

Be not deceived; for they which do such things, shall not inherit the Kingdom of God. I say not, all that have done these things, but only such as do, which notes a present and continual act of doing wickedly. As if the Spirit should have said, *All they who do this, and die thus in their sin, without remorse and amendment, shall never inherit eternal life.* He then who means to live in heaven, must begin his life of heaven upon earth; he must have his conversation with Saints there, though he live and converse with sinners here; like to an Eagle, he must cast his beak, or a Serpent slip off his old skin, that is, he must put off the old man that is corrupt, and put on the new man which is after God, and so he shall see God at last in his flesh, and live forever.

Psal. 103. 5. 1
Col. 3. 9, 10.

Deut. 32. 29.

THE CONCLUSION.

Behold I have set before you good and evil, blessing and cursing, life and death.

1 Pet. 1. 4.

Mar. 5. 41.

1 Tim. 5. 21.
cap. 6. 27.
1 Thel. 1. 8.

Rom. 6. 19.
Rom. 12. 1.

Gal. 2. 20.

Heb. 11. 16.
2. 2. ad. 1.

1. 7. 10. 2.

8. 3. 2. 11. 11.

Isa. 63. 6.
Ezech. 33. 6, 7.

Luke 16. 28.
2. 1. 3. 10. 3.

Wisd. 1. 12.
Job. 40. 14.
Col. 3. 2. 10.

1. 7. 10. 2.

at a Kingdom in heaven replenished with rest, with joy, with glory such as *is* not, such as falls not: as I did the last day the torments of hell, which shall universally afflict, incessantly torture, everlastingly punish, in a word, a torment prepared for the Devil and his Angels; and for such malicious spirits, you cannot imagine the torments to be easie. And if neither of these, nor joys, nor sorrows, nor glory, nor shame, nor life, nor death, nor reward, nor punishment, nor heaven, nor hell can work upon you, I am at a *Non plus*; what words shall I use to do you good?

I have power to charge you *here in the presence of God the Father, and of the Lord Jesus Christ, who shall send himself from heaven with his mighty Angels in flaming fire, rendering vengeance not only to them that know not God, but to them also that obey not the Gospel of our Lord Jesus Christ*, that you do as you are taught, become new creatures, and live holy lives, if you mean to escape the wrath to come. But I rather choose to speak to you after the manner of men. I know Men, good natur'd men are most easily drawn on by love and kindness, by honour and rewards. By the mercies of God then, even the mercies of God the Father: By the Meritorious death and bitter passion of the Son, that Son of God, who loved us, and gave himself for us: By that joy and glory, of that life, that everlasting life he hath prepared for us, I beseech you, that you would be righteous, you would be pure, you would be holy.

Look not on me who commence this petition, but look upon your own souls for which I commence it, and have pity on them. The benefit will be yours, the life yours, I shall but share with you. Only the greater share I shall have, the more of your souls enter into heaven. 'Tis my humble suit to God, that they may all come thither: For thither, if they come not, they must go to a worse place: it grieves me to say whither, the torture of that place is so extreme.

Surely there is a heaven, there is a hell; and as sure there will be a day, when the Judge shall be set, the books opened, sheep and goats appear, and enquiry be made, whether we the Watchmen of Israel have stood upon our watch, and given you warning, and whether you of the Lary have been content to be warned. Deceive not your own souls; think not when these words are ended, they shall scatter and vanish in the air, and never be called for again. For the day will come, when for these, and all the rest, an account must be made. It will be told you then how the rejection and malediction, the pain and perpetuity of pain, those four Essential parts of hellish torments, were presented at large unto you, and all for no other end, but that *you come into that place of torment*. You will be put in mind then, that a Kingdom, a Crown, a blessing, a life full of joy and honour: honour at Gods right hand, that was durable and lasting, nay everlasting was prepared for you, and yet how much you did undervalue all these for some petty profit or pleasure. The account will be first, the answer I fear me, will be very cold and faulty.

That which may be for your advantage, will be, that while you have time, you no longer seek death in the error of your life but sit down, and sadly bethink your selves, what will become of you in *Novissimus*, at the last Day. Yet you have Hell before you, tremble you not at the Name! quake you not at the torments? See, the fire burns, the smoke ascends, and the Ghosts roar: The mouth is open, and if you come once within it, there is no getting out, but you shall be burnt, and tortured and tormented for ever.

Know your knees are ready to smite together at this report. So many of you then as intend to lead a new life, and to enter your names in the catalogue

catalogue of the Righteous, Let up your heads, and behold a more comfortable spectacle: Your Saviour at the right hand of God, the saints your brethren singing *Hallelujah*, life prepared for you, a Kingdom of which you are heirs, Crowns for your heads, palms for your hands, robes for your backs, a most glorious state which will never come to an end.

Luke 21. 28.

I cannot leave you in a better place and better company, be righteous, and enjoy it: serve God, and be thus happy. Now that God who hath prepared this place for our souls, prepare our souls for this place. Prepare them in holiness, prepare them in desire, that when this life of Nature, which is but a bubble, a smock, a shadow, shall vanish away, we may be partakers of this joyful, glorious everlasting life in heaven;

Rev. 7. 9.

in which God Almighty grant unto us all, for his Son Jesus Christ sake, unto whom with the Father, and the Holy Spirit, three persons, and one God, be ascribed all glory, honour, praise, power, and Dominion, this day present and for evermore Amen.

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